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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS and SUFFERINGS,

Their VIRTUES, PARTS, and LEARNING,

ARE ACCURATELY DISPLAYED.

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GREATLY ENLARGED AND IMPROVED.

VOL. IV.

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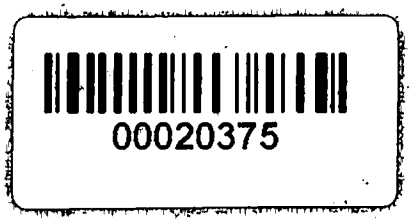

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1784.

VOL. IV.

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UNIVERSAL, HISTORICAL, and LITERARY

DICTIONARY.

COKE (Sir EDWARD), lord chief-juſtice of England, and one of the moſt eminent lawyers this kingdom has produced, was deſcended from an ancient family in Norfolk, and born at Mileham in that county, 1549. His father was Robert Coke, Eſq; of Mileham; his mother Winifred, daughter and coheireſs of William Knightley, of Margrave Knightley in Norfolk. At ten years of age, he was ſent to a free-ſchool at Norwich; and from thence removed to Trinity college in Cambridge. He remained in the univerſity about four years, and went from thence to Clifford's-Inn in London; and the year after was entered a ſtudent of the Inner Temple. We are told, that the firſt proof he gave of the quickneſs of his penetration and the ſolidity of his judgement, was his ſtating the cook's caſe of the Temple, which it ſeems had puzzled the whole houſe, ſo clearly and exactly, that it was taken notice of and admired by the bench. It is not at all improbable, that this might promote his being called early to the bar, as he was at the end of ſix years, which in thoſe ſtrict times was held very extraordinary. He himſelf has informed us, that the firſt cauſe he moved in the King's-Bench, was in Trinity term 1578; when he was council for Mr. Edward Denny, vicar of Northinham, in Norfolk, in an action of ſcandalum magnatum brought againſt him by Henry lord Cromwell. About this time he was appointed reader of Lyon's-Inn, when his learned lectures were much reſorted to; and ſo continued for three years. His reputation increaſed ſo faſt, and

Norfolk's ſtate worthies, and Fuller's worthies in Norfolk.

Lloyd, p. 820.

Coke's reports, part 4.

and with it his practice, that when he had been at the bar but a few years, he thought himſelf in a condition to pretend to a lady of one of the beſt families, and at the ſame time of the beſt fortune in Norfolk. The lady was Bridget, daughter and coheireſs of John Peſton, Eſq; whom he ſoon married, and with whom he had firſt and laſt 30,000l.

Lloyd and Fuller, &c.

After this marriage, by which he became allied to ſome of the nobleſt houſes in the kingdom, preferments flowed in upon him apace. The cities of Coventry and Norwich choſe him their recorder; the county of Norfolk one of their knights in parliament; and the houſe of commons their ſpeaker, in the 35th year of queen Elizabeth. The queen likewiſe appointed him ſolicitor-general in 1592, and attorney-general the year following. Some time after he loſt his wife, by whom he had ten children; and in 1598, he married Elizabeth, daughter of Thomas Lord Burleigh, afterwards earl of Exeter, and relict of Sir William Hatton. As this marriage was the ſource of many troubles to both parties, ſo the very celebration of it occaſioned no ſmall noiſe and diſquiet, by an unfortunate circumſtance that attended it. There had been the ſame year ſo much notice taken of irregular marriages, that archbiſhop Whitgift had ſignified to the biſhops of his province, to proſecute ſtrictly all that ſhould either offend in point of time, place, or form. Now, whether Coke looked upon his own or the lady's quality, and their being married with the conſent of the family, as ſetting them above ſuch reſtrictions, or whether he did not conſider at all about it, certain it is, that they were married in a private houſe without either banns or licence: upon which he and his new married lady, the miniſter who officiated, Thomas lord Burleigh, and ſeveral other perſons, were proſecuted in the archbiſhop's court; but upon their ſubmiſſion by their proxies, abſolved from excommunication and the penalties conſequent upon it, becauſe, ſays the record, they had offended, not out of contumacy, but through ignorance of the law in that point. The affair of greateſt moment, in which as attorney-general he had a ſhare in this reign, was the proſecution of the earls of Eſſex and Southampton; who were brought to the bar in Weſtminſter-hall, before the lords commiſſioned for their trial, Feb. 19, 1600. After he had laid open the nature of the treaſon, and the many obligations the earl of Eſſex was under to the queen, he is ſaid to have cloſed with theſe words, that, "by the juſt judgement of God, he of his earldom ſhould be Robert the laſt, that of a kingdom thought to be Robert the firſt."

Regiſt. Whitg. p. iii. fol. 28. A. D. 1598.

State Trials, vol. I. p. 199.

In May 1603, he was knighted by king James; and the ſame year managed the trial of Sir W. Raleigh at Wincheſter, whither the term was adjourned on account of the plague being at London. He leſſened himſelf greatly in the opinion of the world, by his treatment of that unfortunate gentleman; for he exerted a fury and ſcurrility of language againſt him hardly to be paralleled. The reſentment of the public was ſo great upon this occaſion, that, as has been generally believed, Shakſpeare, in his comedy of the "Twelfth Night," hints at this ſtrange behaviour of Sir Edward Coke at Raleigh's trial. He was likewiſe reproached with this kind of behaviour in a letter which Sir Francis Bacon wrote to him after his own fall; wherein we have the following paſſage: "As "your pleadings were wont to inſult our miſery, and in- "veigh literally againſt the perſon, ſo are you ſtill careleſs "in this point, to praiſe and diſgrace upon ſlight grounds, "and that ſuddenly: ſo that your reproofs or commenda- "tions are for the moſt part neglected and contemned, when "the cenſure of a judge coming ſlow, but ſure, ſhould be "a brand to the guilty, and a crown to the virtuous. You "will jeſt at any man in public, without any reſpect to the "perſon's dignity or your own. This diſgraces your gra- "vity more than it can advance the opinion of your wit; "and ſo do all your actions, which we ſee you do directly "with a touch of vain-glory. You make the laws too "much lean to your opinion; whereby you ſhew yourſelf "to be a legal tyrant, &c." Jan. 27, 1605-6, at the trial of the gunpowder conſpirators, and March 28 following, at the trial of the Jeſuit Garnet, he made two very elaborate ſpeeches, which were ſoon after publiſhed in a book, intituled, "A true and perfect Relation of the whole Proceedings "againſt the late moſt barbarous Traitors, Garnet a Jeſuit, "and his Confederates, &c." 4to, 1606. Cecil, earl of Saliſbury, obſerved in his ſpeech upon the latter trial, "that "the evidence had been ſo well diſtributed and opened by "the attorney-general, that he had never heard ſuch a maſs "of matter better contracted, nor made more intelligible "to the jury." This appears to have been really true; ſo true, that many to this day eſteem this laſt ſpeech, eſpecially, his maſter-piece.

See Theobald's Shakſpeare.

Cabbala, Pa. 219. edit. 1663.

It was probably in reward for this ſervice, that he was appointed lord chief-juſtice of the common-pleas; as he was the ſame year. The motto he gave upon his rings, when he was called to the degree of ſerjeant, in order to qualify him for this promotion, was, "Lex eſt tutiſſima caſſis;" that is,

"The law is the ſafeſt helmet." Oct. 25, 1613, he was made lord chief juſtice of the king's-bench; and in Nov. was ſworn of his majeſty's privy-council. In 1615, the king deliberating upon the choice of a lord chancellor, when that poſt ſhould become vacant by the death or reſignation of Egerton lord Elleſmere, Sir Francis Bacon wrote to his majeſty a letter upon that ſubject, wherein he has the following paſſage, relating to the lord chief juſtice: "If you "take my lord Coke, this will follow. Firſt, your majeſty "ſhall put an over-ruling nature into an over-ruling place, "which may breed an extreme. Next, you ſhall blunt his "induſtries in matter of finances, which ſeemeth to aim at "another place. And laſtly, popular men are no ſure mount-
Cabbala, p. 29. "ers for your majeſty's ſaddle." The diſputes and animoſities between theſe two great men are well known. They ſeem, as a certain writer obſerves, to have been perſonal; and they laſted to the end of their lives. Coke was jealous of Bacon's reputation in many parts of knowledge; by whom again he was envied for the high reputation he had acquired in one: each aiming to be admired particularly in that, in which the other excelled. Coke was the greateſt lawyer of his time, but could be nothing more. If Bacon was not ſo, we can aſcribe it only to his aiming at a more exalted character: not being able, or at leaſt not willing, to confine the
Mallet's life of Bacon. univerſality of his genius within one inferior province of learning. But to go on with Coke.

Sir Thomas Overbury's murder in the Tower now broke out, at the diſtance of two years after; for Overbury died Sept. 16, 1613, and the judicial proceedings againſt his murderers did not commence till Sept. 1615. In this affair Sir Edward acted with great vigour, and, as ſome think, in a manner highly to be commended; yet his enemies, who were numerous, and had formed a deſign to humble his pride and inſolence, took occaſion from certain circumſtances to repreſent him in a bad light both to the king and people. Many circumſtances concurred at this time to haſten his fall. He was led to oppoſe the king in a diſpute relating to his power of granting commendams; and James did not like to have his prerogative diſputed, even in caſes where it might well be queſtioned. He had a conteſt with the lord chancellor Egerton; in which it is univerſally allowed, that he
Wilſon's Life and Reign of James I. was much to be blamed. Sir Edward, as a certain hiſtorian informs us, had heard and determined a caſe at common law; after which it was reported that there had been juggling. The defendant, it ſeems, had prevailed with the plaintiff's

plaintiff's principal witneſs not to attend, or to give any evidence in the cauſe, provided he could be excuſed. One of the defendant's agents undertakes to excuſe him; and carrying the man to a tavern, called for a gallon of ſack in a veſſel, and bid him drink. As ſoon he had laid his lips to the flaggon, the defendant's agent quitted the room. When this witneſs was called, the court was informed, that he was unable to come; to prove which, this agent was produced, who depoſed, "that he left him in ſuch a condition, that if "he continued in it but a quarter of an hour, he was a dead "man." For want of this perſon's teſtimony the cauſe was loſt, and a verdict given for the defendant. The plaintiffs finding themſelves injured, carried the buſineſs into chancery for relief; but the defendants, having had judgement at common law, refuſed to obey the orders of that court. Upon this, the lord chancellor commits them to priſon for contempt of the court: they petition againſt him in the ſtar-chamber; the lord chief juſtice Coke joins with them, foments the difference, and threatens the lord chancellor with a præmunire. The chancellor makes the king acquainted with the buſineſs, who, after conſulting Sir Francis Bacon, then his attorney, and ſome other lawyers upon the affair, juſtified the lord chancellor, and gave a proper rebuke to Coke. Wilſon, p. 94, 95.

Roger Coke gives us a different account of the occaſion of the chief juſtice's being in diſgrace; and informs us, that he was one of the firſt who felt the effects of the power of the riſing favourite, Villiers, afterwards duke of Buckingham. The author of the notes on Wilſon's "Life of James," publiſhed in the ſecond volume of Kennet's "Complete "Hiſtory of England," tells us, "that Sir Edward loſt the "king's favour, and ſome time after his place, for letting "fall ſome words upon one of the trials, importing his "ſuſpicion that Overbury had been poiſoned to prevent the "diſcovery of another crime of the ſame nature, committed upon one of the higheſt rank, whom he termed a "ſweet prince; which was taken to be meant of prince "Henry." Whatever were the cauſes of his diſgrace, which it is probable were many, he was brought upon his knees before the council at Whitehall, June 1616; and offences were charged upon him by Yelverton, the ſolicitor-general, implying, amongſt other things, "ſpeeches of high "contempt uttered in the ſeat of juſtice, and uncomely and "undutiful carriage in the preſence of his majeſty, the privy "council, and judges." Soon after, he preſented himſelf again at the council-table upon his knees, when ſecretary Detection of the court and ſtate of England, vol. i. p. 91. p. 689. Peck's Deſiderata curioſa, p. 18.

Winwood informed him, that report had been made to his majeſty of what had paſſed there before, together with the anſwer that he had given, and that too in the moſt favourable manner; that his majeſty was no ways ſatisfied with reſpect to any of the heads; but that notwithſtanding, as well out of his own clemency, as in regard to the former ſervices of his lordſhip, the king was pleaſed not to deal heavily with him: and therefore had decreed, 1. That he be ſequeſtred from the council-table, until his majeſty's pleaſure be further known. 2. That he forbear to ride his ſummer circuit as juſtice of aſſize. 3. That during this vacation, while he had time to live privately and diſpoſe himſelf at home, he take into his conſideration and review his books of reports; wherein, as his majeſty is informed, be many extravagant and exorbitant opinions ſet down and publiſhed for poſitive and good law: and if in reviewing and reading thereof, he find any thing fit to be altered or amended, the correction is left to his diſcretion. Among other things, the king was not well pleaſed with the title of thoſe books, wherein he ſtyled himſelf "lord chief juſtice of England;" whereas he could challenge no more, but lord chief juſtice of the King's-bench. And having corrected what in his diſcretion he found meet in theſe reports, his majeſty's pleaſure was, he ſhould bring the ſame privately to himſelf, that he might conſider thereof, as in his princely judgement ſhould be found expedient. Hereunto Mr. ſecretary adviſed him to conform himſelf in all duty and obedience, as he ought; whereby he might hope that his majeſty in time would receive him again to his gracious and princely favour. To this the lord chief juſtice made anſwer, that he did in all humility proſtrate himſelf to his majeſty's good pleaſure; that he acknowledged that decree to be juſt, and proceeded rather from his majeſty's exceeding mercy than his juſtice; gave humble thanks to their lordſhips for their goodneſs towards him; and hoped that his behaviour for the future would be ſuch, as would deſerve their lordſhip's favours. From which anſwer of Sir Edward's we may learn, that he was, as ſuch men always are, as dejected and fawning in adverſity, as he was inſolent and overbearing in proſperity; the ſame meanneſs and poorneſs of ſpirit influencing his behaviour in both conditions.

Peck, ibid.

In October, he was called before the chancellor, and forbid Weſtminſter-hall; and alſo ordered to anſwer ſeveral exceptions againſt his reports. In November, the king removed him from the office of lord chief juſtice. Upon his diſgrace, Sir Francis Bacon wrote him an admonitory letter,

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in which he remonſtrates to him ſeveral errors in his former behaviour and conduct. We have made a citation from this letter already; we will here give the remainder of it: for though perhaps it was not very generous in Bacon to write ſuch a letter at ſuch a ſeaſon, even to a profeſſed adverſary, yet it will ſerve our purpoſe well enough, in illuſtrating the character and manners of Coke. In this letter then, he adviſed Sir Edward to be humbled for this viſitation; and obſerves, "that affliction only levels the molehills of pride in us, "ploughs up the heart, and makes it fit for wiſdom to ſow "her ſeed, and grace to bring forth her increaſe." He afterwards points out to him ſome errors in his conduct. "In "diſcourſe," ſays he, "you delight to ſpeak too much, not "to hear other men. This, ſome ſay, becomes a pleader, "not a judge. For by this ſometimes your affections are "entangled with a love of your own arguments, though they "be the weaker; and with rejecting of thoſe which, when "your affections were ſettled, your own judgement would "allow for ſtrongeſt. Thus, while you ſpeak in your ele-"ment, the law, no man ordinarily equals you; but when "you wander, as you often delight to do, you then wander "indeed, and never give ſuch ſatisfaction, as the curious "time requires. This is not cauſed by any natural defect, "but firſt for want of election; when you, having a large "and fruitful mind, ſhould not ſo much labour what to "ſpeak, as to find what to leave unſpoken. Rich ſoils are "often to be weeded. Secondly, you cloy your auditory. "When you would be obſerved, ſpeech muſt be either ſweet "or ſhort. Thirdly, you converſe with books, not men, "and books ſpecially humane; and have no excellent choice "with men, who are the beſt books. For a man of ac-"tion and employment you ſeldom converſe with, and then "but with underlings; not freely, but as a ſchoolmaſter, "ever to teach, never to learn. But if ſometimes you "would in your familiar diſcourſe hear others, and make "election of ſuch as knew what they ſpeak, you ſhould know "many of thoſe tales, which you tell, to be but ordinary; "and many other things, which you delight to repeat and "ſerve in for novelties, to be but ſtale. As in your plead-"ings you were wont to inſult even miſery, and inveigh "bitterly againſt the perſon; ſo are you ſtill careleſs in this "point, &c. Your too much love of the world is too much "ſeen, when having the living of 10,000l. you relieve few "or none. The hand that hath taken ſo much, can it give "ſo little? herein you ſhew no bowels of compaſſion, as

" if you thought all too little for yourſelf, or that God had " given you all that you have, only to that end you ſhould " ſtill gather more, and never be ſatisfied, but try how much " you could gather, to account for all at the great and ge- " neral audit-day. We deſire you to amend this, and let " your poor tenants in Norfolk find ſome comfort, where " nothing of your eſtate is ſpent towards their relief, but all " brought up hither to the impoveriſhing your country." He then tells him, " that in the caſe of Overbury he uſed " too many delays, till the delinquents hands were looſe, " and his own bound; and that he was too open in his pro- " ceedings, and ſo taught them how to defend themſelves. " But that," continues he, " which we commend you for, " are thoſe excellent parts of nature and knowledge in the " law, which you are endued withal. But theſe are only " good in their good uſe. Wherefore we thank you heartily " for ſtanding ſtoutly in the commonwealth's behalf; hop- " ing, it proceedeth not from a diſpoſition to oppoſe great- " neſs, as your enemies ſay, but to do juſtice, and deliver " truth indifferently without reſpect of perſons."

Cabbala, p. 219.

Low as Sir Edward was fallen, he was afterwards reſtored to credit and favour; the firſt ſtep to which was, his propoſing a match between the earl of Buckingham's elder brother, Sir John Villiers, and his younger daughter by the lady Hatton: for he knew no other way of gaining that favourite. This however occaſioned a prodigious diſpute and quarrel between Sir Edward and his wife: who, reſenting her huſband's attempt to diſpoſe of her daughter without aſking her leave, carried away the young lady, and lodged her at Sir Edmund Withipole's houſe near Oatlands. Upon this, Sir Edward wrote immediately to the earl of Buckingham, to procure a warrant from the privy-council to reſtore his daughter to him; but before he received an anſwer, diſcovering where ſhe was, he went with his ſons, and took her by force, which occaſioned lady Hatton to complain in her turn to the privy-council. Much confuſion followed; and this private match became at length an affair of ſtate. The differences were at length made up, in appearance at leaſt, Sept. 1617; Sir Edward was reſtored to favour, and reinſtated in his place as privy-counſellor; and Sir John Villiers was married to Mrs. Frances Coke at Hampton-court, with all the ſplendor imaginable. This wedding however coſt Sir Edward dear. For beſides 10,000l. paid in money at two payments, he and his ſon Sir Robert did, purſuant to articles and directions of the lords of the council, aſſure to

Sir

Sir John Villiers a rent charge of 2000 marks per annum, during Sir Edward's life; and of 900l. a year during the lady Hatton's life, if ſhe ſurvived her huſband; and after both their deaths, the manor of Stoke in Buckinghamſhire of the value of 900l. per annum, to Sir John Villiers and his lady, and to the heirs of her body. The ſame were ſettled by good conveyances carefully drawn the January following, and certified to his majeſty under the hands of two ſerjeants and the attorney-general. All this time the quarrel ſubſiſted between him and his wife: and many letters are ſtill extant, which ſhew a great deal of heat and reſentment in both parties. At the time of the marriage, lady Hatton was confined at the complaint of her huſband: for, ſince her marriage, ſhe had purchaſed the iſland and caſtle of Purbeck, and ſeveral other eſtates in different counties; which made her greatly independent of her huſband. However, their reconciliation was afterwards effected, but not till July 1621, and then by no leſs a mediator than the king.

A parliament was ſummoned, and met Jan. 1620-1; and in Feb. there was a great debate in the Houſe of Commons upon ſeveral points of importance, ſuch as liberty of ſpeech, the increaſe of popery, and other grievances. Sir Edward Coke was a member, and his age, experience, and dignity, gave him great weight there: but it very ſoon appeared, that he reſolved to act a different part from what the court, and more eſpecially the great favourite Buckingham, expected. He ſpoke very warmly; and alſo took occaſion to ſhew, that proclamations againſt the tenor of acts of parliament were void: for which he is highly commended by Camden. The houſes being adjourned by the king's command in June, met again in November; and fell into great heats about the commitment of Sir Edwin Sands, ſoon after their adjournment, which had ſuch unfortunate conſequences, that the commons proteſted, Dec. 18, againſt the invaſion of their privileges. The king prorogued the parliament upon the 21ſt; and on the 27th, Sir Edward Coke was committed to the Tower, his chambers in the Temple broke open, and his papers delivered to Sir Robert Cotton and Mr. Wilſon to examine. Jan. 6, 1621-2, the parliament was diſſolved: and the ſame day Sir Edward was charged before the council with having concealed ſome true examinations in the great cauſe of the earl of Somerſet, and obtruding falſe ones; nevertheleſs, he was ſoon after releaſed, but not without receiving high marks of the king's reſentment: for he was a ſecond time turned out of the privy-council, the

Annal. Jac. p. 67.

king

king giving him this character, that "he was the fitteſt inſtrument for a tyrant, that ever was in England." And yet, ſays Wilſon, in the houſe he called the king's prerogative an overgrown monſter. Towards the cloſe of 1623, he was nominated with ſeveral others, to whom large powers were given, to go over to Ireland; which nomination, though accompanied with high expreſſions of kindneſs and confidence, was made with no other view, but to get him out of the way, for fear he ſhould be troubleſome: but he did not go. He remained firm in his opinions, nor does it appear that he ever ſought to be reconciled to the court; ſo that he was abſolutely out of favour at the death of king James.

Wilſon, &c. p. 191.

In the beginning of the next reign, when it was found neceſſary to call a ſecond parliament, he was pricked for ſheriff of Bucks in 1625, to prevent his being choſen. He laboured all he could to avoid it, but in vain; ſo that he was obliged to ſerve the office, and to attend the judges at the aſſizes, where he had often preſided as lord chief juſtice. This did not hinder his being elected knight of the ſhire for Bucks, in the parliament of 1628, in which he diſtinguiſhed himſelf more then any man in the Houſe of Commons, ſpoke warmly for the redreſs of grievances, argued boldly in defence of the liberty of the ſubject, and ſtrenuouſly ſupported the privilege of the houſe. It was he that propoſed and framed the petition of rights; and, June 1628, he made a ſpeech, in which he named the duke of Buckingham as the cauſe of all our miſeries, though lord Clarendon tells us, he had before blaſphemouſly ſtyled him the ſaviour of the nation; but this was perfectly conſiſtent with the character of the man, who could flatter or abuſe, juſt as intereſt or paſſion directed. Nor is there any reaſon to conclude, that all this oppoſition to the arbitrary meaſures of the court flowed from any principles of patriotiſm, for he was too great a tyrant in his nature to be capable of any ſuch, but from a diſpoſition to oppoſe greatneſs, as lord Bacon told him; from a deſire to diſtreſs thoſe who had done ſo much to humble him. After the diſſolution of this parliament, which happened the March following, he retired to his houſe at Stoke Pogeys in Buckinghamſhire, where he ſpent the remainder of his days; and there, Sept. 3, 1634, breathed his laſt in his 86th year, expiring with theſe words in his mouth, as his monument informs us, "Thy kingdom come, "thy will be done." While he lay upon his death-bed, Sir Francis Windebank, by an order of council, came to ſearch for

Kennet's compl. Hiſt. of England, Vol. III. p. 12.

Ruſhworth's Collections, Vol. i. p. 505, &c.

Hiſt. of Rebell. b. i.

Ibid.

for ſeditious and dangerous papers; by virtue whereof he took his "Commentary upon Littleton," and the "Hiſtory "of his Life" before it, written with his own hand, his "Commentary upon Magna Charta, &c." the "Pleas of "the Crown," and the "Juriſdiction of Courts," his eleventh and twelfth "Reports" in MS. and 51 other MSS. with the laſt will of Sir Edward, wherein he had been making proviſion for his younger grand-children. The books and papers were kept till ſeven years after, when one of his ſons in 1641 moved the Houſe of Commons, that the books and papers taken by Sir Francis Windebank might be delivered to Sir Robert Coke, heir of Sir Edward, which the king was pleaſed to grant. Such of them as could be found were accordingly delivered up, but the Will was never heard of more. Roger Coke's Detection, &c. ad ann. 1634.

Sir Edward Coke was in his perſon well proportioned, and his features regular. He was neat, but not nice, in his dreſs; and is reported to have ſaid, "that the cleanneſs of a "man's cloaths ought to put him in mind of keeping all "clean within." He had great quickneſs of parts, deep penetration, a faithful memory, and a ſolid judgement. He was wont to ſay, that "matter lay in a little room;" and in his pleadings he was conciſe, though in ſet ſpeeches and in his writings too diffuſe. He was certainly a great maſter of his profeſſion, as even his enemies allow; had ſtudied it regularly, and was perfectly acquainted with every thing relating to it. Hence he gained ſo high an eſteem in Weſtminſter-hall, and came to enjoy ſo large a ſhare in the favour of the great lord Burleigh. He valued himſelf, and indeed not without reaſon, upon this, that he obtained all his preferments without employing either prayers or pence; and that he became the queen's ſolicitor, ſpeaker of the Houſe of Commons, attorney-general, chief juſtice of both benches, high-ſteward of Cambridge, and a member of the privy-council, without either begging or bribing. As he derived his fortune, his credit, and his greatneſs from the law, ſo he loved it to a degree of intemperance. He committed every thing to writing with an induſtry beyond example, and, as we ſhall relate juſt now, publiſhed a great deal. He met with many changes of fortune; was ſometimes in power, and ſometimes in diſgrace. He was however ſo excellent at making the beſt of a diſgrace, that king James uſed to compare him to a cat, who always fell upon her legs. He was upon occaſion a friend to the church and clergy: and thus, when he had loſt his public employments, and a great peer Lloyd, p. 823. Ibid.

was

was inclined to queſtion the rights of the church of Norwich, he hindered it, by telling him plainly, that "if he proceeded, "he would put on his cap and gown again, and follow the "cauſe through Weſtminſter-hall." He had many bene-
Lloyd, p. 825. fices in his own patronage, which he is ſaid to have given freely to men of merit; declaring in his law language, that "he would have law livings paſs by livery and ſeiſin, and
Ibid. p. 822. "not by bargain and ſale."

We will now conclude theſe memoirs of Sir Edward Coke with an account of his writings. "His learned and labo-"rious works on the laws," ſays a certain author, "will "be admired by judicious poſterity, while fame has a trum-
Fuller's Worthies, p. 251. "pet left her, or any breath to blow therein." This is indiſputably a juſt character of his writings in general: the particulars of which are as follow. About 1600 were publiſhed in folio, the firſt part of the "Reports of Sir Edward "Coke, Knt. her majeſty's attorney-general, of divers re-"ſolutions and judgements given with great deliberation by "the reverend judges and ſages of the law, of caſes and "matters in law, which were never reſolved or adjudged be-"fore; and the reaſons and cauſes of the ſaid reſolutions "and judgements during the moſt happy reign of the moſt "illuſtrious and renowned queen Elizabeth, the fountain of "all juſtice and the life of the law." The ſecond, third, and ſo on to the eleventh part of the "Reports" were all publiſhed by himſelf in the reign of James I. The twelfth part of his "Reports" hath a certificate printed before it, dated Feb. 2, 1655, and ſubſcribed E. Bulſtrod; ſignifying, that he conceives it to be the genuine work of Sir Edward Coke. To title of the thirteenth part is, "Select Caſes in "Law, reported by Sir Edward Coke;" and theſe are aſſerted to be his in a preface, ſigned with the initials J. G. In 1614, there was publiſhed, "A Speech and Charge at "Norwich Aſſizes," intended to paſs for Sir Edward Coke's; but he clearly diſclaims it, in the preface to the ſeventh part of his "Reports." He did indeed make a ſpeech at that time, and in ſome meaſure to this purpoſe; but theſe notes of it were gathered and publiſhed without his knowledge in a very incorrect and miſerable manner, and publiſhed with a deſign to prejudice and expoſe him. In 1614, was publiſhed in folio, "A Book of Entries, containing perfect and ap-"proved precedents of courts, declarations, informations, "plaints, indictments, bars, duplications, rejoinders, plead-"ings, proceſſes, continuances, eſſoigns, iſſues, defaults, de-"parture in deſpight of the court, demurrers, trials, judge-

"ments,

" ments, executions, and all other matters and proceedings, " in effect, concerning the practic part of the laws of Eng- " land, in actions real, perſonal, mixt, and in appeals: be- " ing very neceſſary to be known, and of excellent uſe for " the modern practice of the law, many of them contain- " ing matters in law, and points of great learning; col- " lected and publiſhed for the common good and benefit of " all the ſtudious and learned profeſſors of the laws of " England."

We come now to ſpeak of his " Inſtitutes," which are divided into four parts. The firſt is the tranſlation and comment upon the " Tenures of Sir Thomas Littleton," one of the judges of the Common-pleas in the reign of Edward IV. It was publiſhed in his life-time, in 1628; but that edition was very incorrect. There was a ſecond publiſhed in 1629, ſaid to be reviſed by the author, and in which this work is much amended; yet ſeveral miſtakes remained even in that. The ſecond part of the " Inſtitutes" gives us magna charta and other ſelect ſtatutes, in the languages in which they were firſt enacted, and much more correct than they were to be had any where elſe. He adds to theſe a commentary full of excellent learning, wherein he ſhews how the common law ſtood before thoſe ſtatutes were made, how far they are introductory of new laws, and how far declaratory of the old; what were the cauſes of making them, to what ends they were made, and in what degree, at the time of his writing, they were either altered or repealed. The third part of the " Inſtitutes" contains the criminal law or pleas of the crown: where, among other things, he ſhews, in regard to pardons and reſtitutions, how far the king may proceed by his prerogative, and where the aſſiſtance of parliament is neceſſary. The fourth part of the " Inſtitutes" comprehends the juriſdiction of all the courts in this kingdom, from the high court of parliament down to the court-baron. This part not being publiſhed till after his deceaſe, there are many inaccuracies and ſome greater faults in it, which were animadverted upon and amended in a book written by William Prynne, Eſq; and publiſhed in 1669.

We have beſides of his, 1. " A Treatiſe of Bail and Main- " prize, 1637," 4to. 2. " Reading on the State of Fines " 27 Ed. I. French, 1662," 4to. 3. " Complete Copy- " holder, 1640," 4to. There was added in another edition of this book in 1650, 4to, " Calthorpe's Reading between " a Lord of a Manor and a Copyholder his tenant, &c."

And

And in the editions in 12mo, 1668 and 1673, there is a ſupplement.

COLBERT (JOHN BAPTIST), marquis of Segnelai, one of the greateſt ſtateſmen that France ever had, was born at Paris in 1619; and deſcended from a family that lived at Rheims in Champaigne, no way conſiderable for its ſplendor and antiquity. His grandfather is ſaid to have been a wine-merchant, and his father at firſt followed the ſame occupation; but afterwards traded in cloth, and at laſt in ſilk. Our Colbert was inſtructed in the arts of merchandize; and afterwards became clerk to a notary. In 1648, his relation John Baptiſt Colbert, lord of S. Pouange, preferred him to the ſervice of Michael Le Tellier, ſecretary of ſtate, whoſe ſiſter he had married; and here he diſcovered ſuch diligence, and exactneſs in executing all the commiſſions that were entruſted to his care, that he quickly grew diſtinguiſhed. One day his maſter ſent him to cardinal Mazarine, who was then at Sedan, with a letter written by the queen mother; and ordered him to bring it back, after that miniſter had ſeen it. Colbert carried the letter, and would not return without it, though the cardinal treated him roughly, uſed ſeveral arts to deceive him, and obliged him to wait for it ſeveral days. Some time after, the cardinal returning to court, and wanting one to write his agenda or memoranda, deſired Le Tellier to furniſh him with a fit perſon for that employment: and Colbert being preſented to him, the cardinal had ſome remembrance of him, and deſired to know where he had ſeen him. Colbert was afraid of putting him in mind of Sedan, leſt the remembrance of his importunacy, in demanding the queen's letter, ſhould renew the cardinal's anger. But his eminency was ſo far from hating him for his faithfulneſs to his late maſter, that he received him on condition, that he ſhould ſerve him with the like zeal and fidelity.

Colbert applied himſelf wholly to the advancement of his maſter's intereſts, and gave him ſo many marks of his diligence and ſkill, that afterwards he made him his intendant. He accommodated himſelf ſo dextrouſly to the inclinations of that miniſter, by retrenching his ſuperfluous expences, that he was entruſted with the managment of that gainful trade of ſelling benefices and governments. It was by Colbert's counſel, that the cardinal obliged the governors of frontier places to maintain their garriſons with the contributions they exacted; with which advice his eminency was extremely pleaſed. He was ſent to Rome, to negociate the reconciliation

tion of cardinal de Rets, for which the Pope had ſhewed ſome concern; and to perſuade his holineſs to conſent to the diſincamerating of Caſtro, according to the treaty concluded with his predeceſſor Urban VIII. Upon the whole, Mazarine had ſo high an opinion of Colbert's abilities, and withal ſuch a regard for his faithful ſervices, that at his death, which happened in 1661, he earneſtly recommended him to Lewis XIV. as the propereſt perſon to regulate the finances, which at that time ſtood in much need of reformation. Lewis accepted the recommendation, and made Colbert intendant of the finances. He applied himſelf to their regulation, and ſucceeded: though it procured him many enemies, and ſome affronts. France is alſo obliged to this miniſter for eſtabliſhing at that time her trade with the Eaſt and Weſt-Indies: a great deſign, and from which ſhe has reaped innumerable advantages.

In 1664, he became ſuperintendant of the buildings; and from that time applied himſelf ſo earneſtly to the enlarging and adorning of the royal edifices, that they are at preſent ſo many maſter-pieces of architecture: witneſs the palace of the Tuilleries, the Louvre, St. Germain, Fontainbleau, and Chombord. As for Verſailles, it may be ſaid, that he raiſed it from the ground. It was formerly a dog-kennel, where Lewis XIII. kept his hunting furniture: it is now a palace fit for the greateſt monarch. But royal palaces were not Colbert's only care: he formed ſeveral deſigns for increaſing the beauty and convenience of the capital city; and he did it with great magnificence and grandeur. The public was obliged to this ſame miniſter for the eſtabliſhment of the academy for painting and ſculpture in 1664. The king's painters and ſculptors, with other ſkilful profeſſors of thoſe arts, being proſecuted at law by the maſter-painters at Paris, joined together; and began to form a ſociety, under the name of the Royal Academy for Sculpture and Painting. Their deſign was to keep public exerciſes, for the ſake of improving thoſe fine arts, and advancing them to the higheſt degree of perfection. They put themſelves under the protection of Mazarine, and choſe chancellor Seguier their vice-protector; and after Mazarine's death choſe Seguier their protector, and Colbert their vice-protector. It was at his ſolicitation, that they were finally eſtabliſhed by a patent, containing new privileges, in 1664. Colbert, being made protector after the death of Seguier, thought fit that an hiſtoriographer ſhould be appointed, whoſe buſineſs it ſhould be to collect all curious and uſeful obſervations, that ſhould

be

be made at their conferences. This was accordingly done; and his majeſty was pleaſed to ſettle on him a ſalary of 300 livres. To Colbert alſo the lovers of naval knowledge are obliged, for the erection of the Academy of Sciences: for the making of which the more uſeful, he cauſed to be erected, in 1667, the royal obſervatory at Paris, which was firſt inhabited by Caſſini. But theſe are not the only obligations France has to that miniſter: ſhe owes to him all the advantages ſhe receives by the union of the two ſeas; a prodigious work, begun in 1666 and finiſhed in 1680. Colbert was alſo very intent upon matters of a more private nature, ſuch as regarded the order, decency, and well-being of ſociety. He undertook to reform the courts of juſtice, and to put a ſtop to the uſurpation of noble titles; which it ſeems was then very common in France. In the former of thoſe attempts he failed, in the latter he ſucceeded.

In 1669, he was made ſecretary of ſtate, and entruſted with the management of affairs relating to the ſea: and his performances in this province were anſwerable to the confidence his majeſty repoſed in him. He ſuppreſſed ſeveral offices, which were chargeable, but uſeleſs: and in the mean time, perceiving the king's zeal for the extirpation of hereſy, he ſhut up the chamber inſtituted by the edicts of Paris and Roan. He propoſed ſeveral new regulations concerning criminal courts; and was extremely ſevere with the parliament of Tholouſe, for obſtructing the meaſures he took to carry the ſame into execution. His main deſign in reforming the tedious methods of proceeding at law, was to give the people more leiſure to apply themſelves to trading: for the advancement of which he procured an edict, to erect a general inſurance-office at Paris, for merchants, &c. In 1672, he was made miniſter of ſtate: for how buſied ſoever he was in the regulation of public affairs, yet he never neglected his own or his family's intereſt and grandeur, or miſſed any opportunity of advancing either. He had been married many years, had ſons and daughters grown up; all of which, as occaſion ſerved, he took care to marry to great perſons. For though he had no reaſon to doubt of his maſter's favour, yet he wiſely ſecured his fortune by powerful alliances. However buſineſs was certainly Colbert's natural turn; and he not only loved it, but was very impatient to be interrupted in it, as the following anecdote may ſerve to ſhew. A lady of great quality was one day urging him, when he was in the height of his power, to do her ſome piece of ſervice; and perceiving him inattentive and inflexible, threw

herſelf at his feet, in the preſence of above 100 perſons, crying, "I beg your greatneſs, in the name of God, to grant "me this favour." Upon which, Colbert, kneeling down over againſt her, replied, in the ſame mournful tone, "I "conjure you, madam, in the name of God, not to diſ- "turb me." Vie de Jean Bapt. Colbert, Cologn, 1695.

This great miniſter died of the ſtone, Sept. 6, 1683, in his 65th year: leaving behind him ſix ſons and three daughters. He was of a middle ſtature, rather lean than fat. His mien was low and dejected, his air gloomy, and his aſpect ſtern. He ſlept little, and was very ſober. Though naturally ſour and moroſe, he knew how to act the lover, and had miſtreſſes. He was of a ſlow conception, but ſpoke judiciouſly of every thing after he had once comprehended it. He underſtood buſineſs perfectly well, and he purſued it with unwearied application. Thus he filled the moſt important places with high reputation and credit; and his influence diffuſed itſelf through every part of the government. He reſtored the finances, the navy, the commerce: and he erected thoſe various works of art, which have ever ſince been monuments of his taſte and magnificence. He was a lover of learning, though he never applied to it himſelf; and therefore conferred donations and penſions upon ſcholars in other countries, while he eſtabliſhed and protected academies in his own. He invited into France painters, ſtatuaries, mathematicians, and artiſts of all kinds, who were any way eminent: thus giving new life to the ſciences, and making them flouriſh, as they did, exceedingly. Upon the whole, he was a wiſe, active, generous-ſpirited miniſter; ever attentive to the intereſts of his maſter, the happineſs of the people, the progreſs of arts and manufactures, and in ſhort, to every thing that could advance the credit and intereſt of his country. He was a pattern for all miniſters of ſtate; and every nation may wiſh themſelves bleſſed with a Colbert.

COLE (WILLIAM), was the ſon of a clergyman, and born at Adderbury in Oxfordſhire about 1626. After he had been well inſtructed in grammar-learning and the claſſics, he was entered, in 1642, of Merton college in Oxford. In 1650, he took a degree in arts; after which he left the univerſity, and retired to Putney near London; where he lived ſeveral years, and became the moſt famous ſimpler or botaniſt of his time. In 1656, he publiſhed "The Art of "ſimpling, or An introduction to the knowledge of gather- Wood's Ath. Oxon.

" ing plants, wherein the definitions, diviſions, places, de-
" ſcriptions, and the like, are compendiouſly diſcourſed of;"
with which was alſo printed " Perſpicillum microcoſmologi-
" cum, or, A proſpective for the diſcovery of the leſſer world,
" wherein man is a compendium, &c." And in 1657, he
publiſhed " Adam in Eden, or Nature's Paradiſe: wherein
" is contained the hiſtory of plants, herbs, flowers, with
" their ſeveral original names." At length, upon the Re-
ſtoration of Charles II. in 1660, he was made ſecretary to
Duppa, biſhop of Wincheſter: in whoſe ſervice he died in
1662.

COLES (ELISHA), author of a well-known dictionary,
was born in Northamptonſhire about 1640; and in 1658
Wood's Ath. Oxon. was entered of Magdalen college in Oxford. He left it with-
out taking a degree; and going to London, taught Latin
there to young people, and Engliſh to foreigners, about 1663.
Afterwards he became one of the maſters of Merchant-Tay-
lor's ſchool; but being there guilty of a very great fault,
which is not any where expreſsly mentioned, he was forced
to withdraw into Ireland, whence he never returned. He
was a curious and critical perſon in the Engliſh and Latin
tongues, did much good in his profeſſion, and wrote ſeveral
uſeful and neceſſary books for the inſtruction of beginners;
the titles of which are theſe, 1. " The complete Engliſh
" Schoolmaſter," in 1674. 2. " The neweſt, plaineſt, and
" ſhorteſt Short-hand," the ſame year. 3. " Nolens vo-
" lens: or, you ſhall make Latin whether you will or no,
" containing the plaineſt directions for that purpoſe," in
1675; to which is added, 4. " The Youth's viſible Bible,
" being an alphabetical collection from the whole Bible of
" ſuch general heads, as were judged moſt capable of hiero-
" glyphics; illuſtrated with 24 copper-plates, &c." 5. " An
" Engliſh Dictionary, explaining all the hard words and
" terms uſed in arts and ſciences; with an etymological de-
" rivation of ſuch terms from their proper fountains, whe-
" ther Hebrew, Greek, Latin, or French, or any other
" language," in 1676. 6. " An Engliſh-Latin, and La-
" tin-Engliſh, Dictionary; containing all things neceſſary
" for the tranſlating of either language into the other. To
" which end, many things that were erroneous are rectified,
" many ſuperfluities retrenched, and very many defects ſup-
" plied, eſpecially in the Engliſh-Latin part," in 1677, 4to.
It was reprinted in 8vo, and has undergone more than 12
editions. Ainſworth, in the preface to his " Theſaurus lin-

" guæ

" guæ Latinæ compendiarius," ſays of this work, that " the " author hath indeed conſiderably enlarged the Engliſh-La- " tin part, which containeth many more Engliſh words and " phraſes than any Latin dictionary publiſhed before his " time. But not a few of thoſe words are now entirely ob- " ſolete, many of them interpreted in a wrong ſenſe, and " worſe tranſlated into Latin. And the Latin-Engliſh part " is very defective, both with regard to the ſeveral ſenſes of " the Latin words, and the citation of the Roman writers, " proper to fix their authority." 7. " The moſt natural " and eaſy Method of learning Latin by comparing it with " the Engliſh: together with the holy Hiſtory of Scripture- " war, or the ſacred Art Military," in 1677. 8. " The " Harmony of the four Evangeliſts in a theatrical Paraphraſe " on the Hiſtory of our Lord Jeſus Chriſt," in 1679. 9. " The young Scholar's beſt Companion: or Guide from " the A B C to the Latin Grammar."

COLET (Dr. JOHN), a learned Engliſh divine, was born in the pariſh of St. Antholin, London, in 1466, and was the eldeſt ſon of Sir Henry Colet, Knt. twice lord-mayor, who had, beſides him, 21 children. In 1483, he was ſent to Magdalen college in Oxford, where he ſpent ſeven years in the ſtudy of logic and philoſophy, and took the degrees in arts. He was perfectly acquainted with Cicero's works, and no ſtranger to Plato and Plotinus, whom he read together, to the end that they might illuſtrate each other's meaning. He was forced however to read them only in their Latin tranſlations; for at ſchool he had no opportunity of learning the Greek, nor at the univerſity; that language being then not only not taught, but thought unneceſſary and even diſcouraged. Hence the proverb, " Cave à Græcis, ne " fias Hæreticus," that is, " Beware of Greek, leſt you be- " come an Heretic;" and it is well known, that when Linacer, Grocin, and others, afterwards profeſſed to teach it at Oxford, they were oppoſed by a ſet of men, who called themſelves Trojans. Colet was alſo well ſkilled in mathematics; ſo that having thus laid a good foundation of learning at home, he travelled abroad for farther improvement; firſt to France, and then to Italy; and ſeems to have continued in thoſe two countries from 1493 to 1497. But before his departure, and indeed when he was of but two years ſtanding in the univerſity, he was inſtituted to the rectory of Denington in Suffolk, to which he was preſented by a relation of his mother, and which he held to the day of his death.

Knight's life of Colet, p. 1—8. Wood's Athenæ Oxon.

Knight, &c. p. 14.

Wood, ibid.

Knight, p. 23.

death. This practice of taking livings, while thus under age, has generally prevailed in the church of Rome; and Colet, being then an acolythe, which is one of their ſeven orders, was qualified for it.

Knight, p. 20, 21. Being arrived at Paris, he ſoon became acquainted with the learned there, with the celebrated Budæus in particular; and was afterwards recommended to Eraſmus. In Italy, he

Ibid. p. 24. contracted a friendſhip with ſeveral eminent perſons, eſpecially with his own countrymen Grocin, Linacer, Lily, and Latymer; who were learning the Greek tongue, then but little known in England, under thoſe great maſters Demetrius, Angelus Politianus, Hermolaus Barbarus, and Pomponius Sabinus. He took this opportunity of improving himſelf in this language; and having devoted himſelf to divinity, he read, while abroad, the beſt of the ancient fathers, particularly Origen, Cyprian, Ambroſe, and Jerome. He looked ſometimes alſo into Scotus and Aquinas, ſtudied the civil and canon law, made himſelf acquainted with the hiſtory and conſtitution of church and ſtate; and for the ſake of giving

Wood, &c. a poliſh to all this, did not neglect to read the Engliſh poets, and other authors of the belles lettres. During his abſence from England, he was made a prebendary of York, and inſtalled by proxy upon March 5, 1493-4. Upon his return

Knight, p. 29. in 1497, he was ordained deacon in December, and prieſt in July following. He had indeed, before he entered into orders, great temptations from his natural diſpoſition, to lay aſide ſtudy, and give himſelf up to gaiety; for he was rather luxuriouſly inclined; but he curbed his paſſions, and after ſtaying a few months with his father and mother at London, retired to Oxford.

Ibid. p. 31—37. Here he read public lectures on St. Paul's epiſtles, without ſtipend or reward; which, being a new thing, drew a vaſt croud of hearers, who admired him greatly. And here began his memorable friendſhip with Eraſmus, who came to Oxford in 1497, which remained unſhaken and inviolable to the day of their deaths. He continued theſe lectures three years; and in 1501, was admitted to proceed in divinity, or

Wood, &c. to the reading of the ſentences. In 1504, he commenced D. D. and in May 1505, was inſtituted to a prebend in St. Paul's, London. The ſame year and month, he was made dean of that church, without the leaſt application of his own; and being raiſed to this high ſtation, he began to reform the decayed diſcipline of his cathedral. He brought in a new practice of preaching himſelf upon Sundays and great feſtivals, and called to his aſſiſtance other learned perſons, ſuch

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as Grocin and Sowle, whom he appointed to read divinity-lectures. These lectures raised in the nation a spirit of enquiry after the holy Scriptures, which had long been laid aside for the school divinity; and so might be said to prepare a way for the Reformation, which soon after ensued. We cannot but think, that Colet was in some measure instrumental towards it, though he did not live to see it effected; for he expressed a great contempt of religious houses, exposed the abuses that prevailed in them, and set forth the danger of imposing celibacy on the clergy. This way of thinking, together with his free and public manner of communicating his thoughts, which were then looked upon as impious and heretical, made him obnoxious to the clergy, and exposed him to a persecution from the bishop of London; who, being a rigid and bigotted man, could not bear to have the corruptions in his church spoken against, and therefore accused him to archbishop Warham as a dangerous man, preferring at the same time some articles against him. But Warham, well knowing the worth and integrity of Colet, dismissed him, without giving him the trouble of putting in any formal answer. The bishop, however, not satisfied with that fruitless attempt, endeavoured afterwards to stir up the king and the court against him; nay, we are told in bishop Latymer's sermons, that he was not only in trouble, but should have been burnt, if God had not turned the king's heart to the contrary.

* Knight, p. 62.

Erasmi epistola Jodoco Jonæ, id. Jun. 1521. Epist. 14. lib. 15. Lond. 1642.

These troubles and precautions made him weary of the world, so that he began to think of disposing of his effects, and of retiring. Having therefore a very plentiful estate without any near relations, for numerous as his brethren were, they were all dead and buried, he resolved, in the midst of life and health, to consecrate the whole property of it to some standing and perpetual benefaction. And this he performed, by founding St. Paul's school in London, of which he appointed William Lilly first master in 1512. He ordained, that there should be in this school an high master, a surmaster, and a chaplain, who should teach gratis 153 children divided into eight classes; and he endowed it with lands and houses, amounting then to 122l. 4s. 7½d. per annum, of which endowment he made the company of mercers trustees. To further his scheme of retiring, he built a convenient and handsome house near Richmond palace in Surry, to which he intended to betake himself; but death prevented him: for having been seized by the sweating sickness twice, and relapsing into it a third time, a consumption

ſeized him, which carried him off Sept. 16, 1519, in his 53d year. He was buried in St. Paul's choir, with an humble monument prepared for him ſeveral years before, and only inſcribed with his bare name. Afterwards a nobler was erected to his honour by the company of mercers, which was deſtroyed with the cathedral in 1666; but the repreſentation of it is preſerved in Sir William Dugdale's "Hiſtory of St. Paul's (A)," and in Knight's Life of the dean. On the two ſides of the buſt was this inſcription: "John "Colet, doctor of divinity, dean of Pauls, and the only "founder of Pauls-ſchool, departed this life, anno 1519, "the ſon of Sir Henry Colet, Knt. twiſe mayor of the cyty "of London, and free of the company and miſtery of mer-"cers." Lower, there were other inſcriptions in Latin. About 1680, when the church was taking down, in order to be rebuilt, his leaden coffin was found incloſed in the wall, about two feet and a half above the floor. At the top of it was a leaden plate faſtened, whereon was engraved the dean's name, his dignity, his benefactions, &c. Beſides his dignities and preferments already mentioned, he was rector of the fraternity or gild of Jeſus in St. Paul's church for which he procured new ſtatutes; chaplain and preacher in ordinary to Henry VIII; and, if Eraſmus is not miſtaken, one of the privy-council.

Wood, &c.

Knight, p. 83. Epiſt. Jod. Jonæ.

He wrote ſeveral things; and thoſe which he publiſhed himſelf, or which have been publiſhed ſince his death, are as follows. 1. "Oratio habita à Doctore Johanne Colet, de-"cano Sancti Pauli, ad clerum in Convocatione, anno "1511." This being hardly to be met with, except in the Bodleian library at Oxford, among Abp. Laud's MSS. is reprinted by Knight in his "Appendix to the Life of Colet;" where alſo is reprinted an old Engliſh tranſlation of it, ſuppoſed to have been done by the author himſelf. 2. "Rudi-"menta Grammatices à Joanne Coleto, decano eccleſiæ "Sancti Pauli London. in Uſum Scholæ ab ipſo inſtitutæ:" commonly called "Paul's Accidence, 1539," 8vo. 3. "The Conſtruction of the eight Parts of Speech, intituled, "Abſolutiſſimus de octo Orationis Partium Conſtructione "libellus:" which, with ſome alterations and great additions, makes up the ſyntax in Lily's Grammar, Antwerp, 1530, 8vo. 4. "Daily Devotions: or the Chriſtian's

(A) The ſkeleton part of this fine old monument was diſcovered in the year 1782, to be ſtill exiſting; placed under the care of Mr. Gould, the deputy ſurveyor and principal verger. N.

"Morning

"Morning and Evening Sacrifice." This is ſaid not to be all of his compoſition. 5. "Monition to a godly Life. "1534, 1563, &c." 6. "Epiſtolæ ad Eraſmum." Many of them are printed among "Eraſmus's Epiſtles," and ſome at the end of Knight's "Life of Colet." There are ſtill remaining in MS. others of his pieces, of which the curious and inquiſitive may ſee an account in his life by Knight. It is probable, that he had no intention of publiſhing any thing himſelf; for he had an inaccuracy and incorrectneſs in his way of writing, which was likely to expoſe him to the cenſures of critics; and beſides, was no perfect maſter of the Greek tongue, without which he thought a man was nothing. The pieces above-mentioned were found after his death in a very obſcure corner of his ſtudy, as if he had deſigned they ſhould lie buried in oblivion; and were written in ſuch a manner, as if intended to be underſtood by nobody but himſelf. With regard to ſermons, he wrote but few; for he generally preached without notes. Knight, p. 197, note. Wood, &c. Knight, p. 181.

The deſcriptions which are given of his perſon and character, are much to his advantage. He was a tall, comely, graceful, well-bred man; and of learning and piety uncommon. In his writings his ſtyle was plain and unaffected; and for rhetoric he had rather a contempt, than a want of it. He could not bear that the ſtandard of good writing ſhould be taken from the exact rules of grammar; which, he often ſaid, was apt to obſtruct a purity of language, not to be obtained but by reading the beſt authors. This contempt of grammar, though making him ſometimes inaccurate, and, as we have obſerved, laying him open to the critics, did not hinder him from attaining a very maſterly ſtyle; ſo that his preaching, though popular and adapted to mean capacities, was agreeable to men of wit and learning, and in particular was much admired by Sir Thomas More. With regard to ſome of his notions, he was an eminent forerunner of the Reformation; and he and Eraſmus jointly promoted it, not only by pulling down thoſe ſtrong holds of ignorance and corruption, the ſcholaſtic divinity, and entirely routing both the Scotiſts and Thomiſts, who had divided the Chriſtian world between them, but alſo by diſcovering the ſhameful abuſes of monaſteries, and the folly and danger of impoſing celibacy upon the clergy; to which places he gave little or nothing while he lived, and left not a farthing to them when he died. Colet thought ſimple fornication in a prieſt more excuſable, than pride and avarice; and was with no ſort of men more angry, than with thoſe

biſhops, who, inſtead of ſhepherds, acted the part of wolves. He thought none more execrable than they; becauſe, under the pretence of devotions, ceremonies, benedictions, and indulgences, they recommended themſelves to the veneration of the people, while, in their hearts, they were ſlaves to filthy lucre. He condemned auricular confeſſion; and was content to ſay maſs only upon Sundays and great feſtivals, or at leaſt upon very few days beſides. He had gathered up ſeveral authorities from the ancient fathers againſt the current tenets and cuſtoms of the church; and though he did not care to fly in the face of the governors, yet he ſhewed a particular kindneſs and favour to thoſe who diſliked the way of worſhipping images. As to his moral qualities, he was a man of exemplary temperance, and all other virtues: and ſo he is repreſented by his intimate friend Eraſmus, in an epiſtle to Jodocus Jonas, which we have already referred to more than once, and where the life, manners, and qualifications of Colet are profeſſedly deſcribed.

COLLIER (JEREMY), an eminent Engliſh divine, was born at Stow Qui in Cambridgeſhire, Sept. 23, 1650. His father Jeremy Collier was a divine, and conſiderable linguiſt; and ſome time maſter of the free-ſchool at Ipſwich, in Suffolk. He was educated under his father at Ipſwich, whence he was ſent to Cambridge, and admitted a poor ſcholar of Caius college under the tuition of John Ellys, in April, 1669. He took the degree of B. A. in 1672-3, and that of M. A. in 1676; being ordained deacon the ſame year by Gunning Bp. of Ely, and prieſt the year after by Compton Bp. of London. He officiated for ſome time at the counteſs dowager of Dorſet's at Knowle in Kent, whence he removed to a ſmall rectory at Ampton near St. Edmund's Bury in Suffolk, to which he was preſented by James Calthorpe, Eſq; in 1679. After he had held this benefice ſix years, he reſigned it, came to London in 1685, and was ſome little time after made lecturer of Gray's-inn. But the revolution coming on, the public exerciſe of his function became impracticable.

Our account thus far is taken from the General Dictionary, and, as we are there informed, is of Mr. Collier's own drawing up.

Collier however was of too active a ſpirit, to ſit down contentedly and ſay nothing; and therefore began the attack upon the Revolution: for his pamphlet is ſaid to have been the firſt written on that ſide the queſtion after the prince of Orange's arrival, with a piece intituled, "The Deſertion diſcuſſed in a Letter to a Country Clergyman, 1688," 4to. This was written in anſwer to a pamphlet of Dr. Gilbert

Gilbert Burnet, afterwards Bp. of Salisbury, called "An "Enquiry in the preſent State of Affairs, &c." wherein king James is treated as a deſerter from his crown; and it gave ſuch offence, that, after the government was ſettled, Collier was ſeized and ſent to Newgate, where he continued a cloſe priſoner for ſome months, but was at length diſcharged without being brought to a trial. He afterwards publiſhed the following pieces: "A Tranſlation of the 9th, 10th, 11th, "and 12th Books of Sleidan's Commentaries, 1689," 4to. "Vindiciæ Juris Regii, or Remarks upon a Paper intitu- "led, An Enquiry into the Meaſures of Submiſſion to the "ſupreme Authority, 1689," 4to. The author of this Enquiry was alſo Dr. Burnet. "Animadverſions upon the "modern Explanation of 2 Hen. VII. Cap. i. or a King "de facto, 1689," 4to. "A Caution againſt Inconſiſtency, "or the Connection between Praying and Swearing, in Re- "lation to the Civil Powers, 1690," 4to. This diſcourſe is a diſſuaſive from joining in public aſſemblies. "A Dia- "logue concerning the Times, between Philobelgus and "Sempronius, 1690," 4to: to the right honourable the lords, and to the gentlemen convened at Weſtminſter, Oct. 1690. This is a petition for an enquiry into the birth of the prince of Wales, and printed upon a half ſheet. "Dr. "Sherlock's Caſe of Allegiance conſidered, with ſome Re- "marks upon his Vindication, 1691," 4to. "A brief "Eſſay concerning the Independency of Church Power, "1692," 4to. The deſign of this eſſay is to prove the public aſſemblies guilty of ſchiſm, upon account of their being held under ſuch biſhops as had aſſumed, or owned ſuch as had aſſumed, the Sees of thoſe who were deprived for not taking the oaths of the new government.

Thus did Collier, by ſuch ways and means as were in his power, continue to oppoſe with great vigour and ſpirit the revolution and all its abettors: and thus he became obnoxious to the men in power, who only waited for an occaſion to ſeize him. That occaſion at length came; for information being given to the earl of Nottingham, then ſecretary of ſtate, that Collier, with one Newton, another nonjuring clergyman, was gone to Romney marſh, with a view of ſending to, or receiving intelligence from the other ſide of the water, meſſengers were ſent to apprehend them. They were brought to London, and after a ſhort examination by the earl, committed to the Gate-houſe. This was in the latter end of 1692. They were admitted to bail, and releaſed; but Collier making a ſcruple of remaining upon bail,

bail, becauſe he conceived that carried in it an acknowledgement of the juriſdiction of the court in which the bail was taken, and conſequently of the power from whence the authority of the court was derived, ſurrendered in diſcharge of his bail before chief juſtice Holt, and was committed to the King's-bench priſon. He was releaſed again, at the interceſſion of friends, in a very few days; but did not let the affair drop, without attempting to ſupport his principles and juſtify his conduct. For this purpoſe he wrote the following pieces, of which, it is ſaid, there were only five copies printed. "The Caſe of giving Bail to a pretended Au-"thority examined," dated from the King's-bench, Nov. 23, 1692; with a preface dated Dec. 1692, and "A Letter "to Sir John Holt," dated Nov. 30, 1692: and alſo "A "Reply to ſome Remarks upon the Caſe of giving Bail, &c." dated April 1693. He wrote ſoon after this, "A Perſua-"ſive to Conſideration tendered to the Royaliſts, particularly "thoſe of the Church of England, 1693," 4to. It was afterwards reprinted in 8vo, together with his vindication of it, againſt a piece intituled, "The Layman's Apology." He wrote alſo "Remarks upon the London Gazette, re-"lating to the Streights Fleet, and the Battle of Landen in "Flanders, 1693," 4to.

We hear no more of Collier till 1696; and then we find him acting a very extraordinary part, in regard to Sir John Friend and Sir William Perkins, who were convicted of being concerned in the aſſaſſination plot. The fact was this: Collier, with Cook and Snatt, two clergymen of his own way of thinking, attended thoſe unhappy perſons, at the place of their execution, upon April 3; where Collier ſolemnly abſolved the former, as Cook did the latter, and all three joined in the impoſition of hands upon them both. This, as might well be expected, made a great noiſe, and was looked upon as an high inſult on the civil and eccleſiaſtical government; for which reaſon there was a declaration, ſigned by the two archbiſhops and 12 of their ſuffragans, in which they ſignified their abhorrence of this ſcandalous and irregular, this ſchiſmatic and ſeditious proceeding. But eccleſiaſtical cenſure was not all they underwent: they were proſecuted alſo in the ſecular courts, as enemies to the government. In conſequence of this, Cook and Snatt were committed to Newgate, but afterwards releaſed without being brought to a trial; but Collier having ſtill his old ſcruple about putting in bail, and abſconding, was outlawed, and ſo continued to the time of his death. He did not fail however to have recourſe to his pen, as uſual, in order to juſtify

Compl. hiſt. of Eng. vol. III. p. 319.

his conduct upon this occaſion; and therefore publiſhed "A "Defence of the Abſolution given to Sir William Perkins "at the Place of Execution; with a farther Vindication "thereof, occaſioned by a Paper, intituled A Declaration "of the Senſe of the Archbiſhops and Biſhops, &c." the firſt dated April 9, 1696, the other April 24, 1696, to which is added, "A Poſtſcript in relation to a Paper called An "Anſwer to his Defence, &c." dated April 25. Alſo "A "Reply to the Abſolution of a Penitent according to the "Directions of the Church of England, &c." dated May 20, 1696: and "An Anſwer to the Animadverſions on two "Pamphlets lately publiſhed by Mr. Collier, &c." dated July 1, 1696, 4to.

When this affair was over, Collier employed himſelf in reviewing and finiſhing ſeveral miſcellaneous pieces, which he publiſhed under the title of "Eſſays upon ſeveral moral "Subjects." They conſiſt of 3 vols. in 8vo; the firſt of which was printed in 1697, the ſecond in 1705, and the third in 1709. They are written in a very extraordinary manner, with ſuch a mixture of learning and wit, and in a ſtyle ſo eaſy and flowing, that notwithſtanding the prejudice of party, which ran ſtrong againſt him, they were in general well received, and have paſſed through many editions ſince. It was the ſucceſs of the firſt volume which encouraged the author to add the other two. In 1698, he made an attempt to reform the ſtage, by publiſhing his "Short "View of the Immorality and Profaneneſs of the Engliſh "Stage, together with the Senſe of Antiquity upon this "Argument," 8vo. This engaged him in a controverſy with the wits; and Congreve and Vanbrugh, whom, with many others he had taken to taſk very ſeverely, appeared openly againſt him. The pieces he wrote in this conflict, beſides the firſt already mentioned, were, 2. "A Defence "of the Short View, being a Reply to Mr. Congreve's "Amendments, &c. and to the Vindication of the Author "of the Relapſe, 1699," 8vo. 3. "A ſecond Defence of "the Short View, being A Reply to a Book intituled, The "ancient and modern Stages ſurveyed, &c. 1700," 8vo: the book here replied to was written by Dr. Drake. 4. "Mr. "Collier's Diſſuaſive from the Play-houſe: in a Letter to a "Perſon of Quality, occaſioned by the late Calamity of the "Tempeſt, 1703," 8vo. 5. "A farther Vindication of "the Short View, &c. in which the Objections of a late "Book intituled, A Defence of Plays, are conſidered, "1708," 8vo. "The Defence of Plays" has Dr. Filmer

for

for its author. In this controverſy with the ſtage, Collier exerted himſelf to the utmoſt advantage; and ſhewed, that a clergyman might have wit, as well as learning and reaſon, on his ſide. It is remarkable, that his labours here were attended with ſucceſs, and actually produced repentance and amendment; for it is allowed on all hands, that the decorum which has been for the moſt part obſerved by the later writers of dramatic poetry, is intirely owing to the animadverſions of Collier. What Dryden ſaid upon this occaſion, will ſhew, that this is not obſerved without ſufficient foundation. "I ſhall ſay the leſs of Mr. Collier, becauſe in many things "he has taxed me juſtly; and I have pleaded guilty to all "thoughts and expreſſions of mine, which can be truly ar-"raigned of obſcenity, profaneneſs, or immorality, and re-"tract them. If he be my enemy, let him triumph; if he "be my friend, as I have given him no perſonal occaſion "to be otherwiſe, he will be glad of my repentance. It "becomes me not to draw my pen in the defence of a bad "cauſe, when I have ſo often drawn it for a good one." If Congreve and Vanbrugh had taken the ſame method with Dryden, and made an ingenuous confeſſion of their faults, they would have retired with a better grace than they did: for it is certain, that with all the wit, which they have ſhewn in their reſpective vindications, they make but a very indifferent figure.

Dryden's preface to his Fables.

The next thing Collier undertook was a work of induſtry, rather than genius; and that was the tranſlating of Moreri's great "Hiſtorical, Geographical, Genealogical, "and Poetical Dictionary." The two firſt volumes were printed in 1701, the third under the title of a "Supplement" in 1705, and the fourth, which is called "An Appendix," in 1721. About 1701, he publiſhed alſo, "An Engliſh "Tranſlation of Antoninus's Meditations, &c. to which is "added, the mythological Picture of Cebes, &c." In the reign of queen Anne, ſome overtures were made to engage him to a compliance, and he was promiſed preferment, if he would acknowledge and ſubmit to the government; but as he became a nonjuror upon a principle of conſcience, he could not be prevailed upon to liſten to any terms. Afterwards he publiſhed in 2 vols. folio, "An Eccleſiaſtical "Hiſtory of Great-Britain, chiefly of England, from the "firſt planting of Chriſtianity, to the End of the Reign of "Charles II. with a brief Account of the Affairs of Re-"ligion in Ireland, collected from the beſt ancient Hiſto-"rians, Councils, and Records." The firſt volume, which comes

comes down to Henry VII. was publiſhed in 1708, the ſecond in 1714. This hiſtory, which is written with great judgement, and contains, beſides a relation of facts, many curious diſcourſes upon eccleſiaſtical and religious ſubjects, was taken to taſk by Bp. Burnet, Bp. Nicolſon, and Dr. Kennet, afterwards Bp. of Peterborough; but was defended by Collier in two pieces. The firſt was intituled "An Anſwer to ſome Exceptions in Bp. Burnet's third Part of the "Hiſtory of the Reformation, &c. againſt Mr. Collier's "Eccleſiaſtical Hiſtory; together with a Reply to ſome "Remarks in Bp. Nicolſon's Engliſh Hiſtorical Library, &c. "upon the ſame Subject, 1715;" the ſecond, "Some Remarks on Dr. Kennet's ſecond and third Letters; wherein his Miſrepreſentions of Mr. Collier's Eccleſiaſtical "Hiſtory are laid open, and his Calumnies diſproved, 1717." We cannot but obſerve, to Collier's credit, an inſtance of his great impartiality, in the ſecond volume of his hiſtory; which is, that in diſculpating the Preſbyterians from the imputation of their being conſenting to the murder of Charles I. he has ſhewn, that as they only had it in their power to proteſt, ſo they did proteſt againſt that bloody act, both before and after it was committed. P. 859, 860.

In 1713, Collier, as is confidently related, was conſecrated a biſhop by Dr. George Hickes, who had himſelf been conſecrated ſuffragan of Thetford by the deprived biſhops of Norwich, Ely, and Peterborough, Feb. 23, 1694. As he grew in years, his health became impaired by frequent attacks of the ſtone, to which his ſedentary life probably contributed: ſo that he publiſhed nothing more, but a volume of "Practical Diſcourſes in 1725," and an additional ſermon, "upon God not the origin of evil," in 1726. Beſides what has been mentioned, he wrote ſome prefaces to other men's works; and publiſhed alſo an advertiſement againſt Bp. Burnet's "Hiſtory of his own Times:" this was printed on a ſlip of paper, and diſperſed in all the coffee-houſes in 1724, and is to be ſeen in the "Evening-poſt, No. 2254." He died of the ſtone, April 26, 1726, aged 76; and was interred three days after in the church-yard of St. Pancras near London. He was a very ingenious, learned, moral, and religious man; and though ſtiff in his opinions, is ſaid to have had nothing ſtiff or pedantic in his behaviour, but a great deal of life, ſpirit, and innocent freedom. His reputation as a man of letters was not confined to his own country: for the learned father Courbeville, who tranſlated into French "The Hero of Balthazar Gratian," in his preface

to

to that work, ſpeaks in high terms of his "Miſcellaneous "Eſſays;" which, he ſays, ſet him upon a level with Montaigne, St. Evremond, La Bruyere, &c. The ſame perſon tranſlated into French his "Short View of the Engliſh "Stage;" where he ſpeaks of him again with ſtrong expreſſions of admiration and eſteem.

Wood's Faſti Oxon.

COLLINS (JOHN), an eminent accomptant and mathematician, was the ſon of a Nonconformiſt divine, and born at Wood Eaton near Oxford in March 1624. At 16 years of age he was put apprentice to a bookſeller at Oxford; but ſoon left that trade, and was employed as clerk under Mr. John Mar, one of the clerks of the kitchen to prince Charles, afterwards Charles II. This Mar was eminent for his mathematical knowledge, and noted for thoſe excellent dials of his, with which the gardens of Charles I. were adorned: and under him Collins made no ſmall progreſs in the mathematics. The inteſtine troubles increaſing, he left that employment and went to ſea, where he ſpent ſeven years; the greateſt part of this term in an Engliſh merchantman, which became a man of war in the Venetian ſervice againſt the Turks. Here having leiſure, he applied himſelf to merchants accompts, and ſome parts of the mathematics, for which he had a natural genius: upon his return, he took to the profeſſion of an accomptant, and compoſed ſeveral uſeful treatiſes upon practical ſubjects. In 1652, he publiſhed a work in folio, intituled, "An Introduction to Merchants Ac-"compts:" which was reprinted in 1665, with an additional part, intituled, "Supplements to Accomptantſhip and "Arithmetic." A ſmall part of this work, relating to intereſt, was reprinted in 1685, in a ſmall 8vo volume. In 1658, he publiſhed in 4to, a treatiſe, called "The Sector "or a Quadrant; containing the deſcription and uſe of four "ſeveral quadrants, each accommodated for the making of "ſun-dials, &c. with an appendix concerning reflected di-"alling, from a glaſs placed at any reclination." In 1659, 4to, he publiſhed his "Geometrical Dialling;" and alſo the ſame year, his "Mariners plain Scale new plained." In the "Philoſophical Tranſactions" of the Royal Society, of which he was now become a member, he fully explained and demonſtrated the rule given by the Jeſuit de Billy, for "find-"ing the number of the Julian period for any year aſſigned, "the cycles of the ſun and moon with the Roman indiction "for the years being given." To this he has added ſome very neatly contrived rules, for the ready finding on what

No. 30. for Dec. 1667.

day

day of the week any day of the month falls for ever; and other uſeful and neceſſary kalendar rules. In the ſame "Tranſactions," he has a curious diſſertation concerning the reſolution of equations in numbers. In No. 69 for March 1671, he has given a moſt elegant conſtruction of that chronographical problem: namely, "The diſtances of "three objects in the ſame place, and the angles made at a "fourth place in that plane, by obſerving each object, being "given; to find the diſtances of thoſe objects from the place "of obſervation?" In 1680 he publiſhed a ſmall treatiſe in 4to, intituled, "A Plea for the bringing in of Iriſh Cattle, "and keeping out the Fiſh caught by Foreigners; together "with an Addreſs to the Members of Parliament of the "Counties of Cornwall and Devon, about the Advance-"ment of Tin, Fiſhery, and divers Manufactures." In 1682, he publiſhed in 4to, "A Diſcourſe of Salt and Fiſh-"ery;" and in the "Philoſophical Tranſactions, No. 159, "for May 1684," there is publiſhed a letter of his to Dr. John Wallis, giving his thoughts about ſome defects in algebra. Beſides theſe productions of his own, he was the chief promoter of many other valuable publications in his time. It is to him, that the world is indebted for the publication of Barrow's "optical and geometrical Lectures;" his abridgement of "Archimedes's Works," and of "Apollo-"nius's Conics;" Branker's tranſlation of "Rhonius's Al-"gebra, with Pell's additions;" "Kerſey's Algebra;" "Wallis's Hiſtory of Algebra;" "Strode of Combinations;" and many other excellent works, which were procured by his unwearied ſolicitations. No. 46. for April, 1669.

While Anthony earl of Shafteſbury was lord chancellor, he nominated Collins in divers references, concerning ſuits depending in Chancery about intricate accounts, to aſſiſt in the ſtating thereof. From this time his aſſiſtance was often uſed in other places, and by other perſons; by which he acquired, ſays Wood, ſome wealth and much fame, and became accounted, in matters of that nature, the moſt uſeful and neceſſary perſon of his times; and in the latter part of his life, he was made accomptant to the royal fiſhery company. In 1682, after the act at Oxford was finiſhed, he rode from thence to Malmeſbury in Wiltſhire, in order to view the ground to be cut for a river between the Iſis and the Avon; and drinking too large a quantity of cyder, after a hot day's journey, he fell into a conſumption, of which he died Nov. 10, 1683. About 25 years after his death, all his papers and moſt of his books came into the hands of the Wood, ibid.

learned

learned and ingenious William Jones, Eſq; fellow of the Royal Society; among which were found manuſcripts upon mathematical ſubjects of Briggs, Oughtred, Pell, Scarborough, Barrow, and Newton, with a multitude of letters received from, and copies of letters ſent to, many learned perſons, particularly Pell, Wallis, Barrow, Newton, James Gregory, Flamſtead, Townley, Baker, Barker, Branker, Bernard, Sluſius, Leibnitz, Iſchirphaus, father Bertet, and others. From theſe papers it is evident, that Collins held a conſtant correſpondence for many years with all the eminent mathematicians of his time, and ſpared neither pains nor coſt to procure what was requiſite to promote real ſcience. Many of the late diſcoveries in phyſical knowledge, if not actually made, were yet brought about by his endeavours. Thus in 1666, he had under conſideration the manner of dividing the meridian line on the true nautical chart; a problem of the utmoſt conſequence in navigation: and ſome time after he engaged Mercator, Gregory, Barrow, Newton, and Wallis, ſeverally, to explain and find an eaſy practical method of doing it; which excited Leibnitz, Halley, Bernoulli, and all who had capacity to think upon ſuch a ſubject, to give their ſolutions of it. And by this means the practice of that moſt uſeful propoſition is reduced to the greateſt ſimplicity imaginable. He employed ſome of the ſame hands upon the ſhortening and facilitating the method of computations by logarithms, till at laſt that whole affair was completed by Halley. It was Collins who engaged all that were able to make any advances in the ſciences, in a ſtrict enquiry into the ſeveral parts of learning, which each had a peculiar talent for. He ſet them all to work, by ſhewing where the defect was in any uſeful branch of knowledge; by pointing out the difficulties attending ſuch an enquiry; by ſetting forth the advantages of completing that ſubject; and laſtly, by keeping up a ſpirit, and a warm deſire of making further diſcoveries and improvements.

Gen. Dict.

Gen. Dict.

Collins was likewiſe the regiſter of all the new improvements made in the mathematical ſcience; the magazine, to which all the curious had recourſe; and the common repoſitory, where every part of uſeful knowledge was to be found. It was upon this account, that the learned ſtyled him "the "Engliſh Merſenus." If ſome of his correſpondents had not obliged him to conceal their communications, there could have been no diſpute about the priority of the invention of a method of analyſis, the honour of which evidently belongs to the great Newton. This appears undeniably

See Des Maizeaux's preface, p. 11. to Recueil de diverſes pieces &c. par

from

from the papers, printed in the "Commercium Epiſtolicum "D. Joannis Collins & aliorum de Analyſi promota: juſſu "Societatis Regiæ in lucem editum, 1712," in 4to. Leibnitz, Clarke, Newton, &c. Gen. Dict.

COLLINS (ANTHONY), a very extraordinary man and eminent writer, was the ſon of Henry Collins, Eſq; a gentleman of conſiderable fortune; and born at Heſton near Hounſlow in Middleſex, June 21, 1676. He was educated in claſſical learning at Eton ſchool, and removed thence to King's college in Cambridge, where he had for his tutor Francis Hare, afterwards Bp. of Chicheſter. Upon leaving college he went to London, and was entered a ſtudent in the Temple; but not reliſhing the ſtudy of the law, he abandoned it, and applied himſelf to letters in general. In 1700 he publiſhed a tract, intituled, "Several of the Lon-"don Caſes conſidered." He cultivated an acquaintance and maintained a correſpondence with Locke, in 1703 and 1704; and that Locke had not only a common friendly regard, but even a prodigious eſteem for, and opinion of him, appears from ſome letters to him, publiſhed by Des Maizeaux in his collection of ſeveral pieces of John Locke, never before printed, or not extant in his works. In a letter dated from Oates in Eſſex, Oct. 29, 1703, Locke writes as follows: "You complain of a great many defects; and that "very complaint is the higheſt recommendation I could de-"ſire, to make me love and eſteem you, and deſire your "friendſhip. And if I were now ſetting out in the world, "I ſhould think it my great happineſs to have ſuch a com-"panion as you, who had a true reliſh of truth, would in "earneſt ſeek it with me, from whom I might receive it "undiſguiſed, and to whom I might communicate what I "thought true, freely." In another dated Sept. 11, 1704, he writes thus: "He that hath any thing to do with you, "muſt own, that friendſhip is the natural product of your "conſtitution; and your ſoul, a noble ſoil, is enriched "with the two moſt valuable qualities of human nature, "truth and friendſhip. What a treaſure have I then in ſuch "a friend, with whom I can converſe, and be enlightened "about the higheſt ſpeculations?" Locke, who died Oct. 28, 1704, left alſo a letter dated the 23d, to be delivered to Collins after his deceaſe, full of confidence and the warmeſt affection; which letter is to be found in the collection abovementioned. It is plain from theſe memorials, that Collins at that time appeared to Locke to be an impartial and diſintereſted enquirer after truth. How far this philoſopher, who

was undoubtedly a friend to revelation, would have altered his opinion of him had he lived, is not very difficult to be conceived.

In 1707, he publiſhed "An Eſſay concerning the Uſe of "Reaſon in Propoſitions, the Evidence whereof depends "upon human Teſtimony:" reprinted in 1709. He publiſhed this piece, as he did all his other writings, without his name. The ſame year, 1707, he engaged in a controverſy, then on foot between Dodwell and Clarke, concerning the natural immortality of the ſoul. We have given an account of this controverſy, under the article of Clarke: as for Collins, the pieces he wrote in it are as follow: 1. "A "Letter to the learned Mr. Henry Dodwell, containing "ſome Remarks on a pretended Demonſtration of the Im-"materiality and natural Immortality of the Soul, in Mr. "Clarke's Anſwer to his late Epiſtolary Diſcourſe, &c. "1707:" reprinted in 1709. 2. "A Reply to Mr. Clarke's "Defence of his Letter to Mr. Dodwell; with a Poſtſcript "to Mr. Milles's Anſwer to Mr. Dodwell's Epiſtolary Diſ-"courſe, 1707:" reprinted in 1709. 3. "Reflections on "Mr. Clarke's ſecond Defence of his Letter to Mr. Dod-"well, 1707:" reprinted in 1711. 4. "An Anſwer to "Mr. Clarke's third Defence of his Letter to Mr. Dod-"well, 1708:" reprinted in 1711.

Dec. 1709, came out a pamphlet, intituled, "Prieſtcraft "in Perfection; or, a Detection of the Fraud of inſerting "and continuing that Clauſe, 'The Church hath Power to "decree Rites and Ceremonies, and Authority in Contro-"verſies of Faith,' in the twentieth Article of the Arti-"cles of the Church of England." And Feb. the year following, another called, "Reflections on a late Pamphlet, "intituled, Prieſtcraft in Perfection, &c." both written by our author. The ſecond and third editions of his "Prieſt-"craft in Perfection" were printed, with corrections, in 1610, 8vo. This book occaſioned great and diligent enquiries into the ſubject, and was reflected on in divers pamphlets, ſermons, and treatiſes. Theſe were anſwered by Collins, but not till 1724, in a work intituled, "An Hiſ-"torical and Critical Eſſay on the 39 Articles of the Church "of England: wherein it is demonſtrated, that this Clauſe, "'The Church, &c.' "inſerted in the 20th Article, is not "a Part of the Article, as they were eſtabliſhed by Act of "Parliament in the 13th of Elizabeth, or agreed on by the "Convocations of 1562 and 1571." This eſſay however was principally deſigned as an anſwer to "The Vindication

"of

" of the Church of England from the Aſperſions of a late " Libel, intituled, Prieſtcraft in Perfection, wherein the con- " troverted Clauſe of the Church's Power in the 20th Ar- " ticle is ſhewn to be of equal Authority with all the reſt " of the Articles in 1710," and to " An Eſſay on the 39 " Articles by Dr. Thomas Bennet," publiſhed in 1715: two chief works, ſays Collins, which ſeem written by thoſe champions, who have been ſupplied with materials from all quarters, and have taken great pains themſelves to put their materials into the moſt artful light. In the preface, he tells us, that he undertook this work at the ſolicitations of a worthy miniſter of the goſpel, who knew that he had made ſome enquiries into the " Modern Eccleſiaſtical Hiſtory of Eng- " land;" and, particularly, that he was preparing " An Hiſ- " tory of the Variations of the Church of England and its " Clergy, from the Reformation down to this Time, with " an Anſwer to the Cavils of the Papiſts, made on Occa- " ſion of the ſaid Variations." But this work never appeared. As to the eſſay in queſtion, he concludes it with drawing up in brief the demonſtration, promiſed in the title-page, and given in the book; which is as follows: " The " articles of the church of England are ſuppoſed to have " their convocational authority from the convocation of " 1562, which firſt agreed on them; and from the convo- " cation of 1571, which, after having reviſed and made al- " terations in, and additions to, them, agreed on them again. " The way of paſſing acts of convocation is by the ſubſcrip- " tion of the majority of the members of each houſe by them- " ſelves. The manuſcript articles, which paſſed the con- " vocation in 1562, and were ſubſcribed by the majority of " both houſes, are extant; as are the manuſcript articles of " 1571, with the ſubſcriptions of the upper houſe. And " both theſe manuſcripts are without the clauſe. The par- " liament in 1571 did, by a ſtatute intituled, 'An Act for " the Miniſters of the Church to be of ſound Religion, " confirm Articles of Religion, compriſed in an imprinted " Engliſh Book intituled, Articles, &c. put forth by the " Queen's Authority.' All the Engliſh printed books of " the articles extant before 1571, and while the parliament " were making this ſtatute, bore the title recited in the ſta- " tute, and were without the clauſe. Wherefore it follows, " that the clauſe has neither the authority of the convocation " nor parliament." The reader may ſee, if his pleaſes, the whole ſtate of this controverſy in Collier's " Eccleſiaſtical " Hiſtory," where particular notice is taken of our author.

Introduction to Eſſay, &c. p. 46.

Part II. B. vi. p. 486, 491.

In 1710, he publiſhed "A Vindication of the divine Attributes, in ſome Remarks on the Archbiſhop of Dublin's "Sermon, intituled, Divine Predeſtination and Foreknowledge conſiſting with the Freedom of Man's Will." March 1711, he went over to Holland, where he became acquainted with Le Clerc, and other learned men; and returned to London the November following, to take care of his private affairs, with a promiſe to his friends in Holland, that he would pay them a ſecond viſit in a ſhort time. In 1713, he publiſhed his "Diſcourſe of Free-thinking, occaſioned by the Riſe and Growth of a Sect called Free-thinkers;" which made a great noiſe, and was attacked by ſeveral writers, particularly by Hoadly, afterwards biſhop of Wincheſter, in ſome "Queries recommended to the "Authors of the late Diſcourſe of Free-thinking," printed in his collection of tracts in 8vo, 1715; and by Phileleutherus Lipſienſis in "Remarks upon a late Diſcourſe of "Free-thinking, in a Letter to F. H. D. D." This Phileleutherus Lipſienſis was the learned Bentley; and the perſon to whom this performance is addreſſed, Hare, afterwards Bp. of Chicheſter. The firſt part of theſe remarks gave birth to a pamphlet, ſaid to be written by Hare, intituled, "The Clergyman's Thanks to Phileleutherus for his Remarks on the late Diſcourſe of Free-thinking: in a Letter to Dr. Bentley, 1713." Soon after the publication of this work, Collins made a ſecond trip to Holland; which was aſcribed to the general alarm cauſed by the "Diſcourſe of "Free-thinking," and himſelf being diſcovered by his printer. This is taken notice of by Hare; who having obſerved, that the leaſt appearance of danger is able to damp, in a moment, all the zeal of the free-thinkers, tells us, that "a bare enquiry after the printer of their wicked book has frightened "them, and obliged the reputed author to take a ſecond trip "into Holland; ſo great is his courage to defend upon the "firſt appearance of an oppoſition. And are not theſe rare "champions for free-thinking? is not their book a demonſtration, that we are in poſſeſſion of the liberty they pretend to plead for, which otherwiſe they durſt ne'er have "writ? And that they would have been as mute as fiſhes, "had they not thought they could have opened with impunity?" Hare afterwards tells us, that "the reputed author "of free-thinking is, for all he ever heard, a ſober man, "thanks to his natural averſion to intemperance; and that," he obſerved, "is more than can be ſaid of ſome others of "the club:" that is, the club of free-thinkers, which were ſuppoſed,

Clergyman's Thanks, &c. p. 18.

Ibid. p. 28.

ſuppoſed, but perhaps without ſufficient reaſon, to meet and plan ſchemes in concert, for undermining the foundations of revealed religion. The "Diſcourſe of Free-thinking" was reprinted at the Hague, with ſome conſiderable additions, in 1713, 12mo; though in the title-page it is ſaid to be printed at London. In this edition the tranſlations in ſeveral places are corrected from Bentley's remarks; and ſome references are made to thoſe remarks, and to Hare's "Clergyman's "Thanks."

While this book was making a prodigious noiſe in England, and all parties were exerting their zeal, either by writing or railing againſt it, the author received great civilities abroad, and was treated reſpectfully by all ſorts of people, prieſts, Jeſuits, Calviniſts, Arminians, &c. He went into Holland, as we have ſaid, and thence to Flanders, and intended to have viſited Paris; but the death of a near relation obliged him to return to London, where he arrived Oct. 18, 1713, greatly diſappointed in not having ſeen France, Italy, &c. In 1715, he retired into the county of Eſſex, and acted as a juſtice of the peace and deputy-lieutenant for the ſame county, as he had done before in the county of Middleſex and liberty of Weſtminſter. The ſame year he publiſhed "A "Philoſophical Enquiry concerning human liberty:" which was reprinted with corrections in 1717. Dr. Samuel Clarke wrote remarks upon this enquiry, which are ſubjoined to the collection of papers between him and Leibnitz; but Collins did not publiſh any reply on this ſubject, becauſe, as we are told, though he did not think the doctor had the advantage over him in the diſpute; yet, as he had repreſented his opinions as dangerous in their conſequences, and improper to be inſiſted on, our author, after ſuch an inſinuation, found he could not proceed in the diſpute upon equal terms. The enquiry was tranſlated into French by the Rev. Mr. D——, and printed in the firſt volume of Des Maizeaux's "Recueil "de diverſes Pieces ſur la Philoſophie, la Religion Naturelle, "&c. par M. Leibnitz, Clarke, Newton, &c." publiſhed at Amſterdam 1720, 2 vols. 12mo. In 1718, he was choſen treaſurer for the county of Eſſex, to the great joy, it is ſaid, of ſeveral tradeſmen and others, who had large ſums of money due to them from the ſaid county; but could not get it paid them, it having been embezzled or ſpent by their former treaſurer. We are told, that he ſupported the pooreſt of them with his own private caſh, and promiſed intereſt to others, till it could be raiſed to pay them; and that in 1722

Gen. Dict.

Des Maizeaux's preface to the Recueil de diverſes Pieces, &c. p. 10.

Gen. Dict.

all the debts were, by his integrity, care, and management, diſcharged.

It has already been obſerved, that he publiſhed, in 1724, his "Hiſtorical and Critical Eſſay upon the 39 Articles, &c." The ſame year he publiſhed his famous book, called, "A "Diſcourſe of the Grounds and Reaſons of the Chriſtian "Religion," in two parts: the firſt, containing ſome conſiderations on the quotations made from the "Old in the "New Teſtament," and particularly on the prophecies cited from the former, and ſaid to be fulfilled in the latter. The ſecond, containing an examination of the ſcheme advanced by Whiſton in his eſſay towards reſtoring the true text of the "Old Teſtament," and for vindicating the citations then made in the "New Teſtament." To which is prefixed, "An Apology for free Debate and Liberty of "Writing." This diſcourſe was immediately attacked by a great number of books; of which Collins has given a complete liſt, at the end of the preface to his "Scheme of "literal Prophecy." It will be ſufficient for us to mention a few of the moſt conſiderable. 1. "A Liſt of Suppoſi- "tions or Aſſertions in the late Diſcourſe of the Grounds, "&c. which are not therein ſupported by any real or au- "thentic Evidence; for which ſome ſuch Evidence is ex- "pected to be produced. By William Whiſton, M. A. "1724," 8vo. In this piece Whiſton treats Collins, together with Toland, in very ſevere terms, as guilty of impious frauds and lay-craft. 2. "The Literal Accompliſhment of "Scripture-prophecies, being a full Anſwer to a late Diſ- "courſe of the Grounds, &c. By William Whiſton." 3. "A Defence of Chriſtianity from the Prophecies of the "Old Teſtament, wherein are conſidered all the Objections "againſt this Kind of Proof, advanced in a late Diſcourſe "of the Grounds, &c. By Edward Chandler," then Bp. of Litchfield and Coventry, afterwards of Durham. 4. "A Diſ- "courſe of the Connexion of the Prophecies in the Old "Teſtament, and Application of them to Chriſt. By Samuel "Clarke, D. D. Rector of St. James's, Weſtminſter." This however was not intended for a direct anſwer to Collins's book, but as a ſupplement, occaſioned thereby, to a propoſition in Clarke's "Demonſtration of the Principles "of natural and revealed Religion;" with which it has ſince been conſtantly printed. 5. "An Eſſay upon the "Truth of the Chriſtian Religion, wherein its real Foun- "dation upon the Old Teſtament is ſhewn, occaſioned by "the Diſcourſe of the Grounds, &c. By Arthur Aſhley "Sykes."

" Sykes." Collins gives it as his opinion, that of all the writers againſt the " Grounds," &c. Sykes alone has advanced a conſiſtent ſcheme of things, which he has propoſed with great clearneſs, politeneſs, and moderation. 6. " The Uſe " and Intent of Prophecy in the ſeveral Ages of the Church, " In ſix Diſcourſes delivered at the Temple Church in " 1724. By Thomas Sherlock, D. D." This was not deſigned as an anſwer to the " Grounds," &c. but only to throw light upon the argument from prophecy, attacked by our author. The reader will find the reſt of the pieces written againſt the " Grounds," &c. enumerated by Collins in the place referred to above; among which are " Sermons," " Lon- " don Journals," Woolſton's " Moderator between an In- " fidel and an Apoſtate, &c." amounting in number to no leſs than 35, including thoſe already mentioned. So that we cannot but agree with the author in ſuppoſing, that there never was a book, to which ſo many anſwers have been made in ſo ſhort a time, that is, within the ſmall compaſs of a couple of years, as to the " Diſcourſe of the Grounds " and Reaſons of the Chriſtian Religion."

Scheme of Literal Prophecy, p. 12.

Preface to Scheme of Literal Prophecy, p. 4.

In 1726, appeared his " Scheme of Literal Prophecy con- " ſidered; in a View of the Controverſy occaſioned by a late " Book, intituled, A Diſcourſe of the Grounds, &c." It was printed at the Hague in 2 vols. 12mo, and reprinted at London with corrections in 1727, 8vo. In this work he mentions a diſſertation he had written, but never publiſhed, againſt Whiſton's " Vindication of the Sibylline Oracles;" in which he endeavours to ſhew, that thoſe oracles were forged by the primitive Chriſtians, who were thence called Sibylliſts by the Pagans. He alſo mentions a MS. diſcourſe of his upon the miracles recorded in the " Old and New " Teſtament." The " Scheme of Literal Prophecy" had ſeveral anſwers made to it; the moſt conſiderable of which are, 1. " A Vindication of the Defence of Chriſtianity, " from the Prophecies of the Old Teſtament. By Edward " Chandler, D. D. With a Letter from the Rev. Mr. " Maſſon, concerning the Religion of Macrobius, and his " Teſtimony touching the Slaughter of the Infants at Beth- " lehem, with a Poſtſcript upon Virgil's fourth Eclogue, " 1728," in 2 vols. 8vo. 2. " The Neceſſity of Divine " Revelation, and the Truth of the Chriſtian Revelation " aſſerted, in eight Sermons." To which is prefixed a Preface, with ſome remarks on a late book, intituled, " The " Scheme of Literal Prophecy conſidered, &c. By John " Rogers, D. D. 1727," 8vo. 3. " A Letter to the Au- " thor

" thor of the London Journal, April 1, 1727, written by " Dr. Arthur Aſhley Sykes." Collins replied to the two laſt pieces, in " A Letter to Rogers, on Occaſion of his " eight Sermons, &c." to which is added, " A Letter " printed in the London Journal, April 1, 1727: with an " Anſwer to the ſame, 1727." In his " Letter to Rogers" he obſerves, that the doctor had invited him to martyrdom in theſe words: " A confeſſor or two would be a mighty orna- " ment to his cauſe. If he expects to convince us that he " is in earneſt, and believes himſelf, he ſhould not decline " giving us this proof of his ſincerity. What will not " abide this trial, we ſhall ſuſpect to have but a poor founda- " tion." Theſe ſentiments, Collins tells us, are in his opi- nion falſe, wicked, inhuman, irreligious, inconſiſtent with the peace of ſociety, and perſonally injurious to the author of the " Scheme, &c." He remarks, that " it is a degree " of virtue to ſpeak what a man thinks, though he may do " it in ſuch a way, as to avoid deſtruction of life and for- " tune, &c." He declares, that the cauſe of liberty, which he defends, is " the cauſe of virtue, learning, truth, God, " religion, and Chriſtianity; that it is the political in- " tereſt of all countries; that the degree of it we enjoy in " England is the ſtrength, ornament, and glory of our own; " that, if he can contribute to the defence of ſo excellent a " cauſe, he ſhall think he has acted a good part in life; in " ſhort, it is a cauſe," ſays he to Dr. Rogers, " in which, " if your influence and intereſt were equal to your inclina- " tion to procure martyrdom for me, I would rather ſuffer, " than in any cauſe whatſoever; though I ſhould be ſorry, " that Chriſtians ſhould be ſo weak and inconſiſtent with " themſelves, as to be your inſtruments in taking my life " from me."

Rogers's Preface, p. 46.

Letter to Dr. Rogers, p. 6.

Ibid. p. 17, 18.

Ibid. p. 112, 113.

His health began to decline ſeveral years before his death; and he was extremely afflicted with the ſtone, which at laſt put an end to his life, Dec. 13, 1729. It is remarkable, that notwithſtanding the reproaches caſt upon him as an enemy to religion, he declared, juſt before his laſt minutes, " That as he had always endeavoured to the beſt of his abi- " lities to ſerve God, his king, and his country, ſo he was " perſuaded he was going to that place, which God had de- " ſigned for them that love him." Preſently after, he ſaid, that " the Catholic religion is to love God, and to love " man;" and he adviſed ſuch as were about him to have a conſtant regard to thoſe principles. His library, which was a very large and curious one, was open to men of letters, to

Gen. Dict.

whom he readily communicated all the lights and assistances in his power, and even furnished his antagonists with books to confute himself; directing them at the same time how to give their arguments all the force of which they were capable. We are told, that "the corruption among Christians, "and the persecuting spirit of the clergy, had given him a "prejudice against the Christian religion; and at last in- "duced him to think, that, upon the foot on which it is at "present, it is pernicious to mankind." He has indeed given us himself a pretty broad intimation, that he had actually renounced Christianity. Thus, in answer to Rogers, who had supposed that it was men's lusts and passions, and not their reasons, which made them depart from the gospel, he acknowledges, that "it may be, and is undoubtedly, the "case of many, who reject the gospel, to be influenced "therein by their vices and immoralities. It would be very "strange," says he, "if Christianity, which teaches so "much good morality, and so justly condemns divers vices, "to which men are prone, was not rejected by some liber- "tines on that account; as the several pretended revela- "tions, which are established throughout the world, are by "libertines on that very account also. But this cannot be "the case of all who reject the gospel. Some of them who "reject the gospel, lead as good lives as those who receive "it. And I suppose there is no difference, to the advan- "tage of Christians, in point of morality, between them "and the Jews, Mahometans, heathens, or others, who re- "ject Christianity."

See extract of a letter from Lond. in the Bibliotheque raisonnée des ouvrages des sçavans de l'Europe, tom. IV. p. 235. Amst. 1730.

Letter to Dr. Rogers, p. 103, 104.

July 22, 1698, when he was just entered into his 23d year, he married Martha, the daughter of Sir Francis Child, who was the year following lord mayor of London; and by her he had two sons and two daughters. The elder of his sons died in his infancy. Anthony, the younger, was born Oct. 1701, and was a gentleman of great sweetness of temper, a fine understanding, and of good learning. He was educated at Benet college in Cambridge, and died, universally lamented by all that knew him, Dec. 20, 1723. The year after Collins married a second wife, namely, Elizabeth, the daughter of Sir Walter Wrottesley, Bart. but had no children by her. His daughters survived him, and were unmarried at his death.

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COLLINS (WILLIAM), a late unfortunate but admirable poet, was born at Chichester Dec. 25, about 1720, the son of a reputable hatter in that city. In 1733 he was admitted

Langhorne's observations on his genius and writings. p. 389.

mitted ſcholar of Wincheſter college under Dr. Burton, and at 19 was elected upon the foundation to New-College in Oxford. He was firſt upon the liſt; and, in order to wait for a vacancy in that ſociety, was admitted a commoner of Queen's college in the ſame univerſity. But unfortunately, which is a caſe that ſeldom falls out, no ſuch vacancy happened during the time limited, and he thus was alienated from the Wickhamiſts. His tutor, very ſenſible of his deſert, recommended him to the ſociety of Magdalen; which recommendation, backed by an uncommon diſplay of genius and learning in the exerciſes performed on the occaſion, procured him to be elected a demy of that college in July 1741. During his reſidence in this place, which was till he had taken a bachelor's degree, he applied himſelf to poetry, and publiſhed an epiſtle to Sir Thomas Hanmer on his edition of Shakſpeare, and the "Perſian," or, as they have been ſince intituled, "Oriental Eclogues;" with regard to which, it may juſtly be aſſerted, that in ſimplicity of deſcription and expreſſion, in delicacy and ſoftneſs of numbers, and in natural and unaffected tenderneſs, they are not to be equalled by any thing of the paſtoral kind in the Engliſh language.

Dr. Johnſon's life of Collins.

About 1744 he ſuddenly left the univerſity, and came to London a literary adventurer, with many projects in his head, and very little money in his pocket. He deſigned many works; but his great fault was irreſolution, or the frequent calls of immediate neceſſity broke his ſchemes, and ſuffered him to purſue no ſettled purpoſe. A man, doubtful of his dinner, or trembling at a creditor, is not much diſpoſed to abſtracted meditation, or remote enquiries. He publiſhed propoſals for a "Hiſtory of the Revival of Learning;" and Dr. Johnſon has heard him ſpeak with great kindneſs of Leo the Tenth, and with keen reſentment of his taſteleſs ſucceſſor. But probably not a page of the hiſtory was ever written. He planned ſeveral tragedies, but he only planned them. He wrote now-and-then odes and other poems, and did ſomething, however little.

About this time Dr. Johnſon fell into his company, who tells us, that "the appearance of Collins was decent and "manly; his knowledge conſiderable, his views extenſive, "his converſation elegant, and his diſpoſition chearful. By "degrees," adds the doctor, "I gained his confidence; and "one day was admitted to him when he was immured by "a bailiff, that was prowling in the ſtreet. On this occa"ſion recourſe was had to the booksellers, who, on the cre-

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" dit of a tranſlation of 'Ariſtotle's Poetics,' which he en-
" gaged to write with a large commentary, advanced as
" much money as enabled him to eſcape into the country,
" He ſhewed me the guineas ſafe in his hand. Soon after-
" wards his uncle, Mr. Martin, a lieutenant-colonel, left
" him about 2000l. a ſum which Collins could ſcarcely think
" exhauſtible, and which he did not live to exhauſt. The
" guineas were then repaid, and the tranſlation neglected.
" But man is not born for happineſs, Collins, who, while
" he *ſtudied to live*, felt no evil but poverty, no ſooner *lived*
" *to ſtudy*, than his life was aſſailed by more dreadful calami-
" ties, diſeaſe and inſanity."

Dr. Johnſon's character of him, while it was diſtinctly impreſſed upon that excellent writer's memory, is here at large inſerted. " Mr. Collins was a man of extenſive lite-
" rature, and of vigorous faculties. He was acquainted not
" only with the learned tongues, but with the Italian,
" French, and Spaniſh languages. He had employed his
" mind chiefly upon works of fiction, and ſubjects of fancy;
" and by indulging ſome peculiar habits of thought, was
" eminently delighted with thoſe flights of imagination
" which paſs the bounds of nature, and to which the mind
" is reconciled only by a paſſive acquieſcence in popular
" traditions. He loved fairies, genii, giants, and monſters;
" he delighted to rove through the meanders of inchant-
" ment, to gaze on the magnificence of golden palaces, to
" repoſe by the water-falls of Elyſian gardens. This was
" however the character rather of his inclination than his
" genius; the grandeur of wildneſs, and the novelty of ex-
" travagance, were always deſired by him, but were not
" always attained. Yet as diligence is never wholly loſt;
" if his efforts ſometimes cauſed harſhneſs and obſcurity,
" they likewiſe produced in happier moments ſublimity and
" ſplendour. This idea which he had formed of excellence,
" led him to oriental fictions and allegorical imagery; and
" perhaps, while he was intent upon deſcription, he did not
" ſufficiently cultivate ſentiment. His poems are the pro-
" ductions of a mind not deficient in fire, nor unfurniſhed
" with knowledge either of books or life, but ſomewhat ob-
" ſtructed in its progreſs by deviation in queſt of miſtaken
" beauties. His morals were pure, and his opinions pious:
" in a long continuance of poverty, and long habits of diſſi-
" pation, it cannot be expected that any character ſhould be
" exactly uniform. There is a degree of want by which
" the freedom of agency is almoſt deſtroyed; and long aſſo-

" ciation with fortuitous companions will at laſt relax the
" ſtrictneſs of truth, and abate the fervour of ſincerity. That
" this man, wiſe and virtuous as he was, paſſed always un-
" entangled through the ſnares of life, it would be prejudice
" and temerity to affirm; but it may be ſaid that at leaſt he
" preſerved the ſource of action unpolluted, that his prin-
" ciples were never ſhaken, that his diſtinctions of right and
" wrong were never confounded, and that his faults had no-
" thing of malignity or deſign, but proceeded from ſome
" unexpected preſſure, or caſual temptation. The latter
" part of his life cannot be remembered but with pity and
" ſadneſs. He languiſhed ſome years under that depreſſion
" of mind which enchains the faculties without deſtroying
" them, and leaves reaſon the knowledge of right without
" the power of purſuing it. Theſe clouds, which he per-
" ceived gathering on his intellects, he endeavoured to diſ-
" perſe by travel, and paſſed into France; but found him-
" ſelf conſtrained to yield to his malady, and returned. He
" was for ſome time confined in a houſe of lunatics, and
" afterwards retired to the care of his ſiſter in Chicheſter,
" where death in 1756 came to his relief. After his return
" from France, the writer of this character paid him a viſit
" at Iſlington, where he was waiting for his ſiſter, whom
" he had directed to meet him: there was then nothing
" of diſorder diſcernible in his mind by any but himſelf; but
" he had withdrawn from ſtudy, and travelled with no other
" book than an Engliſh Teſtament, ſuch as children carry
" to the ſchool: when his friend took it into his hand, out
" of curioſity to ſee what companion a man of letters had
" choſen, *I have but one book*, ſays Collins, *but that is the beſt.*
" Such was the fate of Collins, with whom I once delighted
" to converſe, and whom I yet remember with tenderneſs.
" He was viſited at Chicheſter, in his laſt illneſs, by his
" learned friends Dr. Warton and his brother; to whom he
" ſpoke with diſapprobation of his 'Oriental Eclogues,' as
" not ſufficiently expreſſive of Aſiatic manners, and called
" them his 'Iriſh Eclogues.' He ſhewed them, at the ſame
" time, an ode inſcribed to Mr. John Hume, 'on the Su-
" perſtitions of the Highlands;' which they thought ſupe-
" rior to his other works, but which no ſearch has yet found.
" His diſorder was not alienation of mind, but general laxity
" and feebleneſs, a deficiency rather of his vital than intel-
" lectual powers. What he ſpoke wanted neither judge-
" ment nor ſpirit; but a few minutes exhauſted him, ſo that
" he was forced to reſt upon the couch, till a ſhort ceſſation

" reſtored

" reſtored his powers, and he was again able to talk with " his former vigour. The approaches of this dreadful ma- " lady he began to feel ſoon after his uncle's death; and, " with the uſual weakneſs of men ſo diſeaſed, eagerly ſnatch- " ed that temporary relief with which the table and the bot- " tle flatter and ſeduce. But his health continually declined, " and he grew more and more burthenſome to himſelf.

" To what I have formerly ſaid of his writings may be " added, that his diction was often harſh, unſkilfully labour- " ed, and injudiciouſly ſelected. He affected the obſolete " when it was not worthy of revival; and he puts his words " out of the common order, ſeeming to think, with ſome " later candidates for fame, that not to write proſe is cer- " tainly to write poetry. His lines commonly are of ſlow " motion, clogged and impeded with cluſters of conſonants. " As men are often eſteemed who cannot be loved, ſo the " poetry of Collins may ſometimes extort praiſe when it gives " little pleaſure."

COLLINSON (PETER). The family of this ingenious botaniſt is of antient ſtanding in the north: Peter and James were the great grandſons of Peter Collinſon, who lived on his paternal eſtate called Hugal-Hall, or Height of Hugal, near Windermere Lake, in the pariſh of Stavely, about 10 miles from Kendal in Weſtmoreland. Peter, whilſt a youth, diſcovered his attachment to natural hiſtory. He began early to make a collection of dried ſpecimens of plants; had acceſs to the beſt gardens at that time in the neighbourhood of London; and became early acquainted with the moſt eminent naturaliſts of his time; the doctors Derham, Woodward, Dale, Lloyd, and Sloane, were amongſt his friends. Among the great variety of articles which form that ſuperb collection, now (by the wiſe diſpoſition of Sir Hans and the munificence of parliament) The Britiſh Muſeum, ſmall was the number of thoſe with whoſe hiſtory Collinſon was not well acquainted; he being one of thoſe few who viſited Sir Hans at all times familiarly; their inclinations and purſuits in reſpect to natural hiſtory being the ſame, a firm friendſhip had nearly been eſtabliſhed between them. Peter Collinſon was elected F. R. S. Dec. 12, 1728; and perhaps was one of the moſt diligent and uſeful members, not only in ſupplying them with many curious obſervations himſelf, but in promoting and preſerving a moſt extenſive correſpondence with learned and ingenious foreigners, in all countries, and on every uſeful ſubject. Beſides his attention to natural hiſtory, he

Life by Dr. Fothergill; and Anecdotes of Bowyer, by Nichols.

he minuted every ſtriking hint that occurred either in reading or converſation; and from this ſource he derived much information, as there were very few men of learning and ingenuity, who were not of his acquaintance at home; and moſt foreigners of eminence in natural hiſtory, or in arts and ſciences, were recommended to his notice and friendſhip. His diligence and œconomy of time was ſuch, that though he never appeared to be in a hurry, he maintained an extenſive correſpondence with great punctuality; acquainting the learned and ingenious in diſtant parts of the globe, with the diſcoveries and improvements in natural hiſtory in this country, and receiving the like information from the moſt eminent perſons in almoſt every other. His correſpondence with the ingenious Cadwallader Colden, Eſq; of New-York, and the juſtly celebrated Dr. Franklin of Philadelphia, furniſh inſtances of the benefit reſulting from his attention to all improvements. The latter of theſe gentlemen communicated his firſt eſſays on electricity to Collinſon, in a ſeries of letters, which were then publiſhed, and have been reprinted in a late edition of the doctor's ingenious diſcoveries and improvements. Perhaps, in ſome future period, the account procured of the management of ſheep in Spain, publiſhed in the "Gentleman's Magazine" for May and June, 1764, may not be conſidered among the leaſt of the benefits accruing from his extenſive and inquiſitive correſpondence. His converſation, chearful and uſefully entertaining, rendered his acquaintance much deſired by thoſe who had a reliſh for natural hiſtory, or were ſtudious in cultivating rural improvements; and ſecured him the intimate friendſhip of ſome of the moſt eminent perſonages in this kingdom, as diſtinguiſhed by their taſte in planting and horticulture, as by their rank and dignity. He was the firſt who introduced the great variety of trees and ſhrubs, which are now the principal ornaments of every garden; and it was owing to his indefatigable induſtry, that ſo many perſons of the firſt diſtinction are now enabled to behold groves tranſplanted from the Weſtern continent flouriſhing ſo luxuriantly in their ſeveral domains, as if they were already become indigenous to Britain. He had ſome correſpondents in almoſt every nation in Europe; ſome in Aſia, and even at Pekin, who all tranſmitted to him the moſt valuable ſeeds they could collect, in return for the treaſures of America. The great Linnæus, during his reſidence in England, contracted an intimate friendſhip with Mr. Collinſon, which was reciprocally increaſed by a multitude of good offices, and continued to the laſt.

laſt. Beſides his attachment to natural hiſtory, he was very converſant in the antiquities of our own country, having been elected F. S. A. April 7, 1737; and he ſupplied them often with many curious articles of intelligence and obſervations, reſpecting both our own and other countries. His perſon was rather ſhort than tall; he had a pleaſing and ſocial aſpect; of a temper open and communicative, capable of feeling for diſtreſs, and ready to relieve and ſympathize. Excepting ſome attacks of the gout, he enjoyed, in general, perfect health, and great equality of ſpirits, and had arrived at his 75th year; when, being on a viſit to lord Petre, for whom he had a ſingular regard, he was ſeized with a total ſuppreſſion of urine, which, baffling every attempt to relieve it, proved fatal Aug. 11, 1768. Mr. Collinſon left behind him many materials for the improvement of natural hiſtory; and the preſent refined taſte of Horticulture may in ſome reſpects be attributed to his induſtry and abilities. The late lord Petre, the late duke of Richmond, and others of the firſt rank in life and letters, were his friends, and he was continually urging them to proſecute the moſt liberal improvements.

COLOMIES, or COLOMESIUS, (PAUL), a learned French Proteſtant, was born at Rochelle in 1638; and educated with great care by his father, who was a phyſician. After having traverſed France and Holland, he withdrew to England, at the ſolicitation of Iſaac Voſſius, then canon of Windſor; and died at London in 1692. The republic of letters owes many uſeful works to him, as, 1. "Gallia "Orientalis," reprinted at Hamburg, 1709, in 4to, under the care of the learned Fabricius; and containing an account of ſuch French, as were learned in the Oriental languages. 2. "Hiſpania & Italia Orientalis." In the ſame way. 3. "Bibliotheque Choiſée:" reprinted at Paris, 1731, with notes of M. de la Monnoye. This is an uſeful work, and of great erudition. 4. "Theologorum Preſbyteriano-"rum Icon." Here he ſhews his attachment to epiſcopacy; for which he is pulled to pieces by Jurieu (who had yet not half his candour and impartiality) in a book intituled, "De "l'Eſprit d'Arnauld." 5. "Des Opuſcules Critiques & "Hiſtoriques," collected and publiſhed in 1709 by Fabricius. 6. "Melanges Hiſtoriques, &c." 7. "La Vie du "Pere Sirmond, &c." Dict. par Ladvocat.

COLRANE

Anecdotes of Bowyer, by Nichols.

COLRANE (HENRY HARE, lord baron of), deſcended from John, younger brother to Sir Nicholas Hare, baronet, maſter of the Rolls, and privy-counſellor to Henry VIII. (both ſons to Nicholas Hare of Homersfield in the county of Suffolk, the elder branch being ſeated at Stow Bardolph in Norfolk) was born at Blechingley, in Surry, May 10, 1693; educated at Enfield, under Dr. Uvedale, who had alſo the honour of educating, among many other eminent men, the late earl of Huntingdon and Sir Jeremy Sambroke, Bart. After the death of his grandfather, Hugh lord Colrane, in 1708, he ſucceeded to the title, and was admitted a gentleman commoner of Corpus Chriſti college, Oxford, under the tuition of Dr. Rogers, who afterwards married Lydia, one of his lordſhip's ſiſters [A]. A lyric poem by lord Colrane appeared in the "Academiæ Oxonienſis "Comitia Philologica, 1713," and in the "Muſæ Angli-"canæ," vol. III. p. 303. under the title of "Muſarum "Oblatio ad Reginam." Dr. Baſil Kennet, who ſucceeded Dr. Turner in the preſidency of that ſociety, inſcribed to his lordſhip an epiſtolary poem on his predeceſſor's death. He was a great proficient in the learned languages, particularly the Greek; and eminently verſed in hiſtory, both civil and eccleſiaſtical. He was grand maſter of the ſociety of Free-Maſons, and had made the tour of Italy three times; the ſecond time with Dr. Conyers Middleton, about 1723, in which he made a noble collection of prints and drawings of all the antiquities, buildings, and pictures, in Italy; given after his deceaſe to Corpus Chriſti college. The eſteem in which he was held by the Literati procured him admittance into the Republica Litteraria di Arcadia, and the particular intimacy of the marquis Scipio Maffei; who afterwards viſited him at his ancient manor and ſeat at Tottenham in Middleſex. His lordſhip died at Bath, Aug. 4, 1749; and was buried in the family vault at Tottenham, built, with the veſtry, by his grandfather. His very valuable collection of prints relative to Engliſh antiquities, with a portrait of him when a young man by Richardſon, were obtained after his death by Mr. Henry Baker for the ſociety of Antiquaries. His books were ſold to T. Oſborne, who detained ſome of the family papers, which were with difficulty recovered from

[A] See the account of Dr. Rogers prefixed to his "XIX Sermons," p. xxiii, lxi.—In the introduction to the "Archæologia," it is ſaid by miſtake that this lady was married to Dr. Turner, the preſident, who died a ſingle man, and gave 20,000 l. to the uſe of poor clergymens widows.—Another of lord Colrane's ſiſters was married to Mr. Knight.

him.

him. The pictures, bronzes, marble tables, urns, vaſes, and other antiques, were ſold by auction, March 13 and 14, 1754, for 904l. 13s. 6d. The coins, it is ſuppoſed, were diſpoſed of privately. His natural and only daughter Henrietta Roſa Peregrina, born in Italy, and afterwards naturalized, was married in 1764 to James Townſend, Eſq; alderman of Biſhopſgate Ward, who in her right enjoys the extenſive manor of Tottenham, and has repaired the family ſeat, commonly called Bruce Caſtle from having anciently belonged to the Bruces earls of Huntingdon, which had been conſiderably modernized in the cloſe of the laſt century.

COLSTON (EDWARD), a perſon ever memorable for his benefactions and charities, was the eldeſt ſon of William Colſton, Eſq; an eminent Spaniſh merchant in Briſtol, and born in that city Nov. 2, 1636. He was brought up to trade, and reſided ſome time in Spain; as did alſo his brothers, two of whom were inhumanly murdered there by aſſaſſins. He inherited a handſome fortune from his parents, which received continual additions from the fortunes of his brethren; all of whom, though numerous, he ſurvived. This family ſubſtance he increaſed immenſely by trade; and having, as we would willingly hope, no near relations, he diſpoſed of a great part of it in acts of charity and beneficence. Biog. Brit.

In 1691, he built upon his own ground, at the charge of about 2500l. St. Michael's-hill alms-houſes in Briſtol; and endowed them with lands, whoſe yearly rent amounts to 282l. 3s. 4d.

The ſame year he gave houſes and lands, without Temple-gate in that city, to the ſociety of merchants for ever, towards the maintenance of ſix poor old decayed ſailors, to the yearly value of 24l.

In 1696, he purchaſed a piece of ground in Temple-ſtreet in the ſame city, and built at his own charge a ſchool and dwelling-houſe for a maſter, to inſtruct 40 boys, who are alſo to be cloathed, inſtructed in writing, arithmetic, and the church-catechiſm. The eſtate given for this charity amounts to 80l. yearly, clear of all charges.

In 1702, he gave 500l. towards rebuilding queen Elizabeth's hoſpital on the College-green in Briſtol; and for the cloathing and educating of ſix boys there, appropriated an eſtate of 60l. a year, clear of charges, beſides 10l. for placing out the boys apprentices.

In 1708, he ſettled his great benefaction of the hoſpital of St. Auguſtin in Briſtol, conſiſting of a maſter, two uſhers, and 100 boys; for the maintenance of which boys, he gave an eſtate of 138l. 15s. 6¼d. a year. The charge of firſt ſetting up this hoſpital, and making it convenient for the purpoſe, amounted, it is ſaid, to about 11,000l.

He gave alſo 6l. yearly to the miniſter of All-Saints in Briſtol, for reading prayers every Monday and Tueſday morning throughout the year, and 1l. a year to the clerk and ſexton: alſo 6l. a year for ever, for a monthly ſermon and prayers to the priſoners in Newgate there; and 20l. yearly for ever to the clergy beneficed in that city, for preaching 14 ſermons in the time of Lent, on ſubjects appointed by himſelf. The ſubjects are theſe: "The Lent-faſt;" "Againſt Atheiſm and Infidelity;" "The Catholic Church;" "The Excellence of the Church of England;" "The Powers of the Church;" "Baptiſm;" "Confirmation;" "Confeſſion and Abſolution;" "The Errors of the Church of Rome;" "Enthuſiaſm and Superſtition;" "Reſtitution;" "Frequenting the divine Service;" "Frequent Communion;" "The Paſſion of our bleſſed Saviour."

He beſtowed, laſtly, upwards of 2000l. in occaſional charities and benefactions to churches and charity-ſchools, all within the city of Briſtol. Let us proceed now to enumerate, in the ſame general way, what he beſtowed elſewhere. In the firſt place then,

He gave 6000l. for the augmentation of 60 ſmall livings, the diſtribution of which was to be after this manner. Any living, that was entitled to queen Anne's bounty, might have this too, on condition that every pariſh, which did receive this, ſhould be obliged to raiſe 100l. to be added to the 100l. raiſed by Colſton: and many livings have had the grant of this bounty.

Eaton's liber valorum, edit. 1728, at the beginning.

He gave to St. Bartholomew's hoſpital in London 2000l. with which was purchaſed an eſtate of 100l. a year, which is ſettled on that hoſpital; and he left to the ſame, by will, 500l. To Chriſt's hoſpital, at ſeveral times, 1000l. and 1000l. more by will. To the hoſpitals of St. Thomas and Bethlehem, 500l. each. To the work-houſe without Biſhopſgate, 200l. To the ſociety for propagating the goſpel in foreign parts, 300l.

He built an alms-houſe for ſix poor people at Shene in Surry, and left very handſome legacies to Mortlake in the ſame county, where he died: that is, he gave 45l. yearly, to be continued for 12 years after his death, for cloathing

and

and educating 12 boys and 12 girls in that place, and alſo 85l. he being ſo many years old, to 85 poor men and women there, to each 1l. to be diſtributed at the time of his deceaſe.

He gave 100l. per annum, to be continued for 12 years after his death, and to be diſtributed by the direction of his executors: either to place out every year ten boys apprentices, or to be given towards the ſetting up ten young tradeſmen, to each 10l.

He gave likewiſe to 18 charity-ſchools in ſeveral parts of England, and to be continued to them for 12 years after his death, to each ſchool yearly 5l.

Finally, he gave towards building a church at Mancheſter in Lancaſhire, 20l. and towards the building of a church at Tiverton in Devonſhire, 50l.

Beſides theſe known and public benefactions, he gave away every year large ſums in private charities, for many years together; and the preacher of his funeral ſermon gives us to underſtand, that theſe did not fall much ſhort of his public. We have no encouragement to ſay to our reader, "Go and "do thou likewiſe;" there being ſo very few, if any, whoſe ſituations and circumſtances will permit them to imitate Colſton, even in the moſt diſtant degree. But if there were ever ſo many, we ſhould not perhaps be ſo forward to adviſe them to imitate him: not that we do not think as highly as poſſible of acts of charity and benevolence, but then we muſt own ourſelves fully perſuaded, that charity-ſchools and eſtabliſhments, when once they grow numerous, are apt to produce the very evils they are deſigned to remedy; and often, we fear, inſtead of preventing indigence and miſery, are no ſmall encouragements to that ſlothful and extravagant way of life which leads directly to them. Money ſquandered away in great ſums, however it may evince the generoſity of the giver, generally does more harm than good to the receiver. Much delicacy and judgement are required to diſpoſe of gratuities ſo as to make the parties relieved the better for them. Colſton ſeems to have poſſeſſed no ſmall ſhare of this judgement; for among other inſtances of it, one may be noted in his never giving any thing to common beggars. This he never did; but he always ordered, that poor houſe-keepers, ſick and decayed perſons, ſhould be ſought out as the fitteſt objects of his charity. We muſt not forget to obſerve, that though charity was this gentleman's ſhining virtue, yet he poſſeſſed other virtues in an eminent degree. He was a perſon of great temperance,

meekneſs, evenneſs of temper, patience, and mortification. He always looked chearful and pleaſant, was of a peaceable and quiet diſpoſition, and remarkably circumſpect in all his actions.

Some years before his deceaſe, he retired from buſineſs, and came and lived at London, and at Mortlake in Surry, where he had a country ſeat. Here he died Oct. 11, 1721, almoſt 85; and was buried in the church of All-ſaints, Briſtol, where a monument is erected to his memory, on which are enumerated his public charities, mentioned in this article. His funeral ſermon was preached by Dr. Harcourt, and printed at London the ſame year.

COLUMBUS (CHRISTOPHER), a Genoeſe, and famous in hiſtory for being the diſcoverer of America, was born in 1442. Ferdinand his ſon, to whom we are chiefly obliged for this account of him, would ſuggeſt to us, that he was deſcended from an ancient and conſiderable family; but it is generally believed, that his father was a woolcomber, and that he himſelf was of the ſame trade too, till, by having been at ſea, he had acquired a taſte for navigation. In his early years he applied himſelf ſo much to the ſtudy of geometry and aſtronomy at Pavia, as was neceſſary to underſtand coſmography; and becauſe he thought, that he ſhould not even yet be perfect in this art, unleſs he was a painter too, therefore he learnt to draw, in order to deſcribe lands, and ſet down coſmographical bodies, plains or rounds. He had had vaſt experiences from many and long voyages into ſeveral parts of the world, when he reſolved to lay before the king of Portugal, whom he lived under, a plan for the diſcovery of a new world: for he had firmly perſuaded himſelf, by reaſons of various kinds, though ſome ſay he had the hint from a pilot called Andaluza, that there muſt be large and habitable countries in the weſtern ocean. But the king, though he liſtened to Columbus, gave him no great encouragement, either becauſe it was not convenient for him to furniſh out ſhipping at that time, or becauſe perhaps he looked upon this project as very extravagant and viſionary. He then applied himſelf to Ferdinand and Iſabel of Spain, with whom he ſucceeded abundantly better; for though their eccleſiaſtical counſellors, whom they appointed to take cognizance of his ſcheme, oppoſed it by alledging the improbability of Columbus's diſcovering what ſo many ſkilful ſailors, in ſo many thouſand years, had not diſcovered, and by urging the authority of St. Auſtin, who, in his "City of

"God,

" God," had denied and pronounced impoſſible, that there ſhould be any ſuch thing as antipodes, or any going out of one hemiſphere into another, yet their majeſties conſented at laſt to furniſh him with three caravels and a proper number of men. With theſe he ſet out from Gomera Sept. 6, 1492, which, as his ſon ſays, may be accounted the firſt day of his ſetting out upon his voyage for the ocean, though he had ſet out from Granada the 12th of May preceding. He ſailed weſtward till Oct. 12, when he diſcovered the iſlands, and landed at the Guana bay, one of the Lucca iſlands.

The Indians were aſtoniſhed at the ſight of the ſhips, believing them to be ſome living creatures, and were impatient to know what they were; nor were the Europeans leſs haſty to know them, whoſe curioſity however was ſoon ſatisfied by their going on ſhore, and taking poſſeſſion of the iſland in the uſual forms. After this Columbus departed from this iſland, and went to diſcover others, among which were Cuba and Hiſpaniola. He now grew impatient to acquaint Ferdinand with the happy ſucceſs of his navigation; and therefore ſet out for Spain, where he arrived after a voyage of 50 days, in May 1493. When he had acquainted the council with the means of conquering theſe rich provinces, they reſolved to ſend him back in quality of admiral of the Indies, and allowed him all the privileges he would deſire. The king ennobled him and all his poſterity, and gave him for arms a ſea Argent and Azure, ſix iſlands Or, under the cope of Caſtile and Leon, the world as creſt, and theſe words,

" Por Caſtilla, y por Leon,
" Itala puevo monde halto Colon."

Accordingly he ſailed again with a powerful fleet to the Indies, where he diſcovered more iſlands, and Jamaica amongſt them, made many ſettlements, and ſome conqueſts. But envy now began to work againſt him, and malicious ſlanderers were taking the advantage of his abſence, to make impreſſions upon the king to his prejudice and diſhonour, by giving him falſe information about the affairs of the Indies. This obliged Columbus to ſet ſail again for Spain, which he did March 10, 1496, and arrived on the coaſts of it June 8, after making ſome ſtay at the iſlands in his road. May 1498, he made another voyage, when he diſcovered Paria, which was the firſt diſcovery he made on the continent. Here he may be ſaid to have fulfilled that famous prophecy of Seneca, who, in the chorus of his Medea, ſpeaks thus:

" Venient annis
" Sæcula ſeris, quibus Oceanus
" Vincula rerum laxet, & ingens
" Pateat tellus, Typhyſque novas
" Detegat orbes, nec ſit terris
" Ultima Thulè."

that is, is plain language, " Late poſterity ſhall ſee the time, " when the weſtern ocean ſhall not be the bounds of all " things; but a vaſt continent ſhall appear, a new world be " diſcovered, nor ſhall Thule be any longer the remoteſt " region of the earth."

Oct. 1500, he was, upon the ſtrength of falſe and malicious informations, apprehended and ſent to Spain in irons; but, preſently clearing himſelf to the king, he ſet out in queſt of more new lands. After innumerable perils by land and by water, he returned to Spain, where he died in May 1506. He was buried, by the king's order, magnificently in the cathedral at Seville: and had this epitaph cut on his tomb, in memory of his renowned actions and diſcovery of the Indies:

" A Caſtilia, ya Leon
" Nuevo mundo dio Colon."
That is,
" Columbus gave Caſtile and
" Leon a new world:"

for Columbus was in reality the diſcoverer of America, although it took its name from Americus Veſputius, who, by the encouragement of Emanuel king of Portugal, made in 1497 ſome additional diſcoveries to thoſe of Columbus.

COLUMELLA, a Latin writer, of whom nothing is known, ſave that he flouriſhed under the Roman emperor Claudius, about the year of Chriſt 42; and hath left us ſome books upon agriculture, and a " Treatiſe upon Trees." Theſe works are curious and valuable, as well for their matter as ſtyle; for Columella's is not very remote from the Latin of the Auguſtan age. They have uſually been publiſhed with the " Scriptores de Re Ruſtica."

COLUTHUS, a Greek poet, a native of Lycopolis, lived under the emperor Anaſtaſius, in the beginning of the ſixth century. There remains a poem of his upon the " Rape of Helen," which was tranſlated into French by

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M. du Molard, in 1742, with notes. Colothus lived, when all taſte for good poetry was loſt; and he had not ſtrength of genius enough to reſtore it. See Fabric. Bibl. Græc.

COMBEFIS (FRANCIS), a learned Dominican, was born in 1605; and diſtinguiſhed greatly by a penſion, voluntarily offered to him by the clergy of France, as an encouragement to publiſh new editions of the Greek fathers. He gave an edition of, 1. "Amphilochus, Methodius, Andreas "Cretenſis," and other ſmall works of the Greek fathers. 2. "An Addition to the Bibliotheca Patrum, Greek and "Latin," in 3 vols. folio. He publiſhed alſo, 3. "The "Five Greek Hiſtorians after Theophanes, by way of Sup-"plement to the Byzantine Hiſtorians," in 1 vol. folio. This is ſaid to have been undertaken by order of the miniſter Colbert. There are alſo other works of Combefis, who died in 1679; "conſumed," ſays his hiſtorian, "by the auſteri-"ties of the cloyſter, by the labours of the ſtudy, and by "the pains of the ſtone." Dict. par L'advocat.

COMBER (Dr. THOMAS), a learned divine of the church of England, was born at Weſtram in Kent, 1645. His parents do not appear to have been of conſiderable note; yet, as it ſeems, were of ability ſufficient to give him a liberal education. He was educated in grammar learning at his native place; and, April 1659, admitted of Sidney Suſſex college in Cambridge. He took the degree of B. A. and, May 1666, had likewiſe his grace for M. A. though it does not appear that he ever completed this degree in the univerſity. He was alſo created D. D. between 1676 and 1679; but as his name does not occur in the univerſity regiſters, it is ſuppoſed he had that degree conferred on him at Lambeth. July 1677, he was made by Abp. Sterne a prebendary in the church of York; and Jan. 1683-4, was alſo collated to the præcentorſhip. Upon the deprivation of Dr. Granville, he was nominated, April 1691, to ſucceed him in the deanery of Durham. He was chaplain to Anne princeſs of Denmark, and to king William and queen Mary, and would probably have been raiſed higher in the church, if he had lived: but he died Nov. 25, 1699, and was buried at Stonegrave in Yorkſhire, of which it ſeems he was rector. Biog. Brit. Ibid.

He was the author of ſeveral learned works, chiefly relating to the "Common-prayer:" as, 1. "A Scholaſtical "Hiſtory of the primitive and general Uſe of Liturgies in "the Chriſtian Church; together with an Anſwer to Mr.

" David Clarkſon's late Diſcourſe concerning Liturgies, " 1690:" dedicated to king William and queen Mary. 2. " A Companion to the Temple; or, A Help to Devo- " tion in the Uſe of the Common-prayer, in two Parts: " the firſt on Morning and Evening Prayer; the ſecond, on " the Litany, with the occaſional Prayers and Thankſgiv- " ings, 1679," 2 vols. 8vo. 3. " A Companion to the " Altar; or, An Help to the worthy Receiving of the Lord's " Supper, by Diſcourſes and Meditations upon the whole " Communion Office." The Imprimatur bears date Jan. 21, 1673-4; and it was ſo well received, that a fourth edi- tion came out in 1685. 4. " A brief Diſcourſe upon the " Offices of Baptiſm, Catechiſm, and Confirmation," printed at the end of " The Companion to the Altar," and dedicated to Dr. Tillotſon then dean of Canterbury. 5. " A Diſ- " courſe on the occaſional Offices in the Common-prayer, " namely, Matrimony, Viſitation of the Sick, Burial of the " Dead, Churching of Women, and the Commination." Theſe four laſt articles were reprinted together in 1 vol. fol. 1701, and dedicated to king William. 6. " A Diſcourſe " upon the Manner and Form of making Biſhops, Prieſts, " and Deacons, 1699," 8vo; and dedicated to Abp. Teni- ſon. 7. " Short Diſcourſes upon the whole Common- " prayer, deſigned to inform the Judgement, and excite the " Devotion of ſuch, as daily uſe the ſame, 1694," 8vo; and dedicated to Anne princeſs of Denmark. 8. " Roman For- " geries in the Councils, during the four firſt Centuries: " together with an Appendix concerning the Forgeries and " Errors in the Annals of Baronius, 1689," 4to.

There was alſo another Thomas Comber, D. D. who lived in the ſame century, and was of Trinity college in Biog. Brit. Cambridge. He was born in Suſſex, Jan. 1575; admitted ſcholar of Trinity college, May 1593; choſen fellow of the ſame, Oct. 1597; preferred to the deanery of Carliſle, Aug. 1630; and ſworn in maſter of Trinity college, Oct. 1631. In 1642, he was impriſoned, plundered, and deprived of all his preferments; and died, Feb. 1653, at Cambridge. He wrote, " An Hiſtorical Vindication of the divine Right of " Tythes, againſt Selden's Hiſtory of Tythes," 4to.

COMENIUS (JOHN AMOS), a celebrated grammarian Bayle's Dict. and Proteſtant divine, was born in Moravia in 1592. Hav- ing ſtudied in ſeveral places, and particularly at Herborn, he returned to his own country in 1614, and was made rector of a college there. He was ordained miniſter in 1616, and

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two years after became paſtor of the church of Fulnec: at which time he was appointed maſter of a ſchool lately erected there. He had then a great project upon his hands, which was to introduce a new method for teaching the languages. He publiſhed ſome eſſays for this purpoſe in 1616, and had prepared other pieces on that ſubject, which were deſtroyed in 1621, when the Spaniards plundered his library, after having taken the city. The miniſters of Bohemia and Moravia being outlawed by an edict in 1624, and the perſecution growing very hot the year after, Comenius fled to Leſna, a city of Poland, and taught Latin there. There he publiſhed, in 1631, his book intituled, "Janua Linguarum reſerata, or, the Gate of Languages unlocked:" of which the following wonderful account, though he gives it himſelf, is by all allowed to be true. "I never could have imagined," ſays he, "that this little book, calculated only for children, ſhould have met with univerſal applauſe from the learned. This has been juſtified by the letters I received from a great number of learned men of different countries, in which they highly congratulate me on this new invention; as well as by the verſions which have been emulouſly made of it into ſeveral modern tongues. For it has not only been tranſlated into twelve European languages, namely, Latin, Greek, Bohemian, Poliſh, German, Swediſh, Dutch, Engliſh, French, Spaniſh, Italian, Hungarian; but likewiſe into the Aſiatic languages, as Arabic, Turkiſh, Perſian, and even the Mogul, which is ſpoken all over the Eaſt-Indies." Epiſt. dedicat. ad conſules Amſterdam.

This book gained Comenius ſuch prodigious reputation, that the governing powers of Sweden wrote to him in 1638, and offered him a commiſſion for new regulating all the ſchools in that kingdom; which offer however he did not think proper to accept, but only promiſed to aſſiſt with his advice, thoſe who ſhould be appointed to execute that commiſſion. He then tranſlated into Latin, a piece which he had written in his native tongue, concerning the new method of inſtructing youth, a ſpecimen of which appeared under the title of "Panſophiæ Prodromus," that is, "The Forerunner of univerſal Learning." This made him conſidered as one very capable of reforming the method of teaching; and the parliament of England deſired his aſſiſtance to reform the ſchools of that kingdom. He arrived at London Sept. 1641, and would have been received by a committee, to whom he might have propoſed his plan, if the parliament had not been taken up too much with other matters. Bayle's Dict.

matters. The civil wars which broke out in England ſhewed Comenius, that this was not a juncture favourable to his deſigns; he went therefore to Sweden, whither he had been invited by Lewis de Geer, a gentleman of great merit, who had the public welfare very much at heart. He arrived there in Auguſt 1742, and diſcourſed with Oxenſtiern about his method: the reſult of which conference was, that he ſhould go and fix at Elbing in Pruſſia, and compoſe it. In the mean time Lewis de Geer ſettled a conſiderable ſtipend upon him, by which means, now delivered from the drudgery of teaching a ſchool, he employed himſelf wholly in finding out general methods for thoſe who inſtructed youth. He ſpent four years at Elbing in this ſtudy, after which he returned to Sweden, to ſhew his compoſition. It was examined by three commiſſioners, who declared it worthy of being made public, after the author ſhould have finiſhed it. He ſpent two more years upon it at Elbing, and then was obliged to return to Leſna. In 1650, he took a journey to the court of Sigiſmund Ragotiki, prince of Tranſilvania; where a conference was deſired with him, in order to reform the method of teaching in ſchools. He gave this prince ſome pieces, containing inſtructions for regulating the college of Patak, purſuant to the maxims laid down in his "Panſophia;" and, during four years, he was allowed to propoſe whatever he pleaſed, with regard to the government of that college. After this he returned to Leſna, and did not leave it till it was burnt by the Poles; of which calamity, as we ſhall ſee below, Comenius was charged with being the cauſe. He loſt there all his manuſcripts, except what he had written on "Panſophia," and on the "Revelations." He fled into Sileſia, thence to Brandenburgh, afterwards to Hamburgh, and laſtly to Amſterdam; where he met with ſo much encouragement, that he was tempted to continue there for the remainder of his life. He printed there, in 1657, at the expence of his Mæcenas, the different parts of his new method of teaching. The work is in folio, and divided into four parts, "The whole," ſays Bayle, "coſt the author "prodigious pains, other people a great deal of money, yet "the learned received no benefit from it; nor is there, in "my opinion, any thing practicably uſeful in the hints of Dict. "that author."

But Comenius was not only intent upon the reformation of ſchools; he had filled his brains with prophecies, revolutions, the ruining of antichriſt, the millennium, and ſuch like enthuſiaſtic notions. He had collected with prodigious care

care the chimeras of Kotterus, thoſe of Chriſtiana Poniatovia, and of Drabicius, and publiſhed them at Amſterdam. These chimeras promiſed miracles to thoſe who ſhould endeavour to extirpate the houſe of Auſtria and the Pope. Guſtavus Adolphus, and Charles Guſtavus, kings of Sweden, Cromwell, and Ragotſki, had been promiſed as thoſe who ſhould accompliſh theſe ſplendid prophecies; to which however the event did not correſpond. We are told that Comenius, not knowing which way to turn himſelf, at laſt took it into his head to addreſs Lewis XIV. of France; that he ſent him a copy of Drabicius's prophecies, and inſinuated that it was to this monarch God promiſed the empire of the world, by the downfall of thoſe who perſecuted Chriſt. He wrote ſome books at Amſterdam; one particularly againſt Des Marets concerning the millennium. Des Marets anſwered him furiouſly; pretended to pull off his maſk; repreſented him more knave than fool; as a bite and ſharper, who, under religious and other ſpecious pretexts, drained the purſes of thoſe who had more money than wit. "I acknowledge him," ſays Marets, "to be poſſeſſed of a fine and "inventive genius, and ſuch an one as would well ſuit a "man who ſhould ſay, I ſubſiſt half the year by tricking "and artifice, and by artifice and tricking I ſubſiſt the other "half: for as this age has not produced a more ſubtle ſharper "than Comenius, neither has it produced a writer, who "has a better knack of inventing nice and uſeful diſtinc-"tions."

See Art. DRABICIUS.

Mareſius in antirrhetico, p. 5.

Comenius was at laſt ſenſible of the vanity of his labours, as we learn from the book he publiſhed in 1668 at Amſterdam, intituled, "Unius neceſſarii," or, "Of the one thing "neceſſary:" in which he acquaints us alſo with the reſolution he had made, of employing all his future thoughts wholly on his ſalvation. He had better have done ſo all along, than buſied himſelf ſo much about the tranſactions of Europe, in order to diſcover revolutions; for it was this which made him an enthuſiaſt. He died at Amſterdam, 1671, in his 80th year. Had he lived much longer, he would have ſeen the falſity of his prophecies, with regard to the millennium; for he affirmed, that it would begin in 1672, or 1673. But ſuppoſing he had, does any one imagine it would have affected him? Not it indeed: enthuſiaſm is of an excellent temper, nothing can ruffle it, or put it out of countenance. Comenius would have appeared, as in ſimilar ſituations he often had done, as boldly in company after the expiration of the period as before; without fearing either the jokes or the ſe-

rious reproaches, to which he muſt be expoſed. He would have fell to propheſying again in the ſame manner as uſual; and as incredible as it may ſeem, the people would ſtill have conſidered him as a prophet. For what abſurdities, what frauds, what villanies, be they ever ſo palpable and open, are ſufficient to diſcredit the man, whom the vulgar, ever credulous and fond of being deluded, have once choſen for their guide in ſpirituals? Whatever mortification Comenius muſt have felt on the ſcore of his prophecies, which he had lived to ſee falſified, he muſt alſo have felt as much, ſuppoſing him to have any feeling, on ſeveral other accounts. He was reproached with having done great prejudice to his brethren, who were baniſhed with him from Moravia. Moſt of them had fled from their country with conſiderable ſums of money; but inſtead of being œconomiſts, they ſquandered it away in a ſhort time, becauſe truly Comenius propheſied they ſhould return to their country in a ſhort time: by which means however, in ſpite of all his prophetic talent, they were very ſoon reduced to beggary. He was alſo accuſed of having been the cauſe of the plundering and burning of Leſna, where his brethren had found an aſylum, by the panegyric he made ſo unſeaſonably upon Charles Guſtavus of Sweden, when he invaded Poland. Comenius proclaimed him in a prophetic manner to be the immediate deſtroyer of Popery; by which the Proteſtants of Poland became extremely odious to the Roman Catholics of that kingdom. He did not ſeem to be undeceived when the king of Sweden turned his arms againſt Denmark; for he made him a ſecond panegyric, wherein he congratulated him no leſs on this new invaſion, than he had done upon the former. It was a great error to imagine, that Guſtavus intended to deſtroy Popery. The elector of Brandenburgh acquainted Richard Cromwell in a letter, that the Swedes had made a dreadful havock of the Proteſtants; which letter contains ſeveral curious particulars, and is inſerted in the "Præſtantium & eruditorum virorum "epiſtolæ," dated Dec. 28, 1658. To be ſhort, how near at hand ſoever the Proteſtants of Leſna might think their deliverance, upon the bare word of Comenius, that city was ſurpriſed and burnt by the Poliſh army; on which occaſion Comenius loſt his houſe, his furniture, his library, and ſeveral works, which he had ſpent above 40 years in compoſing. Part of his apocalyptic treatiſes, and ſome other pieces relating to his "Panſophia," eſcaped the flames; he having juſt time to cover them in a hole under ground, from which

P. 397. edit. 1614.

which they were taken ten days after the fire: but if theſe had been burnt too, neither letters nor religion had ſuſtained any loſs.

We muſt not forget to take notice, that the celebrated madam Bourignon and Comenius had a moſt cordial and ſpiritual eſteem for each other. The continuator of that lady's life informs us, that Comenius being upon his death-bed, deſired her to pay him a laſt viſit, ſaying to thoſe who ſpoke of her, "O where is this holy maid? let me have the ſatisfaction of ſeeing her once more before I die. All the "learning and knowledge which I have acquired, are only "the productions of the underſtanding and reaſon of man, "and the effects of human ſtudy: but ſhe is poſſeſſed of a "wiſdom and light, that proceed immediately from God "only, through the Holy Ghoſt." After ſhe had complied with his requeſt in viſiting him, and was withdrawn, he ſaid frequently, in the higheſt tranſports of joy, to thoſe who came to ſee him, "I have ſeen an angel of God; God ſent "me his angel to-day." He died ſome time after in the grace of God, as Mrs. Bourignon did not doubt: for ſhe often uſed to ſay, that, "ſhe had never known a man of "learning, who had a more upright heart, and was poſſeſſed "of a greater ſpirit of humility, than Comenius." Vie continuée de mad. Bourignon, p. 292.

COMINES (PHILIP, DE), an excellent hiſtorian in the memoir way, was born of a noble family in Flanders, 1446. He was a man of uncommon abilities; ſo that his high merit, as well as illuſtrious birth, ſoon recommended him to the notice of Charles the Bold, duke of Burgundy, with whom he lived in a kind of intimacy for about eight years. He was afterwards ſeduced to the court of France by Lewis XI. one of whoſe maxims of policy was, to draw all men to his court, who were either able to promote the intereſt of other princes, or might any way be made ſubſervient to his own. Comines became a man of vaſt conſequence in France, not only from the countenance which was given him by the monarch, but from other great connexions alſo, which he brought about by marrying into a noble family. Lewis made him his chamberlain, and ſeneſchal or chief magiſtrate of the province of Poictou. He employed him in ſeveral negociations, which he executed in a maſterly and ſucceſsful way; and Comines lived in high favour and reputation during the reign of this prince. After the death of Lewis, he fell into great troubles, and underwent great hardſhips under that of his ſucceſſor Charles VIII;

for

for being a foreigner, the envy of his adverſaries prevailed ſo far, that he was impriſoned at Loches, in the county of Berry; a place where perſons accuſed of high treaſon are uſually committed. During his impriſonment, as he relates in his "Memoirs," he was uſed very ſeverely; but by the diligence and management of his wife, removed at length to Paris, where, ſome time after, he was convened before the parliament. He had great factions againſt him; and his enemies were ſo very powerful, that no advocate durſt undertake his defence. He was forced to do it himſelf; and he pleaded his own cauſe ſo well, that, after a ſpeech of two hours in full court, he convinced them of his innocence, and was diſcharged. He inſiſted much upon what he had done both for the king and kingdom, and the favour and bounty of his maſter Lewis XI. He remonſtrated to them, that he had done nothing either through avarice or ambition; and that if his deſigns had been only to have enriched himſelf, he had as fair an opportunity of doing it as any man of his condition in France. He lay three years in priſon; and after his releaſe had a daughter, who was married to René count of Penthieuſe, of the houſe of Bretagne. This daughter had a ſon, who was afterwards governor of Bretagne, knight of the king's order, duke of Eſtampes, and enjoyed ſeveral other dignities and preferments. Philip De Comines was about 64 years old, when he died in a houſe of his own called Argenton, in 1509; and his body being carried to Paris was interred in the church belonging to the Auguſtines, in a chapel which he had built for himſelf. In his proſperity he had the following ſaying frequently in his mouth, "He that will not work, let him not eat:" in his adverſity he uſed to ſay, "I committed myſelf to the ſea, and "am overwhelmed in a ſtorm."

He was a man of great parts, but not learned. He ſpoke ſeveral modern languages well, the German, French, and Spaniſh eſpecially; but he knew nothing of the ancient, which he uſed to lament. As illiterate however as he was, he left behind him ſome "Memoirs of his own Times," which have been the admiration not only of the learned, but of all good judges in hiſtory. They commence from 1464, and include a period of 34 years; in which are commemorated the moſt remarkable actions of the two laſt dukes of Burgundy, and of Lewis XI. and Charles VIII. kings of France; as likewiſe the moſt conſiderable tranſactions in England, Flanders, Germany, Italy, and Spain, which happened within that period. Montaigne ſays, "that the lan-

"guage

" guage of theſe Memoirs is ſweet and delightful, of a na-
" tive ſimplicity; the narration pure, and wherein the ve-
" racity of the author does evidently ſhine; free from vanity,
" when ſpeaking of himſelf; and from affectation and envy,
" when ſpeaking of others. His diſcourſes and exhortations
" are more accompanied with zeal and truth, than with any
" exquiſite ſufficance; and there is throughout ſo much gra-
" vity and authority, that one may eaſily diſcern him to have
" been a man of noble extraction and brought up amidſt
" great affairs." The great penetration and judgement, which Comines has ſhewn in theſe Memoirs, the extenſive knowledge of men and things, the wonderful ſkill in unfolding councils and tracing actions to their firſt ſprings, and the variety of excellent precepts political and philoſophical, with which the whole is wrought up, have led ſome to imagine him not inferior to Livy, and the ancient chiefs in hiſtory. Catherine de Medicis uſed to ſay, that Comines had made as many heretics in politics as Luther had in religion. He has one qualification not yet mentioned, which ought particularly to recommend him to our favour; and that is, the great impartiality and reſpect he ſhews to the Engliſh. Whenever he has occaſion to mention our nation, he always does it in an honourable manner; and though indeed he will not allow us to be as cunning politicians as his own countrymen, he gives us the character of being a generous, bold ſpirited people, highly commends our conſtitution, and never conceals the grandeur and magnificence of the Engliſh nation. Dryden, in his life of Plutarch, has made the hiſtorian ſome return for his civilities in the following elogium: " Next to Thucydides," ſays that poet, " in this kind may " be accounted Polybius among the Grecians; Livy though " not free from ſuperſtition, nor Tacitus from ill-nature, " amongſt the Romans; amongſt the modern Italians, Guic-" ciardini and d'Avila, if not partial: but above all men, in " my opinion, the plain, ſincere, unaffected, and moſt in-" ſtructive Philip de Comines amongſt the French, though " he only gives his hiſtory the humble name of commen-" taries. I am ſorry I cannot find in our own nation, " though it has produced ſome commendable hiſtorians, any " proper to be ranked with theſe."

Liv. ii. des eſſais, chap. 10.

COMMANDINUS (FREDERICK), born at Urbino in Italy 1509, and deſcended from a very noble family, was famous for his learning and knowledge in the ſciences. To a vaſt depth in the mathematics, he joined a great ſkill in the

the Greek tongue; by which means he was very well qualified to tranſlate the Greek mathematicians into Latin; and indeed he publiſhed and tranſlated ſeveral, to which no writer, till then, had done that good office. Francis Moria, duke of Urbino, who was very converſant in thoſe ſciences, was a very affectionate patron to him on that account. Commandinus died in 1575; and Antonio Toroneo delivered his funeral oration. He is greatly applauded by Blanchanus, and other writers; and he juſtly deſerved their encomiums. He tranſlated and illuſtrated with notes the following works. 1. "Archimedis circuli Dimenſio; de Lineis ſpiralibus; quadratura Paraboles; de Conoidibus & Sphæroidibus; de Arenæ numero. Venice, printed by Paulus Manutius in 1558," folio. 2. "Ejuſdem Archimedis de iis quæ vehuntur in Aqua. Bologn, 1565," 4to. 3. "Apollonii Pergæi Conicorum Libri quatuor, una cum Pappi Alexandrini Lemmatibus, & Commentariis Eutocii Aſcalonitæ, &c. Bologn, 1566," folio. 4. "Ptolomæi Planiſpherium. Venet. 1558," 4to. 5. "Ejuſdem de Analemmate Liber. Romæ, 1562," 4to. 6. "Elementa Euclidis. Peſaro, 1572," folio. 7. "Ariſtarchus de Magnitudinibus & Diſtantiis Solis & Lunæ. Peſaro, 1575," 4to. 8. "Hero de Spiralibus. Urbino, 1575," 4to. 9. "Machometes Bagdedinus de ſuperficiorum Diviſionibus. Peſ. 1570," folio. 10. "Pappi Alexandrini Collectiones Mathematicæ. Peſaro, 1588," folio.

Thuan. hiſt. lib. 61. Chronolog. mathem. p. 61.

The publication of this laſt work would have been ſtill longer after the death of its author, had not the duke of Urbino exerted himſelf vigorouſly about it. For Commandinus's two daughters had commenced a law-ſuit againſt each other, which would have occaſioned a very long delay, as Valerius Spaciolus his ſon-in-law owns. Commandinus publiſhed alſo ſome books of his own compoſing; as, 1. "De Centro Gravitatis ſolidorum. Bologn. 1565," folio. 2. "Horologiorum Deſcriptio. Romæ, 1562, &c."

Voſſius de mathem. p. 290.

COMMODIANUS of Gaza, a Chriſtian poet of the fourth century, is the author of a Latin piece, intituled, "Inſtitutiones." It is compoſed in the form of verſe, but without either meaſure or quantity: only care is taken, that each line compriſes a complete ſenſe, and that it begins with ſomething like an acroſtic. It lay a long time in obſcurity, and if it had always continued ſo, no leſs would have been ſelt; for it is altogether a barbarous production. Rigaltius has publiſhed it in his edition of "Cyprian," and Davies at the end of "Minutius Felix."

COMNENA

COMNENA (ANNA), a moſt accompliſhed lady, and daughter to the Greek emperor Alexius Comnenus, flouriſhed about 1118; and wrote 15 books upon the life and actions of her father, which ſhe called "The Alexiad." Eight of theſe books were publiſhed by Hæſchelius in 1610, and the whole 15 with a Latin verſion in 1651; to another edition of which, in 1670, the learned Charles du Freſne added notes hiſtorical and philological. She has repreſented her father in a better light than the Latin hiſtorians have done; who have, almoſt all of them, deſcribed him as a treacherous and diſhoneſt man, and for that reaſon has been accounted a very partial writer: but, as Voſſius has obſerved, the matter may be well enough compriſed by only ſuppoſing, that the Latin hiſtorians have ſpoken of a Greek emperor leſs favourable than they ought, and that Anna Comnena has been more indulgent to the character of her father than the ſtrict laws of hiſtory will admit of. The authors of the "Journal des Sçavans," for 1675, have ſpoken of this learned and accompliſhed lady in the following manner. "The elegance with which Anna Comnena has deſcribed in "fifteen books the life and actions of her father, and the "ſtrong and eloquent manner with which ſhe has ſet them "off, are ſo much above the ordinary underſtanding of "women, that one is almoſt ready to doubt, whether ſhe "was indeed the author of theſe books. It is certain, that "one cannot read the deſcriptions ſhe has given of countries, "rivers, mountains, towns, ſieges, battles, the reflections "ſhe makes upon particular events, the judgement ſhe paſſes "upon human actions, and the digreſſions ſhe makes on "many occaſions, without perceiving, that ſhe muſt have "been very well ſkilled in grammar, rhetoric, philoſophy, "mathematics, nay, that ſhe muſt even have had ſome "knowledge of law, phyſic, and divinity; all which is very "rare and uncommon in any of that ſex." Voſſius de Græc. hiſt.

COMPTON (SPENCER), only ſon of William, firſt earl of Northampton, by Elizabeth, ſole daughter and heireſs of Sir John Spencer alderman of London, was born in 1601. He was made knight of the Bath in 1616, when Charles duke of York, afterwards Charles I. was created prince of Wales; with whom he became a great favourite. In 1622, he accompanied him into Spain, in quality of maſter of his robes and wardrobe; and had the honour to deliver all his preſents, which amounted, according to computation, to 64,000l. At the coronation of that prince he attended as British Compendium, p. 315.

maſter of the robes; and in 1639, waited on his majeſty in his expedition againſt the Scots. He was likewiſe one of thoſe noblemen, who, in May 1641, reſolved to defend the true Proteſtant religion, expreſſed in the doctrine of the church of England, and his majeſty's royal perſon, honour, and eſtate; as alſo the power and privilege of parliaments, and the lawful rights and liberties of the ſubject. In 1642, he waited upon his majeſty at York, and eſpouſed his cauſe heartily; and after the king ſet up his ſtandard at Nottingham, was one of the firſt who appeared in arms for him. He did him ſignal ſervices, and was the very life of his cauſe in the counties of Warwick, Stafford, and Northampton. He was ſlain March 19, 1642-3, in a battle fought on Hopton-heath, near Stafford: for though the enemy was routed, and much of their artillery taken, yet his lordſhip's horſe being unfortunately ſhot under him, he was ſomehow left encompaſſed by them. When he was on his feet, he killed with his own hand the colonel of foot, who firſt came up to him; notwithſtanding which, after his head-piece was ſtruck off with the but-end of a muſquet, they offered him quarter. But he refuſed, ſaying, "that he ſcorned to accept quarter "from ſuch baſe rogues and rebels as they were:" upon which he was ſlain by a blow with an halbert on the hinder part of his head, receiving at the ſame time another deep wound in his face. The enemy refuſed to deliver up his body to the young earl of Northampton, unleſs he would return, in exchange for it, all the ammunition, priſoners, and cannon, he had taken in the late battle: however, at laſt it was delivered, and buried in Allhallows church in Derby, in the ſame vault with his relation the old counteſs of Shrewſbury. We are informed, that this noble lord, "though a perſon of great courage, honour, and fidelity, "was not well known till the evening of his days, having "led an eaſy and luxurious life; but that from the begin-"ning of the civil wars, as if he had been awakened out of "a lethargy, he behaved with the utmoſt activity and vi-"gour." His lordſhip married Mary, daughter of Sir Francis Beaumont, Knt. by whom he had ſix ſons and two daughters. The ſons are all ſaid to have inherited their father's courage, loyalty, and virtue; but as for Henry, the ſixth and youngeſt, who was afterwards Bp. of London, we ſhall ſpeak particularly of him in the next article.

British Compendium, p. 325.

Clarendon's hiſtory, &c. vol. II. p. 2. p. 150.

Ibid.

COMPTON (HENRY), an eminent prelate of the church of England, was the youngeſt ſon of Spencer the ſecond earl

earl of Northampton, juſt mentioned, and born in 1632. Though he was but ten years old when his father was ſlain, yet he received an education ſuitable to his quality; and when he had gone through the grammar-ſchools, was entered a nobleman of Queen's college in Oxford, in 1649. He continued there till about 1654; and after having lived ſome little time with his mother, travelled into foreign countries. Upon the reſtoration of Charles II. he returned to England; and became a cornet in a regiment of horſe, raiſed about that time for the king's guard: but ſoon quitting that poſt, he dedicated himſelf to the ſervice of the church; and accordingly went to Cambridge, where he was created M. A. Then entering into orders, and obtaining a grant of the next vacant canonry of Chriſt-church in Oxford, he was admitted canon-commoner of that college, in the beginning of 1666, by the advice of Dr. John Fell, then dean of the ſame. He poſſeſſed at that time the rectory of Cottenham in Cambridgeſhire, worth about 500l. per annum; and in 1667, he was made maſter of St. Croſſe's hoſpital near Winchester. On May 24, 1669, he was inſtalled canon of Chriſt-church, in the room of Dr. Heylin deceaſed; and two days after took the degree of B. D. to which, June 28 following, he added that of doctor. He was preferred to the biſhopric of Oxford in Dec. 1674; and about a year after, tranſlated to the ſee of London. Anthony Wood tells us, that "this tranſlation was much promoted by ſome of "the politic clergy, becauſe they knew him to be a bold "man, an enemy to the Papiſts, and one that would act "and ſpeak, what they would put him upon, which they "themſelves would not be ſeen in, as many prime Papiſts "uſed to ſay." Bp. Burnet informs us further, that "this "tranſlation was effected through the earl of Danby's in-"tereſt; to whom the biſhop," he ſays, "was a property, "and turned by him, as he pleaſed. The duke of York "hated him; but lord Danby perſuaded both the king and "the duke, that as his heat did no great hurt to any perſon, "ſo the giving way to it helped to lay the jealouſies of the "church-party. He tells us alſo, that Abp. Sheldon dying "about a year after that, Compton was perſuaded lord "Danby had tried with all his ſtrength to promote him to "Canterbury; though that," he ſays, "was never once at-"tempted."

Wood's Athenæ Oxon.

Ibid.

Ibid.

Ibid.

Hiſt. of his own times, vol. I. p. 392. folio.

As ſoon as he was raiſed to the ſee of London, king Charles cauſed him to be ſworn one of his privy-council; and committed to his care the educating of his two nieces,

the princeſſes Mary and Anne, which important truſt he diſcharged to the nation's ſatisfaction. They were both confirmed by him upon Jan. 23, 1675-6. They were both likewiſe married by him: the eldeſt, Mary, with William prince of Orange, Nov. 4, 1677; the youngeſt, Anne, with George prince of Denmark, July 28, 1683. The firmneſs of theſe two princeſſes in the Proteſtant religion, was owing, in a great meaſure, to their tutor Compton; which afterwards, when Popery came to prevail at the court of England, was imputed to him as an unpardonable crime. In the mean time he formed a project of bringing the Diſſenters to a ſenſe of the neceſſity of an union among Proteſtants; to promote which, he held ſeveral conferences with his own clergy, the ſubſtance of which he publiſhed in July 1680. He further hoped, that Diſſenters might be the more eaſily reconciled to the church, if the judgement of foreign divines ſhould be produced againſt their needleſs ſeparation: and for that purpoſe he wrote to M. Le Moyne, profeſſor of divinity at Leyden, to M. de l'Angle, one of the preachers of the Proteſtant church at Charenton near Paris, and to M. Claude, another eminent French divine. Their anſwers are publiſhed at the end of Bp. Stillingfleet's "Unreaſonable-"neſs of Separation, 1681," 4to; where we find them all agreed in vindicating the church of England from any errors in its doctrine, or unlawful impoſitions in its diſcipline, and therefore in condemning a ſeparation from it as needleſs and uncharitable. But popery was what the biſhop moſt ſtrenuouſly oppoſed; and, while it was gaining ground at the latter end of Charles the IId's reign, under the influence of James duke of York, there was no method he left untried to ſtop its progreſs.

Kennet's compl. hiſt. of England, vol. III. p. 382.

The great diſſervice done by him to the Papiſts and their cauſe, was remembered and reſented, when James II. aſcended the throne: when, to his honour, he was marked out as the firſt ſacrifice to Popiſh fury. He was immediately diſmiſſed from the council-table; and on Dec. 16, 1685, put out from being dean of the royal chapel, to which place he had been preferred in July 1675. Further occaſions were ſought, and ſoon found, of moleſting or ruining him, if poſſible. For Dr. John Sharp, rector of St. Giles's in the Fields, afterwards Abp. of York, having in ſome of his ſermons, vindicated the doctrine of the Church of England againſt popery; the king ſent a letter, dated June 14, 1686, to Bp. Compton, "requiring and commanding him forth-"with to ſuſpend Dr. Sharp from further preaching in any "pariſh

Wood, &c.

"parish church or chapel within his diocese, until he had "given the king satisfaction." In order to understand how Sharp had offended the king, it must be remembered, that king James had caused the directions concerning preachers, published in 1662, to be now reprinted; and reinforced them by a letter directed to the archbishops of Canterbury and York, given at Whitehall March 5, 1685-6, to prohibit the preaching upon controversial points; that was, in effect, to forbid the preaching against popery, which Sharp had done. The bishop refusing to suspend the doctor, because, as he truly alledged, he could not do it according to law, was cited to appear, Aug. 9, before the new ecclesiastical commission: when he was charged with not having observed his majesty's command in the case of Sharp, whom he was ordered to suspend. The bishop, after expressing some surprize, humbly begged a copy of the commission, and a copy of his charge; but was answered by chancellor Jefferys, "That he should neither have a copy of, nor see, "the commission: neither would they give him a copy of "the charge." Thereupon his lordship desired time to advise with counsel; and time was given him to the 16th, and afterwards to the 31st of Aug. Then his lordship offered his plea to their jurisdiction: which being over-ruled, he protested to his right, in that or any other plea, that might be made for his advantage; and observed, "that as a bishop "he had a right, by the most authentic and universal eccle-"siastical laws, to be tried before his metropolitan, precedently to any other court whatsoever." But the ecclesiastical commissioners would not upon any account suffer their jurisdiction to be called in question; and therefore, in spite of all that his lordship or his council could alledge, he was suspended on Sept. 6th following, for his disobedience, from the function and execution of his episcopal office, and from all episcopal and other ecclesiastical jurisdiction, during his majesty's pleasure.

Account of the proceedings against Henry lord bishop of London, 1688, 4to.

While this matter was in dependance, the princess of Orange thought it became her to interpose a little in the bishop's favour: so she wrote to the king, earnestly begging him to be gentle to the bishop, who she could not think would offend willingly. She also wrote to the bishop, expressing the great share she took in the trouble he was fallen into; as did also the prince. The king wrote an answer to the princes, reflecting severely on the bishop, not without some sharpness on her for meddling in such matters. The bishop in the mean time acquiesced in his sentence; but

being ſuſpended only as a biſhop, and remaining ſtill whole in his other capacities, he made another ſtand againſt the king, as one of the governors of the Charter-houſe, in refuſing to admit one Andrew Popham, a Papiſt, into the firſt penſioner's place in that hoſpital. While he was thus ſequeſtered from his epiſcopal office, he applied himſelf to the improvement of his garden at Fulham; and having a great genius for botany, enriched it with a variety of curious plants, domeſtic and exotic. His ſuſpenſion however was ſo flagrant a piece of tyrannical injuſtice, that the prince of Orange, in his declaration, could not omit taking notice of it; and, upon the dread of his highneſs's coming over, the court was willing to make the biſhop reparation, by reſtoring him, as they did on Sept. 23, 1688, to his epiſcopal function. But he made no haſte to reſume his charge, and to thank the king for his reſtoration; which made ſome conjecture, and as was afterwards found rightly enough, that he had no mind to be reſtored in that manner, and that he knew well enough what had been doing in Holland. The firſt part the biſhop acted in the Revolution, which immediately enſued, was the conveying, jointly with the earl of Dorſet, the princeſs Anne of Denmark ſafe from London to Nottingham; leſt ſhe, in the preſent confuſion of affairs, might have been ſent away into France, or put under reſtaint, becauſe the prince, her conſort, had left king James, and was gone over to the prince of Orange. Bp. Burnet has given us a particular account of this tranſaction in the following words; "When the news came to London, of "prince George of Denmark having joined the prince of "Orange, the princeſs Anne was ſo ſtruck with the appre-"henſions of the king's diſpleaſure, and of the ill effects it "might have, that ſhe ſaid to the lady Churchill that ſhe "could not bear the thoughts of it, and would leap out at "a window rather than venture on it. The Bp. of Lon-"don was then lodged very ſecretly in Suffolk-ſtreet: ſo "the lady Churchill, who knew where he was, went to him, "and concerted with him the method of the princeſs's with-"drawing from court. The princeſs went ſooner to bed "than ordinary; and about midnight ſhe went down a back "ſtairs from her cloſet, attended only by lady Churchill, "in ſuch haſte, that they carried nothing with them. They "were waited for by the Bp. of London, who carried them "to the earl of Dorſet's, whoſe lady furniſhed them with "every thing: and ſo they went northward, as far as "Northampton, where that earl attended on them with all "reſpect,

Burnet, as above, p. 732. 764.

BOMBAY BRANCH

"respect, and quickly brought a body of horse to serve for "a guard to the princess. And in a little while a small "army was formed about her, who chose to be commanded "by the Bp. of London; of which," says Bp. Burnet, "he "too easily accepted." Burnet, as above, p. 392.

At his return to London, he was as zealous and instrumental as any man in completing the Revolution. He first set his hand to the association begun at Exeter. He waited on the prince of Orange, Dec. 21, at the head of his clergy; and in their names and his own, thanked his highness, for his very great and most hazardous undertaking for their deliverance, and the preservation of the Protestant religion, with the ancient laws and liberties of this nation. He gave his royal highness the sacrament upon Dec. 30; and upon Jan. 29 following, when the House of Lords, in a grand committee, debated the important question, "Whether the "throne, being vacant, ought to be filled by a regent or a "king?" Compton was one of the two bishops, Sir Jonathan Trelawny Bp. of Bristol being the other, who made the majority for filling up the throne by a king. On Feb. 14, he was again appointed of the privy-council, and made dean of the royal chapel; from both which places king James had removed him: and afterwards pitched upon by king William, to perform the ceremony of his and queen Mary's coronation, upon April 11, 1689. The same year he was constituted one of the commissioners for revising the liturgy, wherein he laboured with much zeal to reconcile the Dissenters to the church; and also in the convocation, that met Nov. 21, 1689, of which he was president. But the intended comprehension met with insuperable difficulties, the majority of the lower house being resolved not to enter into any terms of accommodation with the Dissenters; and his lordship's not complying so far as the Dissenters liked, is supposed to have been the reason of Bp. Burnet's calling him, as he does, "A weak man, wilful, and strangely wed- "ded to a party." This however must seem extraordinary to those who consider, that churchmen have spoken very coolly of him ever since, on that very account: and that even his opposing, as he did, the prosecution against Sacheverell in 1709-10, declaring him not guilty, and also protesting against several steps taken in that affair, has not been sufficient to wipe out the guilt of complying so far with the Dissenters as he did. But such is generally the fate of those, who act with moderation and prudence, and attempt to treat men as reasonable creatures: they are disliked and abused by Kennet's complete Hist. of England, p. 557. Burnet, as above, p. 392.

the unreaſonable, that is, by much the greater part of both parties.

He maintained all along a brotherly correſpondence with the foreign Proteſtant churches, and endeavoured to promote in them a good opinion of the church of England, and her moderation towards them; as appears, not only by his application to Mrs. Le Moyne, Claude, and de l'Angle before-mentioned, but alſo from letters, afterwards printed at Oxford, which paſſed between his lordſhip and the univerſity of Geneva in 1706. It was this ſpirit of moderation, which rendered Bp. Compton leſs popular with the clergy; who, by jealouſies ſurmiſed and induſtriouſly propagated, hindered in all probability his advancement to Canterbury, which muſt otherwiſe have followed of courſe, conſidering the ſervices he had done, and the intereſt he always retained at court. Towards the cloſe of his life, he was afflicted with the ſtone and gout; which, turning at length to a complication of diſtempers, put an end to it at Fulham, July 7, 1713, aged 81. His body was interred the 15th of the ſame month in the church-yard of Fulham, according to his particular direction: for he uſed to ſay, that "the church "is for the living, and the church-yard for the dead." On the 26th "a Sermon on the occaſion of his much-lamented "death," was preached at St. Paul's, before the mayor and aldermen of London, by Dr. Thomas Gooch, lately one of his domeſtic chaplains, then fellow, and afterwards maſter, of Caius college in Cambridge, and ſince biſhop, firſt of Norwich, then of Ely. Over his grave was erected an handſome tomb, ſurrounded with iron rails, having only this ſhort inſcription: "H. Lond. ΕΙ ΜΗ ΕΝ ΤΩ ΣΤΑΥΡΩ ΣΤΑΥΡΩ "Μ Ɒ CXIII." That is, "Henry London. Save in the "Croſs. 1713." It may truly be ſaid, that by his death the church loſt a moſt excellent biſhop; the kingdom, a brave and able ſtateſman; the Proteſtant religion, at home and abroad, its ornament and refuge; and the whole Chriſtian world, an eminent example of virtue and piety.

What few things he publiſhed, are as follows. 1. "A "Tranſlation from the Italian of The Life of Donna "Olympia Maldachini, who governed the Church during "the Time of Innocent X. which was from the Year 1644, "to 1655. Lond. 1667." 2. "A Tranſlation from the "French of The Jeſuits Intrigues; with the private In"ſtructions of that Society to their Emiſſaries, 1669." 3. "A Treatiſe of the Holy Communion, 1677." 4. "A "Letter to the Clergy of the Dioceſe of London, concern-

"ing

" ing Baptiſm, the Lord's Supper, Catechiſing, dated April " 25, 1679." 5. " A ſecond Letter, concerning the Half- " communion, Prayers in an unknown Tongue, Prayers to " Saints, July 6, 1680." 6. " A third Letter, on Confir- " mation, and Viſitation of the Sick, 1682." 7. " A fourth " Letter, upon the 54th Canon, April 6, 1683." 8. " A " fifth Letter, upon the 118th Canon, March 19, 1684." 9. " A ſixth Letter, upon the 13th Canon, April 18, 1685." They were all reprinted together in 1686, 12mo, under the title of " Epiſcopalia, or Letters of the Right Rev. Father " in God, Henry Lord Biſhop of London, to the Clergy of " his Dioceſe." There is alſo, 10. " A Letter of his to " a Clergyman in his Dioceſe, concerning Non-reſiſtance :" written ſoon after the Revolution, and inſerted in " The " Memoirs of the Life of Mr. John Kettlewell." Edit. 1718, 8vo. p. 208.

CONANT (Dr. JOHN), a learned divine, was born Oct. 18, 1608, at Yeatenton in Devonſhire. He was educated in claſſical learning at private ſchools, and, in 1626, ſent to Exeter college in Oxford. He ſoon diſtinguiſhed himſelf for uncommon parts and learning; by means of which he grew highly in favour with Dr. John Pridcaux, then rector of Exeter college, and king's profeſſor in divinity, who, according to the faſhion of wit in thoſe times, uſed to ſay of him, " *Conanti* nihil eſt difficile :" an excellent pun, which cannot well be made intelligible to the Engliſh reader. He took his degrees regularly; and, July 1633, was choſen fellow of his college, in which he became an eminent tutor. Upon the breaking out of the civil war, he judged it convenient to leave the univerſity; and he did ſo in 1642. He retired firſt to Lymington, a living of his uncle's, in Somerſetſhire; where, his uncle being fled, and he in orders, he officiated as long as he could continue there with ſafety. While he was at Lymington, he was conſtituted by the parliament one of the aſſembly of divines; but it is ſaid, that he never ſat among them, or at leaſt very ſeldom, ſince it is certain that he never took the covenant. He afterwards followed his uncle to London; and then became a domeſtic chaplain to lord Chandos, in whoſe family he lived at Harefield. He is ſaid to have ſought this ſituation, for the ſake of keeping himſelf as clear from all engagements and ſcrapes as the nature and fickle condition of thoſe times would permit. Upon the ſame motive, he reſigned his fellowſhip of Exeter college, Sept. 27, 1647; but, June 7, 1649, was unanimouſly choſen Ath. Oxon. Biog. Brit.

choſen rector of it by the fellows, without any application of his own.

In a very ſhort time however, after being thus ſettled, he was in great danger of being driven out of all public employment again; and this by the parliament's enjoining what was called the Engagement, which he did not take within the time preſcribed. He had a fortnight given him to conſider further of it; at the end of which he ſubmitted, but under a declaration, ſubſcribed at the ſame time with the engagement, which in fact enervated that inſtrument entirely. The terms of the engagement were; "You ſhall "promiſe to be true and faithful to the commonwealth of "England, as it is now eſtabliſhed without king or houſe "of lords." Conant's declaration before the commiſſioners, when he took the engagement, was in this form and manner. "Being required to ſubſcribe, I humbly premiſe, firſt, That "I be not hereby underſtood to approve of what hath been "done in order unto, or under this preſent government, or "the government itſelf: nor will I be thought to condemn "it, they being things above my reach, and I not knowing "the grounds of the proceedings. Secondly, That I do "not bind myſelf to do any thing contrary to the word of "God. Thirdly, That I do not ſo hereby bind myſelf, "but that, if God ſhall remarkably call me to ſubmit to "any other power, I may be at liberty to obey that call, "notwithſtanding the preſent engagement. Fourthly, In this "ſenſe, and in this ſenſe only, I do promiſe to be true and "faithful to the preſent government, as it is now eſtabliſhed "without king or houſe of lords."

Prince's Worthies of Devonſhire, p. 225.

This difficulty being got over, he went on to diſcharge his office of rector of Exeter college with great approbation; and, in Dec. 1654, became divinity-profeſſor of the univerſity of Oxford. In 1657, he accepted the impropriate rectory of Abergely near St. Aſaph in Denbighſhire, as ſome ſatisfaction for the benefices formerly annexed to the divinity chair, which he never enjoyed; but knowing it to have belonged to the biſhopric of St. Aſaph, he immediately quitted it, upon the re-eſtabliſhment of epiſcopacy. Oct. 19, 1657, he was admitted vice-chancellor of the univerſity; which high dignity he held till Auguſt 5, 1660. During his office, he was very inſtrumental in procuring Mr. Selden's large and valuable collection of books for the public library; and had a great hand in defeating a deſign, to which the protector Oliver gave his conſent, of erecting a kind of univerſity at Durham. Upon the reſtoration of Charles II. Dr. Conant, as vice-chancellor

chancellor of Oxford, came up to London, attended by the proctors and many of the principals; and was introduced to the king, to whom he made a Latin ſpeech, and preſented a book of verſes written by the members of the univerſity. March 25, 1661, the king iſſued a commiſſion for the review of the book of Common-prayer, in which Conant was one of the commiſſioners, and aſſiſted at the Savoy conferences: but after this, upon the paſſing of the act of uniformity, not thinking it right to conform, he ſuffered himſelf to be deprived of his preferments; and accordingly his rectory of Exeter college was pronounced vacant, Sept. 1, 1662. Wood's Ath. Oxon.

At length, after eight years ſerious deliberation upon the nature and lawfulneſs of conformity, his conſcience was ſatisfied, and he reſolved to comply in all parts; and in particular with that which had probably ſtuck moſt with him, the being re-ordained. Accordingly he was ſo, Sept. 28, 1670, by Reynolds biſhop of Norwich; whoſe daughter he had married in Auguſt 1651, and by whom he had ſix ſons and as many daughters. Preferments were offered him immediately, and the ſame year he was elected miniſter of St. Mary Aldermanbury, in London; but having ſpent ſome years in the town of Northampton, where he was much beloved, he choſe rather to accept the invitation of his neighbours to remain among them; and Dr. Simon Ford, who was then miniſter of All-ſaints in Northampton, going to St. Mary's Aldermanbury, he was nominated to ſucceed him. It is remarkable, that Sept. 20, 1675, he had the mortification to ſee the greateſt part of his pariſh, together with his church, burnt to the ground, though providentially his own houſe eſcaped. In 1676, the archdeaconry of Norwich becoming vacant, the biſhop offered him that preferment with this ſingular compliment, "I do not expect thanks from you, but I will be "very thankful to you, if you will accept of it." He accepted it after ſome deliberation, and diſcharged the office worthily, as long as health permitted him. Dec. 3, 1681, he was inſtalled a prebendary in the church of Worceſter. The earl of Radnor, an old friend and contemporary of his at Exeter college, aſked it for him from Charles II. in theſe terms: "Sir, I come to beg a preferment of you for a very "deſerving perſon, who never ſought any thing for himſelf:" and upon naming him, the king very kindly conſented. In 1686, after his eyes had been for ſome time weak, he loſt his ſight intirely: but he did not die till March 12, 1693, when he was in his 86th year. He was buried in his own pariſh church of All-ſaints in Northampton, where a monument Prince's Worthies, &c. p. 226.

was

Wood, &c. Prince, &c. was erected over him by his widow with a ſuitable inſcription.

He was a man of ſolid and extenſive learning; yet ſo very modeſt, it is ſaid, that though he underſtood moſt of the Oriental languages, and was particularly verſed in the Syriac, yet few people knew it. There have been publiſhed ſix volumes of his "Sermons:" the firſt in 1693, and dedicated by himſelf to the inhabitants of Northampton; the ſecond, after his death, in 1697, by John biſhop of Chicheſter; the third in 1698, the fourth in 1703, the fifth in 1708, by the ſame editor; the ſixth in 1722, by Digby Cotes, M. A. principal of Magdalen hall in Oxford.

CONCANEN (MATTHEW), was born in Ireland, and bred to the law; in which we do not find that he ever made any great figure. From thence he came over to London, in company with a Mr. Stirling, to ſeek his fortune; and finding nothing ſo profitable, and ſo likely to recommend him to public notice, as writing politics, he ſoon commenced an advocate for the government. There goes a ſtory of him however, but we will hope it is not a true one, that he and his fellow-traveller, who was embarked in the ſame adventure, for the ſake of making their trade more profitable, reſolved to divide their intereſts; the one to oppoſe, the other to defend the miniſtry. Upon which they determined the ſide each was to eſpouſe by lots, when it fell to Concanen's part to defend the miniſtry. Stirling afterwards went into orders, and became a clergyman in Maryland. Concanen was for ſome time concerned in the "Britiſh" and "London "Journals," and a paper called "The Speculatiſt." In theſe he took occaſion to abuſe not only lord Bolingbroke, who was naturally the object of it, but alſo Pope; by which he procured a place in the "Dunciad." In a pamphlet called "A Supplement to the Profound," he dealt very unfairly by Pope, as Pope's commentator informs us, in not only frequently imputing to him Broome's verſes (for which, ſays he, he might ſeem in ſome degree accountable, having corrected what that gentleman did) but thoſe of the duke of Buckingham, and others. To this extraordinary piece ſomebody humouroufly cauſed him to take for his motto, "De "profundis clamavi." His wit and literary abilities, however, recommended him to the favour of his grace the duke of Newcaſtle, through whoſe intereſt he obtained the poſt of attorney-general of the iſland of Jamaica, which office he filled with the utmoſt integrity and honour, and to the per-

Biog. Dramat.

fect ſatisfaction of the inhabitants, for near 17 years; when, having acquired an ample fortune, he was deſirous of paſſing the cloſe of his life in his native country; with which intention, he quitted Jamaica and came to London, propoſing to paſs ſome little time there, before he went to ſettle intirely in Ireland. But the difference of climate between that metropolis and the place he had ſo long been accuſtomed to, had ſuch an effect on his conſtitution, that he fell into a galloping conſumption, of which he died Jan. 22, 1749, a few weeks after his arrival in London. The world is obliged to him for ſeveral original poems, which, though ſmall, have conſiderable merit; and for one play, intituled "Wexford "Wells," com. He was alſo concerned with Mr. Roome and other gentlemen in altering Richard Broome's "Jovial "Crew," into a ballad opera, in which ſhape it is now frequently performed. Concanen has ſeveral ſongs in "The "Muſical Miſcellany, 1729," 6 vols. But a memorable letter addreſſed to him by Dr. Warburton will perhaps be remembered longer than any writing of his own pen. Suppl. to Shakſpeare.

CONFUCIUS, the celebrated Chineſe philoſopher, was born in the kingdom of Lou, which is at preſent the province of Chan Long, in the 21ſt year of the reign of Ling van the 23d emperor of the race of Tcheou, 551 years before the birth of Chriſt. He was contemporary with Pythagoras, and little before Socrates. He was but three years old, when he loſt his father Tcho leang hè, who had enjoyed the higheſt offices of the kingdom of Long; but left no other inheritance to his ſon, except the honour of deſcending from Ti ye, the 27th emperor of the ſecond race of the Chang. His mother, whoſe name was Ching, and who ſprung originally from the illuſtrious family of the Yen, lived 21 years after the death of her huſband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but ſeemed to arrive at reaſon and the perfect uſe of his faculties almoſt from his infancy. He took no delight in playing, running about, and ſuch amuſements as were proper for his age: he had a grave and ſerious deportment, which gained him reſpect, and plainly foretold what he would one day be. But what diſtinguiſhed him moſt, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a moſt holy man: and it was obſervable, that he never ate any thing, but he proſtrated himſelf upon the ground, and offered it firſt to the ſupreme Lord of heaven. Martinii hiſtoria Sinica, lib. iv. Du Halde's hiſt. of China, &c. Le Compte's memoirs of China.

One day, while he was a child, he heard his grandfather fetch a deep ſigh; and going up to him with many bowings and much reverence, "May I preſume," ſays he, "without "loſing the reſpect I owe you, to inquire into the occaſion "of your grief? perhaps you fear that your poſterity ſhould "degenerate from your virtue, and diſhonour you by their "vices." What put this thought into your head, ſays Coum-tſe to him, and where have you learnt to ſpeak after this manner? "From yourſelf," replied Confucius; "I "attend diligently to you every time you ſpeak; and I have "often heard you ſay, that a ſon, who does not by his vir-"tue ſupport the glory of his anceſtors, does not deſerve to
Le Compte, &c. "bear their name." After his grandfather's death, he applied himſelf to Tcem-ſe, a celebrated doctor of his time; and, under the direction of ſo great a maſter, ſoon made a vaſt progreſs into antiquity, which he conſidered as the ſource from whence all genuine knowledge was to be drawn. This love for the ancients very nearly coſt him his life, when he was not more than 16 years of age. Falling into diſcourſe one day about the Chineſe books with a perſon of high quality, who thought them obſcure, and not worth the pains of ſearching into, "The books you deſpiſe," ſays Confucius, "are full of profound knowledge, which is not to be attained "but by the wiſe and learned: and the people would think "cheaply of them, could they comprehend them of them-"ſelves. This ſubordination of ſpirits, by which the i-"norant are dependant upon the knowing, is very uſeful, "and even neceſſary in ſociety. Were all families equally "rich and equally powerful, there could not ſubſiſt any form "of government; but there would happen a yet ſtranger "diſorder, if all men were all equally knowing, viz. every "one would be for governing, and none would think them-"ſelves obliged to obey. Some time ago," added Confucius, "an ordinary fellow made the ſame obſervation to me "about the books as you have done, and from ſuch a one "indeed nothing better could be expected: but I admire "that you, a doctor, ſhould thus be found ſpeaking like
Ibid. "one of the loweſt of the people." This rebuke had indeed the good effect of ſilencing the mandarin, and bringing him to a better opinion of the learning of his country; yet vexed him ſo at the ſame time, as it came from almoſt a boy, that he had revenged it by violence, if he had not been prevented.

At the age of 19 years he took a wife, who brought him a ſon, called Pe yu. This ſon died at 50, but left behind

him

him a ſon called Tſou-tſe, who, in imitation of his grandfather, applied himſelf intirely to the ſtudy of wiſdom, and by his merit arrived to the higheſt offices of the empire. Confucius was content with his wife only, ſo long as ſhe lived with him; and never kept any concubines, as the cuſtom of his country would have allowed him to have done, becauſe he thought it contrary to the law of nature. I ſay ſo long as ſhe lived with him; for, it ſeems, he divorced her after ſome time, and for no other reaſon, ſay the Chineſe, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philoſophy throughout the empire. At the age of 23, when he had gained a conſiderable knowledge of antiquity, and acquainted himſelf with the laws and cuſtoms of his country, he began to project a ſcheme for a general reformation. All the little kingdoms of the empire depended upon the emperor; but then every province was a diſtinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it often happened, that the imperial authority was not ſufficient to keep them within the bounds of their duty and allegiance; but eſpecially at this time, when luxury, the love of pleaſure, and a general diſſolution of manners, prevailed in all thoſe little courts.

Du Halde, &c.

Martin. hiſt. Sinic. &c.

Confucius, wiſely, perſuaded that the people could never be happy, ſo long as avarice, ambition, voluptuouſneſs, and falſe policy ſhould reign in this manner, reſolved to preach up a ſevere morality; and accordingly he began to enforce temperance, juſtice, and other virtues, to inſpire a contempt of riches and outward pomp, to excite to magnanimity and a greatneſs of ſoul, which ſhould make men incapable of diſſimulation and inſincerity; and uſed all the means he could think of, to redeem his countrymen from a life of pleaſure to a life of reaſon. He was every where known, and as much beloved. His extenſive knowledge and great wiſdom ſoon made him known: his integrity and the ſplendor of his virtues made him beloved. Kings were governed by his counſels, and the people reverenced him as a ſaint. He was offered ſeveral high offices in the magiſtracy, which he ſometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt ſtate, and amending mankind; for he never failed to reſign thoſe offices, as ſoon as he perceived that he could be no longer uſeful in them. Thus, for inſtance, he was raiſed to a conſiderable place of truſt in the kingdom of Lou, his own native coun-

try; where he had not exerciſed his charge above three months, when the court and provinces, through his counſels and management, were become quite another thing. He corrected many frauds and abuſes in the mercantile way, and reduced the weights and meaſures to their proper ſtandard. He inculcated fidelity and candor amongſt the men, and exhorted the women to chaſtity and a ſimplicity of manners. By ſuch methods he wrought a general reformation, and eſtabliſhed every where ſuch concord and unanimity, that the whole kingdom ſeemed as if it were but one great family.

Martin. hiſt. Sin. &c.

The neighbouring princes began to be jealous. They eaſily perceived, that a king, under the councils of ſuch a man as Confucius, would quickly render himſelf too powerful; ſince nothing can make a ſtate flouriſh more than good order among the members, and an exact obſervance of its laws. Alarmed at this, the king of Tſi aſſembled his miniſters to conſider of methods which might put a ſtop to the career of this new government; and, after ſome deliberations, the following expedient was reſolved upon. They got together a great number of young girls of extraordinary beauty, who had been inſtructed from their infancy in ſinging and dancing, and were perfectly miſtreſſes of all thoſe charms and accompliſhments, which might pleaſe and captivate the heart. Theſe, under the pretext of an embaſſy, they preſented to the king of Lou, and to the grandees of his court. The preſent was joyfully received, and had its deſired effect. The arts of good government were immediately neglected, and nothing was thought of but inventing new pleaſures for the entertainment of the fair ſtrangers. In ſhort, nothing was regarded for ſome months but feaſting, dancing, ſhews, &c. and the court was intirely diſſolved in luxury and pleaſure. Confucius had foreſeen all this, and endeavoured to prevent it by adviſing the refuſal of the preſent; and he now laboured to take off the deluſion they were fallen into, and to bring them back to reaſon and their duty. But all his endeavours proved ineffectual: there was nothing to be done: and the ſeverity of the philoſopher, whether he would or no, was obliged to give way to the overbearing faſhion of the court. Upon which he immediately quitted his employment, exiling himſelf at the ſame time from his native country; to try if he could find in other kingdoms, minds and diſpoſitions more fit to reliſh and purſue his maxims.

Le Compte. Du Halde, &c.

He paſſed through the kingdoms of Tſi, Guci, and Tſon, but met with inſurmountable difficulties every where. He had

had the misfortune to live in times, when rebellion, wars, and tumults raged throughout the empire. Men had no time to liſten to his philoſophy. They had even leſs inclination to do it; for, as we have ſaid, they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is ſaid that conſpiracies were formed againſt his life: to which may be added, that his neglect of his own intereſts had reduced him to the extremeſt poverty. Some philoſophers among his contemporaries were ſo affected with the terrible ſtate of things, that they had ruſticated themſelves into the mountains and deſerts, as the only places where happineſs could be found; and would have perſuaded Confucius to have followed them. But, "I am a man," ſays Confucius, "and cannot exclude "myſelf from the ſociety of men, and conſort with beaſts. "Bad as the times are, I ſhall do all I can to recall men to "virtue: for in virtue are all things, and if mankind would "but once embrace it, and ſubmit themſelves to its diſci- "pline and laws, they would not want me or any body elſe "to inſtruct them. It is the duty of a good man, firſt to Martin. &c.
"perfect himſelf, and then to perfect others. Human na- "ture," ſaid he, "came to us from heaven pure and per- "fect; but in proceſs of time ignorance, the paſſions, and "evil examples have corrupted it. All conſiſts in re- "ſtoring it to its primitive beauty; and to be perfect, we "muſt re-aſcend to that point from which we have fallen. "Obey heaven, and follow the orders of him who governs "it. Love your neighbour as yourſelf. Let your reaſon, "and not your ſenſes, be the rule of your conduct: for "reaſon will teach you to think wiſely, to ſpeak prudently, Le Compte.
"and to behave yourſelf worthily upon all occaſions."

Confucius in the mean time, though he had withdrawn himſelf from kings and palaces, did not ceaſe to travel about and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their ancient heroes, Yao, Chun, Yu, Tiſchin tang, Ven fan, ſo that they were thought to be all revived in the perſon of this great man. We ſhall not wonder, therefore, that he proſelyted great numbers, who were inviolably attached to his perſon. He is ſaid to have had at leaſt 3000; 72 of whom were diſtinguiſhed above the reſt by their ſuperior attainments, and 10 above them all by their comprehenſive view and perfect knowledge of his whole philoſophy and doctrines. He divided his diſciples into four claſſes, who applied themſelves to cultivate and propagate

his philoſophy, each according to his particular diſtinction. The firſt claſs were to improve their minds by meditation, and ſo purify their hearts by virtue: and the moſt famous of this claſs were Men Tſeë Ac kien, Gen pe micou, Chung kong, Yen yuen. The ſecond were to cultivate the arts of reaſoning juſtly, and of compoſing elegant and perſuaſive diſcourſes: the moſt admired among theſe were, Tſai ngo, and Tſou kong. The ſtudy of the third claſs was, to learn the rules of good government, to give an idea of it to the Mandarins, and to enable them to fill the public offices with honour: Gen yeu and Ki lou excelled herein. The laſt claſs were concerned in delivering the principles of morality in a conciſe and poliſhed ſtyle to the people: and among theſe, Tſou yeu and Tſou hia deſerved the higheſt praiſe. Theſe 10 choſen diſciples were, as it were, the flower of Confucius's ſchool. Du Halde, &c.

He ſent 600 of his diſciples into different parts of the empire, to reform the manners of the people; and, not ſatisfied with benefiting his own country only, he made frequent reſolutions to paſs the ſeas, and propagate his doctrine to the fartheſt parts of the world. Hardly any thing can be added to the purity of his morality. He ſeems rather to ſpeak like a doctor of a revealed law, than a man who had no light but what the law of nature afforded him: and what convinces us of his ſincerity is, that he taught as forcibly by example as by precept. In ſhort, his gravity and ſobriety, his rigorous abſtinence, his contempt of riches, and what are commonly called the goods of this life, his continual attention and watchfulneſs over his actions, and above all, that modeſty and humility, which are not to be found among the Grecian ſages; all theſe, I ſay, would almoſt tempt one to believe, that he was not a mere philoſopher formed by reaſon only, but a man inſpired by God for the reformation of the world, and to check that torrent of idolatry and ſuperſtition, which was going to overſpread that particular part of it. He is ſaid to have lived ſecretly three years, and to have ſpent the latter part of his life in ſorrow. A few days before his laſt illneſs, he told his diſciples with tears in his eyes, that he was overcome with grief at the ſight of the diſorders which prevailed in the empire: "The "mountain," ſaid he, "is fallen, the high machine is demo-"liſhed, and the ſages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raiſe, was entirely overthrown. He began to languiſh from that time; and the 7th day before his death, "The kings,"

ſaid.

ſaid he, "reject my maxims; and ſince I am no longer uſe-"ful on the earth, I may as well leave it." After theſe words he fell into a lethargy, and at the end of ſeven days expired in the arms of his diſciples, in his 73d year. Upon the firſt hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: "The "Tien is not ſatisfied with me," cried he, "ſince it has taken "away Confucius." In reality, wiſe men are precious gifts with which heaven bleſſes the earth; and their worth is never ſo well known, as when they are taken away. Confucius was lamented by the whole empire, which from that very moment began to honour him as a ſaint; and eſtabliſhed ſuch a veneration for his memory, as will probably laſt for ever in thoſe parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be ſeen upon ſeveral edifices, raiſed in honour of him, inſcriptions in large characters, "To the great maſter." "To the head "doctor." "To the ſaint." "To him who taught em-"perors and kings." They built his ſepulchre near the city Kio fou, on the banks of the river Su, where he was wont to aſſemble his diſciples; and they have ſince incloſed it with walls, which look like a ſmall city to this very day. Le Comte, Du Halde, &c.

Confucius did not truſt altogether to the memory of his diſciples for the preſervation of his philoſophy, but compoſed ſeveral books: and though theſe books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet ſuch was the unparalleled modeſty of this philoſopher, that he never aſſumed the leaſt honour about them. He ingenuouſly owned, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collect it from thoſe wiſe legiſlators Yao and Chun, who lived 1500 years before him. Theſe books are held in the higheſt eſteem and veneration, becauſe they contain all that he had collected relating to the ancient laws, which are looked upon as the moſt perfect rule of government. The number of theſe claſſical and canonical books, for ſo it ſeems they are called, is four. The firſt is intituled, "Ta Hio, the grand Science, "or the School of the Adults." It is this that beginners ought to ſtudy firſt, becauſe it is, as it were, the porch of the temple of wiſdom and virtue. It treats of the care we ought to take in governing ourſelves, that we may be able afterwards to govern others: and of perſeverance in the chief good, which, according to him, is nothing but a conformity

of our actions to right reaſon. The author calls this book "Ta Hio, or the grand Science," becauſe it was chiefly deſigned for princes and grandees, who ought to govern their people wiſely. "The whole ſcience of princes," ſays Confucius, "conſiſts in cultivating and perfecting the reaſonable nature they have received from Tien, and in reſtoring that light and primitive clearneſs of judgement, which has been weakened and obſcured by various paſſions, that it may be afterwards in a capacity to labour the perfections of others. To ſucceed then," ſays he, "we ſhould begin within ourſelves; and to this end it is neceſſary to have an inſight into the nature of things, and to gain the knowledge of good and evil; to determine the will toward a love of this good, and an hatred of this evil: to preſerve integrity of heart, and to regulate the manners according to reaſon. When a man has thus renewed himſelf, there will be leſs difficulty in renewing others: and by this means one ſees concord and union reigning in families, kingdoms governed according to the laws, and the whole empire enjoying peace and tranquillity."

The ſecond claſſical or canonical book is called "Tchong Yong, or the immutable Mean;" and treats of the mean, which ought to be obſerved in all things. Tchong ſignifies *means*, and by Yong is underſtood that which is conſtant, eternal, immutable. He undertakes to prove, that every wiſe man, and chiefly thoſe who have the care of governing the world, ſhould follow this mean, which is the eſſence of virtue. He enters upon his ſubject by defining human nature, and its paſſions; then he brings ſeveral examples of virtue and piety, as fortitude, prudence, and filial duty, which are propoſed as ſo many patterns to be imitated in keeping this mean. In the next place he ſhews, that this mean, and the practice of it, is the right and true path, which a wiſe man ſhould purſue, in order to attain the higheſt pitch of virtue. The third book "Yun Lu, or the Book of "Maxims," is a collection of ſententious and moral diſcourſes, and is divided into 20 articles, containing only queſtions, anſwers, and ſayings of Confucius and his diſciples, on virtue, good works, and the art of governing well; the tenth article excepted, in which the diſciples of Confucius particularly deſcribe the outward deportment of their maſter. There are ſome maxims and moral ſentences in this collection, equal to thoſe of the ſeven wiſe men of Greece, which have always been ſo much admired. The fourth book gives an idea of a perfect government; it is called "Meng Tſeë,

"or

" or the Book of Mentius;" becauſe, though numbered among the claſſical and canonical books, it is more properly the work of his diſciple Mentius. To theſe four books they add two others, which have almoſt an equal reputation; the firſt is called " Hiao King," that is, " of Filial Reve- " rence," and contains the anſwers which Confucius made to his diſciple Tſeng, concerning the reſpect which is due to parents. The ſecond is called " Sias Hio," that is, " the " Science, or the School of Childrea;" which is a collection of ſentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all theſe works, will find it in the Latin tranſlation of father Noel, one of the moſt ancient miſſionaries of China, which was printed at Prague in 1711.

Du Halde, &c. Bibl. univerſel de l'année 1687. Decemb. art. xiv.

We muſt not conclude our account of this celebrated philoſopher, without mentioning one moſt remarkable particular relating to him, which is this; viz. that in ſpite of all the pains he had taken to eſtabliſh pure religion and ſound morality in the empire, he was nevertheleſs the innocent occaſion of their corruption. There goes a tradition in China, that when Confucius was complimented upon the excellency of his philoſophy, and his own conformity thereto, he modeſtly declined the honour that was done him, and ſaid, that " he " greatly fell ſhort of the moſt perfect degree of virtue, but " that in the Weſt the moſt holy was to be found." Moſt of the miſſionaries who relate this are firmly perſuaded, that Confucius foreſaw the coming of the Meſſiah, and meant to predict it in this ſhort ſentence; but whether he did or no, it is certain that it has always made a very ſtrong impreſſion upon the learned in China: and the emperor Mimti, who reigned 65 years after the birth of Chriſt, was ſo touched with this ſaying of Confucius, together with a dream, in which he ſaw the image of a holy perſon coming from the Weſt, that he fitted out a fleet, with orders to ſail till they had found him, and to bring back at leaſt his image and his writings. The perſons ſent upon this expedition, not daring to venture farther, went a-ſhore upon a little iſland, not far from the Red Sea, where they found the ſtatue of Fohi, who had infected the Indies with his doctrines 500 years before the birth of Confucius. This they carried back to China, together with the metempſichoſis, and the other reveries of this Indian philoſopher. The diſciples of Confucius at firſt oppoſed theſe newly imported doctrines with all the vigour imaginable; inveighing vehemently againſt Mimti, who introduced them, and denouncing the judge-

ment of heaven on ſuch emperors as ſhould ſupport them. But all their endeavours were vain; the torrent bore hard againſt them, and the pure religion and ſound morality of Confucius were ſoon corrupted, and in a manner overwhelmed, by the prevailing idolatries and ſuperſtitions which were introduced with the idol Fohi.

Jacob's Lives of the Poets.

CONGREVE (WILLIAM), an Engliſh dramatic writer and poet, was deſcended of an ancient family in Staffordſhire, and born in 1672. Some have made him a native of Ireland, upon the authority of his friend Southern; but it ſeems reaſonable to believe Mr. Jacob upon this occaſion, who affirms him to have been born in England. Jacob, ſpeaking in his preface of the communications he had received from living authors, has this paſſage: "I am particularly obliged to Mr. Congreve for his free and early "communication of what relates to himſelf, as well as his "kind directions for the compoſing of this work:" which work being publiſhed in Congreve's life-time, and no exception made to the account given of himſelf, renders Jacob's authority in this caſe indiſputable. What led Southern and others into this miſtake, was probably Congreve's being carried into Ireland when he was very young; for his father had there a command in the army, and afterwards became ſteward in the Burlington family, which fixed the reſidence of himſelf and family in that kingdom. Congreve was ſent to the ſchool of Kilkenny, and thence to the univerſity of Dublin; where he acquired a perfect ſkill in all the branches of polite literature. A little after the Revolution, in 1688, he was ſent over to London, and placed in the Middle-temple: but the law proving too dry for him, he troubled himſelf little with it, and continued to purſue his former ſtudies. His firſt production, as an author, was a novel, which, under the aſſumed name of Cleophil, he dedicated to Mrs. Catharine Leveſon. The title of it was, "Incognita, or Love and Duty reconciled." Vivacity of wit, fluency of ſtyle, and ſtrength of judgement, are ſhewn in this work; and the merit of it is great, if we conſider it as the firſt-fruits of a youth of 17. It has been ſaid, that at the bottom it is a true hiſtory; and though the ſcene is laid in Italy, yet the adventures happened in England. As he did not then think proper to own this piece to the world, ſo whatever reputation he gained by it, was confined within the circle of a few acquaintance.

Soon

Soon after he applied himſelf to dramatic compoſition, and wrote a comedy, called "The Old Bachelor;" of which Dryden, to whom he was recommended, ſaid, "that he "never ſaw ſuch a firſt play in his life, and that it would be "a pity to have it miſcarry for a few things, which pro-"ceeded not from the author's want of genius or art, but "from his not being acquainted with the ſtage and the "town." Dryden reviſed and corrected it; and it was acted in 1693. The prologue, intended to be ſpoken, was written by lord Falkland; the play was admirably performed, and received with ſuch general applauſe, that Congreve was thenceforward conſidered as the prop of the declining ſtage, and as the riſing genius in dramatic poeſy. It was this play, and the very ſingular ſucceſs that attended it upon the ſtage, and after it came from the preſs, which recommended its author to the patronage of lord Halifax: who, being deſirous to place ſo eminent a wit in a ſtate of eaſe and tranquillity, made him immediately one of the commiſſioners for licenſing hackney-coaches; beſtowed upon him ſoon after a place in the Pipe-office; and the office of a commiſſioner of wine licenſes, worth 600l. per annum. We need not wonder that, after ſuch encouragement as the town, and even the critics, had given him, he ſhould quickly make his appearance again on the ſtage; and accordingly, the year after, he brought on "The Double Dealer." This play, though highly approved and commended by the beſt judges, was not ſo univerſally applauded as his laſt; the cauſe of which is ſuppoſed to have been the regularity of the performance; for regular comedy was then a new thing.

Queen Mary dying at the cloſe of this year, Congreve wrote a paſtoral on that occaſion, intituled, "The mourn-"ing Muſe of Alexis;" which, in point of ſimplicity, elegance, and correctneſs, is equal to any thing of the kind that has appeared in our language. In 1695, he produced his comedy, called "Love for Love," which gained him much applauſe; and the ſame year diſtinguiſhed himſelf in a new kind of poetry, by addreſſing to king William an ode "Upon "the taking of Namur;" in which he ſucceeded greatly. After having eſtabliſhed his reputation as a comic writer, he had a mind to attempt a tragedy; and, in 1697, his "Mourn-"ing Bride" was acted at the new theatre in Lincoln's-inn Fields. Few plays had raiſed higher expectations, and fewer had anſwered them: in ſhort, it was not poſſible for any thing to be better received. His attention was now called off from the theatre to another ſpecies of compoſition, which

was wholly new, and not very agreeable to him. His four plays were attacked with great ſharpneſs by that zealous reformer of the ſtage Jeremy Collier; who, without any pity for his youth, or conſideration of his fine parts, fell upon him, not as a dull or taſteleſs, but as a dangerous and pernicious writer. The truth is, and it muſt be owned, he had admitted many libertiniſms into his plays; and Collier attacked him as a very immoral writer. An anſwer was neceſſary, and therefore an anſwer was given; which, if it does not entirely juſtify him, ſhews however great modeſty and wit. It was printed in 1698; and the title of it is, "Amendments of Mr. Collier's falſe and imperfect Cita-"tions, &c. from the Old Bachelor, Double Dealer, Love "for Love, Mourning Bride. By the Author of thoſe Plays." In this apology for his own conduct, he lays down many things which are well worth knowing; and without knowing which, it is impoſſible to form a right notion of the innocence, excellence, or uſe of plays.

Though this quarrel is believed to have created in him ſome diſtaſte to the ſtage, yet he afterwards brought on another comedy, intituled, "The Way of the World;" of which it gave ſo juſt a picture, that the world ſeemed reſolved not to bear it. This completed the diſguſt of our author to the theatre; upon which the celebrated critic Dennis, though not very famous for either, ſaid a very fine and a very kind thing, "that Mr. Congreve quitted the ſtage "early, and that Comedy left it with him." This play however has long ago triumphed over its adverſaries, and is now juſtly eſteemed, as much as it deſerves to be. He amuſed himſelf afterwards with compoſing original poems and tranſlations, which he collected in a volume, and publiſhed in 1710, when Swift deſcribes him as "never free from the gout;" and "almoſt blind;" yet amuſing himſelf with writing a "Tatler."

Journal to Stella.

He had a fine taſte for muſic as well as poetry; as appears from his "Hymn to Harmony in Honour of St. Ce-"cilia's Day, 1701," ſet by Mr. John Eccles, his great friend, to whom he was alſo obliged for ſetting ſeveral of his ſongs. His early acquaintance with the great had procured him an eaſy and independent ſtation in life, to which it is very rare that either true genius or literary merit of any kind recommends a man: and this freed him from all obligations of courting the public favour any longer. He was ſtill under the tie of gratitude to his illuſtrious patrons; and as he never miſſed an opportunity of paying his compliments to them, ſo on the other hand he always ſhewed great regard to perſons of a leſs exalted ſtation, who had been ſerviceable

logue

to him on his entrance into public life. He wrote an epilogue for his old friend Southern's tragedy of "Oroonoko;" and we learn from Dryden himſelf, how much he was obliged to his aſſiſtance in the tranſlation of "Virgil:" "Mr. Con-" greve," ſays he, "has done me the favour to review the "Æneis, and to compare my verſion with the original. I "ſhall never be aſhamed to own, that this excellent young "man has ſhewed me many faults, which I have endea-" voured to correct." He contributed alſo the eleventh ſatire to the tranſlation of "Juvenal" publiſhed by that great poet, and wrote an excellent copy of verſes on the tranſlation of "Perſius," performed by Dryden alone. Dryden's Virgil. Vol. II. p. 435. Congreve's Works, Vol. III. p. 258.

The beſt part of the laſt 20 years of his life was ſpent in eaſe and retirement; but towards the end of it, he was much afflicted with gout, which brought on a gradual decay. It was for this, that in the ſummer of 1728, he went to Bath for the benefit of the waters, where he had the misfortune to be overturned in his chariot; from which time he complained of a pain in his ſide, which was ſuppoſed to ariſe from ſome inward bruiſe. Upon his return to London, his health declined more and more; and he died at his houſe in Surry-ſtreet in the Strand, Jan. 19, 1728-9. On the 26th, his corpſe lay in ſtate in the Jeruſalem chamber; whence the ſame evening it was carried with great ſolemnity into Henry the VIIth's chapel at Weſtminſter, and afterwards interred in the abbey. The pall was ſupported by the duke of Bridgewater, earl of Godolphin, lord Cobham, lord Wilmington, the Hon. George Berkeley, Eſq; and brigadier general Churchill; and colonel Congreve followed as chief mourner. Some time after, a neat and elegant monument was erected to his memory, by Henrietta ducheſs of Marlborough [A], with this inſcription: "Mr. William Congreve died Jan. "19, 1728, aged fifty-ſix, and was buried near this place, "to whoſe moſt valuable memory this monument is ſet up "by Henrietta ducheſs of Marlborough, as a mark how "dearly ſhe remembers the happineſs and honour ſhe en-"joyed in the ſincere friendſhip of ſo worthy and honeſt a "man, whoſe virtue, candour, and wit, gained him the "love and eſteem of the preſent age, and whoſe writings "will be the admiration of the future."

[A] To whom he bequeathed a legacy of about 10,000l. the accumulation of attentive parſimony, which, though to her ſuperfluous and uſeleſs, might have given great aſſiſtance to the ancient family from which he deſcended, at that time by the imprudence of his relation reduced to difficulties and diſtreſs. Dr. JOHNSON.

It

It has been obſerved of Congreve, that no man ever paſſed through life with more eaſe and leſs envy, than he. No change of miniſtries affected him in the leaſt, nor was he ever removed from any poſt that was given him, except to a better. His place in the Cuſtom-houſe, and his office of ſecretary in Jamaica, are ſaid to have brought him in upwards of 1200l. per annum; and though he lived ſuitably to ſuch a fortune, yet by his œconomy he raiſed from thence a competent eſtate. He was always upon good terms with the wits of his time, and never involved in any of their quarrels, or ſhewn from any of them the leaſt mark of diſtaſte or diſſatisfaction. On the contrary, they were ſolicitous for his approbation, and received it as the higheſt ſanction of merit. Addiſon teſtified his perſonal regard for him, and his high eſteem of his writings, upon many occaſions. Steele conſidered him as his patron upon one occaſion, and was deſirous of ſubmitting to him as an umpire on another [B]. Even Pope, though jealous, it is ſaid, of his poetical character, has honoured him with the higheſt teſtimony of deference and eſteem [C].

Dr. Johnſon. "Congreve has merit of the higheſt kind; he is an original writer, who borrowed neither the models of his plot, nor the manner of his dialogue. Of his plays I cannot ſpeak diſtinctly; for ſince I inſpected them many years have paſſed; but what remains upon my memory is, that his characters are commonly fictitious and artificial, with very little of nature, and not much of life. He formed a peculiar idea of comic excellence, which he ſuppoſed to conſiſt in gay remarks and unexpected anſwers; but that which he endeavoured, he ſeldom failed of performing. His ſcenes exhibit not much of humour, imagery, or paſſion: his perſonages are a kind of intellectual gladiators; every ſentence is to ward or ſtrike; the conteſt of ſmartneſs is never intermitted; his wit is a meteor playing to and fro with alternate coruſcations. His comedies have therefore, in ſome degree, the operation of tragedies; they ſurprize rather than divert, and raiſe admiration oftener than merriment. But they are the works of a mind replete with images, and quick in combination. Of his miſcellaneous poetry I cannot ſay any thing very favourable. The powers of Congreve ſeem to deſert him when he leaves the ſtage, as Antæus was no longer

[B] In the dedication of his "Miſcellanies," and in the addreſs prefixed to Addiſon's "Drummer."

[C] Poſtſcript to his tranſlation of Homer's "Iliad."

" ſtrong than he could touch the ground. It cannot be ob-
" ſerved without wonder, that a mind ſo vigorous and fer-
" tile in dramatic compoſitions ſhould on any other occaſion
" diſcover nothing but impotence and poverty. He has in
" theſe little pieces neither elevation of fancy, ſelection of
" language, nor ſkill in verſification: yet if I were required
" to ſelect from the whole maſs of Engliſh poetry the moſt
" poetical paragraph, I know not what I could prefer to an
" exclamation in 'The Mourning Bride:'

" ALM. It was a fancy'd noiſe; for all is huſh'd.
" LEON. It bore the accent of a human voice.
" ALM. It was thy fear, or elſe ſome tranſient wind
" Whiſtling thro' hollows of this vaulted iſle:
" We'll liſten——
" LEON. Hark!
" ALM. No, all is huſh'd, and ſtill as death.—'Tis dread-
" ful!
" How reverend is the face of this tall pile;
" Whoſe ancient pillars rear their marble heads,
" To bear aloft its arch'd and pond'rous roof,
" By its own weight made ſtedfaſt and immoveable,
" Looking tranquillity! it ſtrikes an awe
" And terror on my aching ſight; the tombs
" And monumental caves of death look cold,
" And ſhoot a chilneſs to my trembling heart.
" Give me thy hand, and let me hear thy voice;
" Nay, quickly ſpeak to me, and let me hear
" Thy voice—my own affrights me with its echoes.

" He who reads thoſe lines enjoys for a moment the powers
" of a poet; he feels what he remembers to have felt be-
" fore, but he feels it with great increaſe of ſenſibility; he
" recognizes a familiar image, but meets it again amplified
" and expanded, embelliſhed with beauty, and enlarged with
" majeſty.

" The 'Birth of the Muſe' is a miſerable fiction. One
" good line it has, which was borrowed from Dryden: of
" his irregular poems, that to Mrs. Arabella Hunt ſeems to
" be the beſt: his 'Ode for Cecilia's Day,' however, has
" ſome lines which Pope had in his mind when he wrote his
" own. His 'Imitations of Horace' are feebly paraphraſ-
" tical, and the additions which he makes are of little value.
" He ſometimes retains what were more properly omitted,
" as when he talks of *vervain* and *gums* to propitiate Ve-
" nus. Of his tranſlations the 'Satire of Juvenal' was writ-
" ten

"ten very early, and may therefore be forgiven, though it "have not the maſſineſs and vigour of the original. In "all his verſions ſtrength and ſprightlineſs are wanting: his "Hymn to Venus, from Homer, is perhaps the beſt. His "lines are weakened with expletives, and his rhymes are "frequently imperfect.

"His petty poems are ſeldom worth the coſt of criticiſm: "ſometimes the thoughts are falſe, and ſometimes common. "In his 'Verſes on Lady Gethin,' the latter part is an imi- "tation of Dryden's 'Ode on Mrs. Killigrew;' and 'Do- "ris,' that has been ſo laviſhly flattered by Steele, has indeed "ſome lively ſtanzas, but the expreſſion might be mended; "and the moſt ſtriking part of the character had been al- "ready ſhewn in 'Love for Love.' His 'Art of Pleaſing' "is founded on a vulgar but perhaps impracticable principle, "and the ſtaleneſs of the ſenſe is not concealed by any no- "velty of illuſtration or elegance of diction. This tiſſue "of poetry, from which he ſeems to have hoped a laſting "name, is totally neglected, and known only as it is ap- "pended to his plays. While comedy or while tragedy is "regarded, his plays are likely to be read; but, except what "relates to the ſtage, I know not that he has ever written "a ſtanza that is ſung, or a couplet that is quoted. The ge- "neral character of his 'Miſcellanies' is, that they ſhew little "wit, and little virtue. Yet to him it muſt be confeſſed "that we are indebted for the corection of a national error, "and the cure of our Pindaric madneſs. He firſt taught "the Engliſh writers that Pindar's odes were regular; and "though certainly he had not the fire requiſite for the higher "ſpecies of lyric poetry, he has ſhewn us that enthuſiaſm "has its rules, and that in mere confuſion there is neither "grace nor greatneſs."

We will conclude our account of Congreve with the character given of him by Voltaire; who has not failed to do juſtice to high merit, at the ſame time that he has freely animadverted on him, for a fooliſh piece of affectation. "He "raiſed the glory of comedy," ſays Voltaire, "to a greater "height, than any Engliſh writer before or ſince his time. "He wrote only a few plays, but they are excellent in their "kind. The laws of the drama are ſtrictly obſerved in "them. They abound with characters, all which are ſha- "dowed with the utmoſt delicacy; and we don't meet with "ſo much as one low or coarſe jeſt. The language is every "where that of men of faſhion, but their actions are thoſe "of knaves: a proof, that he was perfectly well acquainted

"with

" with human nature, and frequented what we call polite " company. He was infirm, and come to the verge of life, " when I knew him. Mr. Congreve had one defect, which " was his entertaining too mean an idea of his firſt pro- " feſſion, that of a writer; though it was to this he owed " his fame and fortune. He ſpoke of his works as of trifles " that were beneath him; and hinted to me, in our firſt con- " verſation, that I ſhould viſit him upon no other foot, than " that of a gentleman, who led a life of plainneſs and ſim- " plicity. I anſwered, that had he been ſo unfortunate as " to be a mere gentleman, I ſhould never have come to ſee " him; and I was very much diſguſted at ſo unſeaſonable a " piece of vanity." Letters concerning the Engliſh nation, p. 188.

CONNOR (Dr. BERNARD), a phyſician and learned writer, was deſcended of an ancient family in Ireland, and born in the county of Kerry about 1666. His family being of the popiſh religion, he was not educated regularly in the grammar-ſchools and univerſity of that iſland: nevertheleſs he had all proper learning given him, and when he grew up, applied himſelf to the ſtudy of phyſic. About 1686, he went to France, reſided for ſome time in the univerſity of Montpelier, and from thence to Paris; where he diſtinguiſhed himſelf in his art, and became famous in particular for anatomy and chemiſtry. He profeſſed himſelf deſirous of travelling; and, as there were two ſons of the high chancellor of Poland then on the point of returning to their own country, it was thought expedient that they ſhould take that long journey under the care and inſpection of Connor. He accordingly conducted them very ſafely to Venice, where he found the honourable William Legge, afterwards baron and earl of Dartmouth, very ill of a fever. He recovered him, and accompanied him to Padua; whence he went through Tyrol, Bavaria, and Auſtria, down the Danube, to Vienna; and after having made ſome ſtay at the court of the emperor Leopold, paſſed through Moravia and Sileſia to Cracow, and thence in eight days to Warſaw. He was well received at the court of king John Sobieſki, and was afterwards made his phyſician. This was very extraordinary preferment for ſo young a man, and in ſo ſhort time; for it happened in the beginning of 1694, when Connor was not above 28 years of age. Sir James Ware's Works, vol. III. p. 258. See alſo an account of this gentleman by Dr. Hayley in his ſeveral ſermons. Biog. Brit.

His reputation in the court of Poland was very great, and highly raiſed by the judgement he made of the ducheſs of Bedzivil's diſtemper. All the phyſicians of the court took

it

it to be no more than an ague, from which ſhe might eaſily be recovered by the bark; but Connor inſiſted, that ſhe had an abſceſs in her liver, and that her caſe was deſperate. As this lady was the king's only ſiſter, his prediction made a great noiſe, more eſpecially when it was juſtified by the event; for ſhe not only died within a month, but, upon the opening of her body, the doctor's opinion of her malady was fully verified. Great as Connor's fame was in Poland, he did not propoſe to remain longer there, than was requiſite to finiſh his enquiries into the natural hiſtory, and other remarkables of that kingdom; and as he ſaw the king could not laſt long, and that he had no proſpects of advantage afterwards, he reſolved to quit that country, and to return to England. This fair occaſion ſoon preſented itſelf. The king had an only daughter, the princeſs Jereſa Cunigunda, who had eſpouſed the elector of Bavaria by proxy in Auguſt 1694. As ſhe was to make a journey from Warſaw to Bruſſels, of near 1000 miles, and in the midſt of winter, it was thought neceſſary that ſhe ſhould be attended by a phyſician. Connor procured himſelf to be nominated to that employment; and, after reaching Bruſſels, took leave of the princeſs, ſet out for Holland, and thence to England, where he arrived in Feb. 1695.

He ſtaid ſome ſhort time at London, and then went to Oxford, where he read public lectures upon the animal œconomy. In his travels through Italy, he had converſed with Malpighi, Bellini, Redi, and other celebrated perſons, of whoſe acquaintance he had made a proper uſe; and he now explained the new diſcoveries in anatomy, chemiſtry, and phyſic, in ſo clear and judicious a manner, that his reputation was ſoon raiſed to a conſiderable height. It was increaſed by printing, during his reſidence at Oxford, ſome learned and accurate diſſertations in Latin under the following general title, "Diſſertationes Medico-phyſicæ de Antris Le-"thiferis, de Montis Veſuvii incendio, de Stupendo Oſſium "Coalitu, de Immani Hypogaſtri Sarcomate." Many curious queſtions are diſcuſſed, and curious facts related, in theſe diſſertations, which diſcover their author to have been a man of much thought and obſervation, as well as of great reading and general knowledge. He returned in the ſummer of 1695 to London, where he read lectures as he had done at Oxford; and became ſoon after a member of the Royal Society, and alſo of the college of Phyſicians. In 1696, he went to Cambridge, and read lectures there; and upon his return to London, was honoured with a letter from the biſhop of

Plotkow,

Ploſkow, in which was contained the caſe of his old maſter the king of Poland. His advice was deſired upon it, but before he could ſend it, the news came of that monarch's death.

In 1697, he publiſhed his "Evangelium Medici: ſeu "Medicina Myſtica de ſuſpenſis Naturæ legibus, ſive de "Miraculis; Reliquiſque ἐν τοις βιβλιοις Memoratis, quæ "Medicæ indagini ſubjici poſſunt. Ubi perpenſis prius corporum natura, ſano & morboſo corporis humani ſtatu, nec "non motus legibus, rerum ſtatus ſuper naturam, præcipuè "qui corpus humanum & animam ſpectant, juxta medicinæ "principia explicantur." This little treatiſe, containing 16 ſections only, made a great noiſe, and was reprinted within the year. The author acquired reputation by the ingenuity and learning he had ſhewn in it; but his orthodoxy and religion were called in queſtion, and he even paſſed for an atheiſt with ſome. Obſerve only how a certain celeberated philoſopher treated him on this occaſion, in a book which was publiſhed the year after. "To prove," ſays he, "that our "moderns are as wild, extravagant, and preſumptuous as "any of the ancients, either poets or philoſophers, I may inſtance in Dr. Connor, whoſe imagination has taken a "flight beyond the ſpheres of ſenſe and reaſon. Other philoſophers were only ambitious to explicate nature, and the "common effects of it; but no leſs a ſubject can ſatisfy "him, than the omnipotent Author of nature, and his extraordinary and miraculous acts, which he pretends to explain: for he thinks he underſtands them, as well as he "does the common phænomena of nature. This, I believe, "will be granted him without much difficulty; for there is "very good reaſon to believe, that the works of nature are "as much hid from him, as the myſteries of it, which he "treats of, are from others. And though he talks that he "has well conſidered the laws of motion and the force of "nature, yet it is plain, that he knows not how to determine, "what proportion of motion there is in two bodies, whoſe "bulks and velocities are given. One can neither be wiſer "nor better for what he has written, except to be convinced "of the reaſonableneſs and excellency of modeſty and humility, ſeeing his attempts are as unſucceſsful, as they are "ſhamefully impudent. And yet his book muſt have the "ſacred name of Evangelium prefixed to it; for which the "divines ſhould ſeverely chaſtiſe him, to whom I leave him." Keill's Examination of Burnet's Theory, &c. But whatever room there might be for this very ſevere treatment, Connor is ſaid to have meant no harm at the bottom; though it muſt be allowed that his book had not a favourable aſpect

aſpect towards revelation, ſince it looked like an attempt to account for the miracles of the "Bible" upon natural principles.

The Poliſh election, upon the death of Sobieſki, having a ſtrong influence upon the general ſyſtem of affairs in Europe, and being a common topic of diſcourſe at that time, induced many conſiderable perſons to ſeek the acquaintance of Connor, that they might learn from him the ſtate of that kingdom: which being little known, the doctor was deſired to publiſh what he knew of the Poliſh nation and country. He did ſo; and his work came out under the title of, "The "Hiſtory of Poland, in ſeveral Letters to Perſons of Qua-"lity; giving an Account of the preſent and ancient State "of that Kingdom, Hiſtorical, Geographical, Political, "and Eccleſiaſtical; its Origin and Extent, with a Deſcrip-"tion of its Towns and Provinces, the Succeſſion and re-"markable Actions of all its Kings, and of the great Dukes "of Lithuania, &c." The two volumes, of which this work conſiſts, were publiſhed ſeparately, and the laſt more eſpecially carries in it many marks of precipitation; but it is ſuppoſed to be the beſt book we have upon the ſubject, and may be read with pleaſure and advantage. There are ſome particulars, which fell more immediately under the author's own inſpection, that are very curious, and not to be met with elſewhere; ſuch as his account of the ſalt-mines, of young children carried away and nouriſhed by bears, and of the diſeaſes peculiar to that country. Connor was likely to prove a very eminent man in his profeſſion; but in the flower of his age, and juſt as he began to reap the fruits of his learning, ſtudy, and travels, he was attacked by a fever, which after a ſhort illneſs carried him off, Oct. 1698, when he was little more than 32 years of age. He had, as we obſerved before, been bred in the Romiſh religion; but had embraced that of the church of England, upon his firſt coming over from Holland. It has nevertheleſs been a matter of doubt, in what communion he died; but from his funeral ſermon preached by Dr. Hayley, rector of St. Giles's in the Fields, where he was interred, it ſeems reaſonable to conclude, that he continued in the Proteſtant profeſſion while he retained his ſenſes, though a creeping popiſh prieſt might take ſome advantage of him after he had loſt them.

CONRINGIUS (HERMANNUS), profeſſor of law at Helmſtadt, was born at Norden in Friſia, 1606; and died in

in 1681. He was perfectly verſed in modern hiſtory, and conſulted by ſeveral princes upon the affairs of Germany. He compoſed many works upon law and hiſtory, German law particularly: and there is a very learned and curious work of his, intituled, "De Antiquitatibus Academicis "Diſſertationes ſeptem;" the beſt edition of which is that of Gottingen, 1739, 4to. All his works were collected and printed at Brunſwick, 1731, in 6 vols. folio.

CONSTANTIN (ROBERT), doctor of phyſic, and profeſſor of the belles lettres in the univerſity of Caen; where he was born in 1502. He acquired vaſt reputation by his ſkill in the Greek language. He lived to an 103 years of age, and, it is ſaid, without any failure of powers in either body or mind. He died of a pleuriſy in 1605. He has left, 1. "A Lexicon, Greek and Latin;" better digeſted and conducted, as ſome think, than that of Henry Stephens: Stephens ranging the Greek words according to their roots, Conſtantin in alphabetical order. 2. "Three Books of "Greek and Latin Antiquities." 3. "Theſaurus Rerum "& Verborum utriuſque Linguæ." 4. "Supplementum "Linguæ Latinæ, ſeu Dictionarium abſtruſorum Vocabu-"lorum, &c."

CONSTANTINE, uſually called the Great, is memorable for having been the firſt emperor of the Romans, who eſtabliſhed Chriſtianity by the civil power; and was born at Naiſſus, a town of Dardania, 272. The emperor Conſtantius Chlorus was his father; and was the only one of thoſe who ſhared the empire at that time, that did not perſecute the Chriſtians. His mother was Helena, a woman of low extraction, and the miſtreſs of Conſtantius, as ſome ſay; as others, the wife, but never acknowledged publicly: and it is certain, that ſhe never poſſeſſed the title of empreſs, till it was beſtowed on her by her ſon, after the deceaſe of his father. Conſtantine was a very promiſing youth, and gave many proofs of his conduct and courage; which however began to diſplay themſelves more openly, a little before the death of his father. For, being detained at the court of Galerius as an hoſtage, and diſcerning that Galerius and his colleagues intended to ſeize upon that part of the empire which belonged to his father, who could not now live a long time, he made his eſcape, and ſet off poſt for England, where Conſtantius then was. When he arrived there, he found Conſtantius upon his death-bed, who nevertheleſs was

glad to ſee him, and named him for his ſucceſſor. Conſtantius died at York in 306, and Conſtantine was immediately proclaimed emperor by the ſoldiers: which occaſioned his panegyriſt to cry out, "O fortunata, & nunc omnibus bea-"tior terris Britannia, qui Conſtantium Cæſarem prima "vidiſti!" Galerius at firſt would not allow him to take any other title that that of Cæſar, which did not hinder him from reigning in England, Gaul, and Spain: but having gained ſeveral victories over the Germans and barbarians, he took the title of Auguſtus, in 308, with the conſent of Galerius himſelf. Some time after he marched into Italy with an army of 40,000 men againſt the emperor Maxentius, who had almoſt made deſolate the city of Rome by his cruelties; and after ſeveral engagements, in which he always came off conqueror, finally ſubdued him. Euſebius relates, that Conſtantine had proteſted to him, how he had ſeen in that expedition a luminous body in the heavens in the ſhape of a croſs, with this inſcription, τουτῳ νικα, "By "this thou ſhalt conquer:" and how Jeſus Chriſt himſelf appeared to him afterwards in a dream, and ordered him to erect a ſtandard croſs-like; which, after his victory, he did in the midſt of the city of Rome, and cauſed the following words to be inſcribed upon it: "By this ſalutary ſign, which "is the emblem of real power, I have delivered your city "from the dominion of tyrants, and have reſtored the ſenate "and people of Rome to their ancient dignity and ſplen-"dor."

After he had ſettled the affairs of Rome, he went to Milan, where he celebrated the marriage of his ſiſter with the emperor of the Eaſt, Licinius. In this town it was, that theſe two emperors iſſued out the firſt edict in favour of the Chriſtian religion, by which they granted liberty of conſcience to all their ſubjects: and a ſecond ſoon after, by which they permitted the Chriſtians to hold religious aſſemblies in public, and ordered all the places, where they had been accuſtomed to aſſemble, to be given up to them. A war broke out in 314, between Conſtantine and Licinius, which ſubjected the Chriſtians to a perſecution from the latter: but after a battle or two, in which neither had any reaſon to triumph, a peace enſued, and things returned to their uſual courſe. Conſtantine now applied himſelf entirely to regulate and adjuſt the affairs of the church. He called councils, heard diſputes and ſettled them, and made laws in favour of the Chriſtians. In 324, another war broke out between theſe two emperors; the reſult of which was, that

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Conſtantine at length overcame Licinius, and put him to death. He was now ſole maſter of the empire, and had nobody to controul him; ſo that the Chriſtians had every thing to hope for, and nothing to fear: nor were they diſappointed. But the misfortune was then, and it has continued ever ſince, that the Chriſtians were no ſooner ſecure againſt the aſſaults of enemies from without, but they fell to quarrelling among themſelves. The diſpute between Arius and Alexander was agitated at this time; and ſo very fiercely, that Conſtantine was forced to call the council of Nice to put an end to it. He aſſiſted at it himſelf, exhorted the biſhops to peace, and would not hear the accuſations they had to offer againſt each other. He baniſhed Arius and the biſhops of his party, ordering at the ſame time his books to be burnt; and made the reſt ſubmit to the deciſion of the council. He had founded innumerable churches throughout the empire, and ordered them to be furniſhed and adorned with every thing that was neceſſary. He went afterwards to Jeruſalem, to try if he could diſcover the ſepulchre of Jeſus Chriſt: and cauſed a moſt magnificent church to be built at Bethlehem. Some ſay, that he found the croſs of Chriſt, and by virtue of it wrought many miracles: but Euſebius, who accompanied him, and was preſent upon the ſpot, mentions nothing of this nature, and therefore we may reaſonably conclude it fabulous. About this time he gave the name of Conſtantinople to the town of Byzantium, and endowed it with all the privileges of ancient Rome. After this he laboured more abundantly than ever he had done yet, in aggrandizing the church, and publiſhing laws againſt heretics. He wrote to the king of Perſia in favour of the Chriſtians, deſtroyed the heathen temples, built a great many churches, and cauſed to be made innumerable copies of the "Bible." In ſhort, he did ſo much for religion, that he might be called the head of the church, in things which concerned its exterior policy. The orthodox Chriſtians have nevertheleſs complained of him a little for liſtening to the adverſaries of St. Athanaſius, and conſenting, as he did, to baniſh him: yet he would not ſuffer Arius or his doctrines to be re-eſtabliſhed, but religiouſly and conſtantly adhered to the deciſion of the council of Nice.

The unlearned reader may perhaps be aſtoniſhed to hear nothing yet of Conſtantine's baptiſm: for it muſt needs ſeem extraordinary, that the emperor, who took ſuch a part in the affairs of the Chriſtians, who appeared to be convinced of the truth and divinity of their religion, and was

not ignorant of any of its doctrines, ſhould ſo long defer being initiated into it by the ſacrament of baptiſm. Yet ſo it really was: "Whether," ſays Dupin, "he thought bet-"ter not to be baptized till the time of his death, with a "view of waſhing away, and atoning for all his ſins at "once, with the water of baptiſm, and being preſented "pure and unſpotted before God, or whatever his reaſons "were, he never talked of baptiſm till his laſt illneſs." When that began, he ordered himſelf to be baptized; and Euſebius of Cæſaria relates, that the ceremony was performed upon him by Euſebius biſhop of Nicomedia. He died, 337, aged 66; and divided the empire between his three ſons, Conſtantine, Conſtantius, and Conſtans. Euſebius has written the life and acts of this emperor, in which he makes him every thing that is great and good: it is rather a panegyric, than a life. Whatever great and good qualities Conſtantine poſſeſſed, he certainly poſſeſſed ſome which were neither great nor good. Many have thought, and with great appearance of reaſon, that all he did for Chriſtians and Chriſtianity flowed from motives of policy, not of ſincerity; not as if he was perſuaded of the truth and divinity of Chriſtianity, any more than he was of the truth and divinity of Paganiſm; but becauſe he thought, that to embrace and protect it would be the moſt effectual means of uniting mankind under his government. It is certain too, that he was guilty of many private acts of a very atrocious nature; of which however we cannot expect to find any account in fathers or eccleſiaſtical hiſtorians. They thought every thing he was, or indeed could have been guilty of, abundantly atoned for, by the ſignal ſervices he did the church; and but to have mentioned ſuch ſlight things as mere immoralities, would, with them, have been deemed the higheſt ingratitude.

Several epiſtles relating to eccleſiaſtical matters, written either by him, or in his name, are ſtill extant; as are his ſeveral edicts, as well concerning the doctrines, as diſcipline of the church. Among theſe edicts is ſtill to be ſeen that noted one, by which he bequeathes to Sylveſter biſhop of Rome, and to his ſucceſſors for ever, the ſovereignty of Rome and all the provinces of the weſtern empire. But this, though it carries the name of Conſtantine, is manifeſtly ſpurious; and though it might be of ſome uſe in ſupporting the authority of the Roman pontiff in dark and ignorant ages, yet ſince the reſurrection of letters it has been given

given up, even by the Papiſts, as a forgery too bareſaced to be defended.

COOKE (Sir ANTHONY), preceptor to Edward VI. was born at Giddy, or Gidding-hall in Eſſex, about 1506, and deſcended from Sir Thomas Cooke, mayor of London. We cannot fix the place of his education; but it was probably at Cambridge, as the Oxford antiquary makes no mention of him. However, he was ſuch an eminent maſter of the whole circle of arts, of ſuch ſingular piety and goodneſs, of ſuch uncommon prudence in the management of his own family, that thoſe noble perſons who had the charge of king Edward, appointed him to inſtruct that prince in learning, and to form his manners. He lived in exile during the perſecution of Mary, but after Elizabeth's acceſſion returned home, and ſpent the remainder of his days in peace and honour at Giddy-hall, where he died, in 1576.

Knowing, ſays Lloyd, that the ſexes are equal, and that women are as capable of learning as men, he inſtilled that into his daughters at night, which he had taught the prince in the day; being reſolved to have ſons by education, for fear he ſhould have none by birth. And he was remarkably happy in them; for they were learned above their ſex in Greek and Latin, and were equally diſtinguiſhed by their virtue, piety, and good fortune. Mildred was married to the great lord Burleigh, Anne to Sir Nicholas Bacon, lord keeper of the great ſeal, Elizabeth to Sir John Ruſſel, ſon and heir of Francis earl of Bedford, and Katharine to Sir Henry Killigrew. Thus, as Lloyd ſays, his care was that his daughters might have complete men, and that their huſbands might be happy in complete women; never promiſing, yet always paying, a great dowry. Very providently did he ſecure his eternity, by leaving the image of his nature in his children, and of his mind in his pupil. He took however, as the ſame author obſerves, more pleaſure to breed up ſtateſmen, than to be one. Contemplation was his ſoul, privacy his life, and diſcourſe his element. Buſineſs was his purgatory, and publicneſs his torment. State Worthies. P. 376. Ibid. 377.

Several witty and ingenious ſayings of his are recorded; particularly the following, "That there were three objects, "before whom he could not do amiſs; his prince, his con- "ſcience, and his children." This facetious ſtory is likewiſe related of him. "A Suſſex knight, having ſpent a great "eſtate at court, and reduced himſelf to one park and a fine "houſe in it, was yet ambitious to entertain the king (Ed-

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" ward VI.) For that purpoſe he new painted his gates, " with a coat of arms and this motto over them in large " golden letters, OIA VANITAS. Sir Anthony offering " to read it, deſired to know of the gentleman what he meant " by OIA, who told him it ſtood for *omnia*. I wonder," replied he, " that, having made your *omnia* ſo little as you " have, you ſhould yet make your *vanitas* ſo large."

COOKE (THOMAS), born at Braintree in Eſſex about 1707, and educated at Felſted-ſchool in the ſame county. So early as 1726, when only 19, he gave the world a very correct edition of " Andrew Marvel's Works, with a Life " of the Author prefixed." They were dedicated to the earl of Pembroke: who, being much delighted with the forward parts of ſo young a writer, became a very warm patron to him; and even wrote ſeveral of the notes to his tranſlation of " Heſiod," which he publiſhed in 1728. Beſides the above, he publiſhed a tranſlation of " Cicero de " Naturâ Deorum," and of " Terence." He prepared alſo a tranſlation of " Plautus," but has only publiſhed the " Amphytruon." He was alſo a dramatic writer, and author of five or ſix pieces, which were not accompanied with any ſucceſs. But what is likely to preſerve his name the longeſt, is this. He was concerned with Mr. Mottley in writing a farce, called " Penelope, a Mock-tragedy:" which, though probably intended as no more than a burleſque drama without any particular aim, yet being produced upon the ſtage, ſoon after the publication of Pope's " Homer's Odyſ- " ſee," and conſidered as a ridicule of that work, expoſed him to the poet's reſentment, and procured him a place in the " Dunciad:" which ſee, B. II.

Biog. Dram.

COOPER (ANTHONY ASHLEY), earl of Shafteſbury, greatly diſtinguiſhed in the political world, was ſon of Sir John Cooper, of Rockborn in the county of Southampton, bart. by Anne, daughter of Sir Ant. Aſhley of Winborne St. Giles in the county of Dorſet, bart. where was he born July 22, 1621. Being a boy of uncommon parts, he was ſent to Oxford at the age of 15, and admitted a gentleman commoner of Exeter college, under Dr. John Prideaux, the rector of it. He is ſaid to have ſtudied hard there for about two years; and then removed to Lincoln's-inn, where he applied himſelf with great vigour to the law, and eſpecially that part of it which related chiefly to the conſtitution of the kingdom. He was elected for Tewkſbury in Glouceſter-

Athen. Oxon. vol. II. col. 720. Collins's Peerage, Vol. II. p. 371. Wood, ibid. Life of the Earl of Shafteſbury, p. 11.

Glouceſterſhire, in the parliament which met at Weſtminſter, April 13, 1640, but was ſoon diſſolved. He ſeems to have been well affected to the king's ſervice at the beginning of the civil war: for he repaired to the king at Oxford, offered his aſſiſtance, and projected a ſcheme, not for ſubduing or conquering his country, but for reducing ſuch, as had either deſerted or miſtaken their duty, to his majeſty's obedience. Locke, in his memoirs of this extraordinary man, has related the matter, and his account runs thus: "Being at "Oxford in the beginning of the civil war, for he was on "that ſide ſo long as he had any hopes to ſerve his country "there, he was brought to king Charles I. by the lord "Falkland, his friend, then ſecretary of ſtate, and pre"ſented to him, as having ſomething to offer to his majeſty "worth his conſideration. At this audience he told the "king, that he could put an end to the war, if his majeſty "pleaſed, and would aſſiſt him in it. The king anſwered, "that he was a very young man for ſo great an undertak"ing. Sir,' replied he, 'that will not be the worſe for "your affairs, provided I do the buſineſs. Whereupon "the king ſhewing a willingneſs to hear him, he diſcourſed "to him to this purpoſe. 'The gentlemen and men of eſtates, "who firſt engaged in that war, ſeeing now, after a year "or two, that it ſeems to be no nearer an end than it was "at firſt, and beginning to be weary of it, I am very well "ſatisfied, would be glad to be in quiet at home again, if "they could be aſſured of redreſs of their grievances, and "have their rights and liberties ſecured to them. This, I "am ſatisfied, is the preſent temper generally through all "England, and particularly in thoſe parts where my eſtate "and concerns lie. If therefore your majeſty will empower "me to treat with the parliament garriſons, to grant them "a full and general pardon, with an aſſurance that a general "amneſty, arms being laid down on both ſides, ſhould re"inſtate all things in the ſame poſture they were before the "war, and then a free parliament ſhould do what more re"mained to be done for the ſettlement of the nation. He "added further, that he would begin and try the experiment "firſt in his own country, and doubted not but the good "ſucceſs he ſhould have there, would open him the gates of "other adjoining garriſons, bringing them the news of peace "and ſecurity in laying down their arms.' Being furniſhed "with full power according to his deſire, away he goes to "Dorſetſhire, where he managed a treaty with the garriſons "of Pool, Weymouth, Dorcheſter, and others; and was ſo

"ſucceſsful in it, that one of them was actually put into "his hands, as the others were to have been ſome few days "after. But prince Maurice, who commanded ſome of "the king's forces, being then with his army in thoſe parts, "no ſooner heard that the town was ſurrendered, but he pre-"ſently marched into it, and gave the pillage of it to the "ſoldiers. This Sir Anthony ſaw with the utmoſt diſplea-"ſure, and could not forbear his reſentments to the prince, "ſo that there paſſed ſome pretty hot words between them; "but the violence was committed, and thereby his deſign "broken. All that he could do was, that he ſent to the "other garriſons, he was in treaty with, to ſtand upon their "guard; for that he could not ſecure his articles to them. "And ſo this deſign proved abortive, and died in ſilence."

Locke's Works, Vol. III.

Sir Anthony was afterwards invited to Oxford by a letter from his Majeſty; but perceiving that he was not confided in, that his behaviour was diſliked, and his perſon in danger, he retired into the parliament quarters, and ſoon after went up to London, where he was well received by that party: "to which," ſays Clarendon, "he gave himſelf up body "and ſoul." He accepted a commiſſion from the parliament; and, raiſing forces, took Wareham by ſtorm, Oct. 1644, and ſoon after reduced all the adjacent parts of Dorſetſhire. This, and ſome other actions of the ſame nature might poſſibly induce the above-mentioned hiſtorian to ſay, that he "be-"came an implacable enemy to the royal family." Towards the end of 1645, he was choſen ſheriff of Norfolk, and approved by the parliament. The next year he was ſheriff of Wiltſhire. In 1651, he was of the committee of 20, appointed to conſider of ways and means for reforming the law. He was alſo one of the members of the convention that met after Cromwell had turned out the long parliament. He was again a member of parliament in 1654, and one of the principal perſons who ſigned that famous proteſtation, charging the protector with tyranny and arbitrary government; and he always oppoſed the illegal meaſures of that uſurper to the utmoſt. When the protector Richard was depoſed, and the Rump came again into power, they nominated Sir Anthony one of their council of ſtate, and a commiſſioner for managing the army. He was at that very time engaged in a ſecret correſpondence with the friends of Charles II. and greatly inſtrumental in promoting his reſtoration; which brought him into peril of his life with the powers then in being. He was returned a member for Dorſetſhire, in that which was called the healing parliament, which

Hiſt. of Rebellion, p. 399.

Ibid.

Whitlock's Memorials, p. 185.

which ſat in April 1660; and a reſolution being taken to reſtore the conſtitution, he was named one of the 12 members of the Houſe of Commons, to carry their invitation to the king. It was in performing this ſervice, that he had the misfortune to be overturned in a carriage upon a Dutch road, and thereby to receive a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was chancellor.

Upon the king's coming over, he was ſworn of his majeſty's moſt honourable privy-council. He was alſo one of the commiſſioners for the trial of the regicides; and though the Oxford hiſtorian is very ſevere upon him on this occaſion, yet he is not believed to have been any way concerned in betraying or ſhedding the blood of his ſovereign. By letters patent, dated April 20, 1661, he was created baron Aſhley of Winborne St. Giles; ſoon after made chancellor and under-treaſurer of the Exchequer; and then one of the lords commiſſioners for executing the office of high-treaſurer. He was afterwards made lord lieutenant of the county of Dorſet; and, April 23, 1672, created baron Cooper of Pawlet in the county of Somerſet, and earl of Shafteſbury. Nov. 4, following, he was raiſed to the poſt of lord high chancellor of England. He ſhone particularly in his ſpeeches in parliament; and, if we judge only from thoſe which he made upon ſwearing in the treaſurer Clifford, his ſucceſſor Sir Thomas Oſborne, and baron Thurſland, we muſt conclude him one of the moſt accompliſhed orators this nation ever bred. The ſhort time he was at the helm, was a ſeaſon of ſtorms and tempeſts; and it is but doing him juſtice to ſay, that they could not either affright or diſtract him. Nov. 9, 1673, he reſigned the great ſeal, and with ſome particular circumſtances, which the reader may like to hear. Soon after the breaking up of the parliament, as Echard relates, the earl was ſent for on Sunday morning to court; as was alſo Sir Heneage Finch, attorney-general, to whom the ſeals were promiſed. As ſoon as the earl came, he retired with the king into the cloſet, while the prevailing party waited in triumph to ſee him return without the purſe. His lordſhip being alone with the king, ſaid, "Sir, I know you "intend to give the ſeals to the attorney-general, but I am "ſure your majeſty never intended to diſmiſs me with con-"tempt." The king, who could not do an ill-natured thing, replied, "Gods fiſh, my lord, I will not do it with "any circumſtance that may look like an affront." "Then, "Sir," ſaid the earl, "I deſire your majeſty will permit "me

Rawleigh Redivivus, p. 52. Ath. Oxon. Vol. II. col. 722.

See theſe ſpeeches in Echard's Hiſt. of England.

"me to carry the ſeals before you to chapel, and ſend for "them afterwards from my houſe." To this his majeſty readily conſented; and the earl entertained the king with news and diverting ſtories, till the very minute he was to go to chapel, purpoſely to amuſe the courtiers and his ſucceſſor, who he believed was upon the rack, for fear he ſhould prevail upon the king to change his mind. The king and the earl came out of the cloſet, talking together and ſmiling, and went together to chapel, which greatly ſurprized them all: and ſome ran immediately to tell the duke of York, that all his meaſures were broken. After ſermon the earl went home with the ſeals, and that evening the king gave them to the attorney-general.

History of England, p. 898.

After he had thus quitted the court, he continued to make a great figure in parliament: his abilities enabled him to ſhine, and he was not of a nature to reſt. In 1675, the treaſurer Danby introduced the teſt-bill into the Houſe of Lords, which was vigorouſly oppoſed by the earl of Shafteſbury; who, if we may believe Burnet, diſtinguiſhed himſelf more in this ſeſſion, than ever he had done before. This diſpute occaſioned a prorogation; and there enſued a receſs of 15 months. When the parliament met again, Feb. 16, 1676-7, the duke of Buckingham argued, that it ought to be conſidered as diſſolved: the earl of Shafteſbury was of the ſame opinion, and maintained it with ſo much warmth, that, together with the duke before-mentioned, the earl of Saliſbury, and the lord Wharton, he was ſent to the Tower; where he continued 13 months, though the other lords, upon their ſubmiſſion, were immediately diſcharged. When he was ſet at liberty, he managed the oppoſition to the earl of Danby's adminiſtration with ſuch vigour and dexterity, that it was found impoſſible to do any thing effectually in parliament, without changing the ſyſtem which then prevailed. The king, who deſired nothing ſo much as to be eaſy, reſolved to make a change; diſmiſſed all the privy-council at once, and formed a new one. This was declared April 21, 1679; and at the ſame time the earl of Shafteſbury was appointed lord preſident. He did not hold this employment longer than Oct. the 5th following. He had drawn upon himſelf the implacable hatred of the duke of York, by ſteadily promoting, if not originally inventing, the project of an excluſion bill: and therefore no wonder, if a party was conſtantly at work againſt him. Upon the king's ſummoning a parliament to meet at Oxford, March 21, 1680-1, he joined with ſeveral lords in a petition to pre-

History of his own Times, Vol. I. p. 584.

Sir William Temple's Works, Vol. I. p. 334.

vent

vent its meeting there, which however failed of ſucceſs. He was preſent at that parliament, and ſtrenuouſly ſupported the excluſion bill: but the duke ſoon contrived to make him feel the weight of his reſentment. For his lordſhip was apprehended for high treaſon, July 2, 1681; and, after being examined by his majeſty in council, was committed to the Tower, where he remained upwards of four months. He was at length tried, acquitted, and diſcharged; yet did not think himſelf ſafe, as his enemies were now in the zenith of their power. He thought it high time therefore to ſeek for ſome place of retirement, where, being out of their reach, he might wear out the ſmall remainder of his life in peace. It was with this view, Nov. 1682, he embarked for Holland; and arriving ſafely at Amſterdam, after a dangerous voyage, he took a houſe there, propoſing to live in a manner ſuitable to his quality. He was viſited by perſons of the firſt diſtinction, and treated with all the deference and reſpect he could deſire. But being ſoon ſeized by his old diſtemper the gout, it immediately flew up into his ſtomach, and became mortal; ſo that he expired Jan. 22, 1682-3, in his 62d year. His body was tranſported to England, and interred with his anceſtors at Winborne; and in 1732, a noble monument, with a large inſcription, was erected by Anthony earl of Shafteſbury, his great grandſon.

We ſhall not enter into any vindication of this noble perſonage; but we may mention it as his misfortune, that thoſe who were angry with him, have tranſmitted to poſterity the hiſtory of the times in which he lived, and of that government in which he had ſo large a ſhare: which may in ſome meaſure account for his making ſo very unamiable a figure in hiſtory; and that, while his prodigious abilities ſtand confeſſed by all, the goodneſs and integrity of his intentions are hardly acknowledged by any. It muſt alſo be allowed, that many arts and contrivances were ſet on foot by his enemies in his life-time to render his name odious and deteſtable. Marchmont Needham, who had been employed by the regicides and the parliament, to vilify the royal family in the moſt ſcandalous and barbarous manner, was paid by the miniſters to abuſe and defame the earl of Shafteſbury. This he did in a 4to. pamphlet, intituled, "A Packet of Advices "and Animadverſions, ſent from London to the Men of "Shafteſbury, which is of Uſe for all his Majeſty's Subjects "in the three Kingdoms. Lond. 1676:" and, what is remarkable enough, this abuſe is tranſerred verbatim into the account given of him by the Oxford hiſtorian. He was alſo

Ath. Oxon. Vol. II. col. 721, &c.

alſo repreſented, as having had the vanity to expect to be choſen king of Poland; and this made way for calling him count Tapſky, alluding to the tap, which had been applied upon the breaking out of the ulcer between his ribs, when he was chancellor. It was alſo a ſtanding jeſt with the lower form of wits, to ſtyle him Shiftſbury inſtead of Shafteſbury. The author who relates this, tells us alſo, that when he was chancellor, one Sir Paul Neal watered his mares with Rhenish and ſugar; that is, entertained his miſtreſſes. He is ſuppoſed to have been a little intemperate in this way; and it is recorded, that Charles II. who would both take liberties and bear them, once ſaid to the earl at court, in a vein of raillery and good humour, and in reference only to his amours, "I believe, Shafteſbury, thou art the wickedeſt fellow in "my dominions:" to which, with a low bow and very grave face, the earl replied, "May it pleaſe your majeſty, of a "ſubject I believe I am;" at which the merry monarch laughed moſt heartily.

North's Examen, p. 42.

Ibid. p. 60.

Character of Charles II. p. 5.

He married three wives. Anthony, his only ſon and ſucceſſor, born of his ſecond wife, Jan. 16, 1651, was the father of Anthony, that nobleman of extraordinary parts and learning, whoſe hiſtory we ſhall relate in the enſuing article.

COOPER (ANTHONY ASHLEY), earl of Shafteſbury, the celebrated author of the "Characteriſtics," was born Feb. 26, 1670-1, at Exeter-houſe in London. His father was Anthony earl of Shafteſbury; his mother lady Dorothy Manners, daughter of John earl of Rutland. He was born in the houſe of his grandfather Anthony firſt earl of Shafteſbury, and chancellor of England, of whom we have ſpoken in the preceding article; who was fond of him from his birth, and undertook the care of his education. He purſued almoſt the ſame method in teaching him the learned languages, as Montaigne's father did in teaching his ſon Latin: that is, he placed a perſon about him, who was ſo thoroughly verſed in the Greek and Latin tongues, as to ſpeak either of them with the greateſt fluency. By this means lord Shafteſbury made ſo great a progreſs, that he could read both theſe languages with eaſe, when but 11 years old. He began his travels in 1686, and ſpent a conſiderable time in Italy, where he acquired a great knowledge in the polite arts. This knowledge is very viſible through all his writings; that of the "Art of Painting" is more particularly ſo, from the treatiſe he compoſed upon "The Judgement "of Hercules." He made it his endeavour, while he was abroad,

abroad, to improve himſelf as much as poſſible in every accompliſhment; for which reaſon he did not greatly affect the company of other Engliſh gentlemen upon their travels: and he was remarkable for ſpeaking French ſo readily, and with ſo good an accent, that in France he was often taken for a native.

Upon his return to England in 1689, he was offered a ſeat in parliament from ſome of thoſe boroughs, where his family had an intereſt; but he declined it, and purſued that ſtrict courſe of ſtudy, which he had propoſed to himſelf, near five years. Then he was elected a burgeſs for Pool: and, ſoon after his coming into parliament, had an opportunity of ſhewing that ſpirit of liberty, which he maintained to the end of his life, and by which he uniformly directed his conduct on all occaſions. It was the bringing in, and promoting, "The act for granting council to priſoners in "caſes of high treaſon." This he looked upon as important, and had prepared a ſpeech in its behalf: but when he ſtood up to ſpeak it in the Houſe of Commons, he was ſo intimidated, that he loſt all memory, and was quite unable to proceed. The houſe, after giving him a little time to recover his confuſion, called loudly for him to go on, when he proceeded to this effect: "If I, Sir," addreſſing himſelf to the ſpeaker, "who riſe only to give my opinion on the "bill now depending, am ſo confounded, that I am unable "to expreſs the leaſt of what I propoſed to ſay; what muſt "the condition of that man be, who, without any aſſiſt-"ance, is pleading for his life, and under apprehenſions of "being deprived of it?" During this and other ſeſſions, in which he continued in the Houſe of Commons, he perſevered in the ſame way of acting, always heartily concurring in every motion for the farther ſecurity of liberty: but the buſineſs of attending regularly the Houſe of Commons, which in thoſe active times generally ſat long, in a few years ſo impaired his health, and he was naturally of a weakly conſtitution, that he was obliged to decline coming again into parliament, after its diſſolution in 1698.

Being thus at liberty, he went to Holland, where he ſpent his time in the converſation of Boyle, Le Clerc, and other learned and ingenious men, then reſiding in that country, whoſe acquaintance induced him to continue there above a twelvemonth. When he went to Holland, he concealed his name, as it is ſaid, for the ſake of being leſs interrupted in his ſtudies, pretending only to be a ſtudent in phyſic, and in that character contracted an acquaintance with Bayle.

A little

A little before his return to England, being willing to be known to him by his real name, he contrived to have Bayle invited to dinner by a friend, where he was told he was to meet lord Aſhley. Bayle accidentally calling upon lord Aſhley that morning, was preſſed by him to ſtay; but excuſed himſelf, ſaying, "I can by no means ſtay, for I muſt "be punctual to an engagement, where I am to meet my "lord Aſhley." The next interview, as may be imagined, occaſioned ſome mirth; and their intimacy rather increaſed than leſſened after the diſcovery, for they never ceaſed correſponding to Bayle's death. During his abſence in Holland, an imperfect edition of his "Inquiry into Virtue" was publiſhed at London; ſurreptitiouſly taken from a rough draught, ſketched when he was but 20 years of age. The perſon, who ſerved him thus unhandſomely, was Toland; on whom he is ſaid to have conferred many favours. This treatiſe was afterwards completed by him, and publiſhed in the ſecond volume of the "Characteriſtics."

Soon after he returned to England, he became earl of Shafteſbury: but did not attend the Houſe of Lords, till his friend lord Somers ſent a meſſenger to acquaint him with the buſineſs of the partition treaty, Feb. 1700-1. On the acceſſion of queen Anne, he retired to his uſual courſe of ſtudying; and in the beginning of the year after, viz. 1703, made a ſecond journey to Holland, and returned to England, in the end of the year following. The French prophets ſoon after having by their enthuſiaſtic extravagances made a great diſturbance throughout the nation, there were different opinions as to the methods of ſuppreſſing them, and ſome adviſed a proſecution. But lord Shafteſbury, who abhorred any ſtep which looked like perſecution, apprehended that ſuch meaſures tended rather to inflame, than to cure the diſeaſe: and this occaſioned his "Letter concerning En"thuſiaſm," which he publiſhed in 1708, and ſent it to lord Somers, to whom he addreſſed it, though without the mention either of his own, or lord Somers's name. Jan. 1709, he publiſhed his "Moraliſts, a Philoſophical Rhap"ſody;" and, in May following, his "Senſus Communis, "or An Eſſay upon the Freedom of Wit and Humour." The ſame year he married Mrs. Jane Ewer, youngeſt daughter of Thomas Ewer, Eſq; of Lee in Hertfordſhire; to whom he was related, and by whom he had an only ſon, Anthony the fourth earl of Shafteſbury. In 1710, his "Soliloquy, or Advice to an Author," was printed. In 1711, finding his health ſtill declining, he was adviſed to leave

leave England, and ſeek aſſiſtance from a warmer climate. He ſet out therefore for Italy in July 1711, and lived above a year after his arrival, dying at Naples Feb. 4, 1712-3.

The only pieces which he finiſhed, after he came to Naples, were, "The Judgement of Hercules," and the "Letter concerning Deſign;" which laſt was firſt publiſhed in the edition of the "Characteriſtics" 1732. The reſt of his time he employed in ordering his writings for a more elegant edition. The ſeveral prints, then firſt interſperſed through the work, were all invented by himſelf, and deſigned under his immediate inſpection: and he was at the pains of drawing up a moſt accurate ſet of inſtructions for this purpoſe, which are ſtill extant in manuſcript. In the three volumes of the "Characteriſtics," he completed the whole of his writings which he intended ſhould be made public. The firſt edition was publiſhed in 1711; but the more complete and elegant edition, which has been the ſtandard of all editions ſince, was not publiſhed till 1713, immediately after his death. But though lord Shafteſbury intended nothing more for the public, yet, in 1716, ſome of his letters were printed under the title of, "Several Letters written by a "noble Lord to a young Man at the Univerſity:" and, in 1721, Toland publiſhed "Letters from the late Earl of "Shafteſbury to Robert Moleſworth, Eſq;." Lord Shafteſbury is ſaid to have had an eſteem for ſuch of our divines, though he treated the order very ſeverely in general, as explained Chriſtianity moſt conformably to his own principles; and it was under his particular inſpection, and with a preface of his own writing, that a volume of Whichcot's ſermons was publiſhed in 1698, from copies, taken, as it is ſaid, in ſhort hand, as they were delivered from the pulpit.

But his principal ſtudy was with the writings of antiquity; and thoſe which he moſt admired, were the moral works of Xenophon, Horace, the "Enchiridion" of Epictetus, with Arrian's "Commentaries," and Marcus Antoninus. From theſe he formed to himſelf the plan of his philoſophy: and the idea which he framed to himſelf of philoſophy in general, may be beſt comprehended from the following words of his, where, addreſſing himſelf to a correſpondent, he ſays, "Nor were "there indeed any more than two real diſtinct philoſophies: "the one derived from Socrates, and paſſing into the old "academic, the peripatetic, and ſtoic; the other derived in "reality from Democritus, and paſſing into the Cyrenaic, "and Epicurean. For as for that mere ſceptic or new aca-

" demic, it had no certain precepts, and ſo was an exerciſe " of ſophiſtry, rather than a philoſophy. The firſt there- " fore of theſe two philoſophies recommended action, con- " cernment in civil affairs, religion, &c. the ſecond derided " all this, and adviſed inaction and retreat. And good rea- " ſon: for the firſt maintained, that ſociety, right, and " wrong, were founded in nature, and that nature had a " meaning, and was herſelf; that is to ſay, in her wits, " well-governed, and adminiſtered by one ſimple and per- " fect intelligence. The ſecond again derided this, and " made providence and dame nature not ſo ſenſible as a " doating old woman. So the Epicurean in Cicero treats " providence, *Anus fatidica ſtoicorum* πρόνοια. The firſt there- " fore of theſe philoſophies is to be called the civil, ſocial, " and theiſtic: the ſecond the contrary." Every page of lord Shafteſbury's writings ſhew him to have been a zealous aſſertor of the civil, ſocial, and theiſtic ſyſtem: and hence the whole of his philoſophy ſeems to have been the inculcating of theſe two principles, viz. that there is a providence, which adminiſters and conſults for the whole, to the abſolute excluſion of general evil and diſorder, and that man is made by that providence a political or ſocial animal, whoſe conſtitution can only find its true and natural end in the purſuit and exerciſe of the moral and ſocial virtues. Numerous have been the adverſaries and anſwerers of lord Shafteſbury and his principles: ſuch however has been his fate, that, while ſome, only captivated with his wit and humour, have highly extolled him for things delivered perhaps too freely, though bearing no relation to his philoſophy, and others on the oppoſite ſide have been wholly employed in cenſuring theſe freedoms; his real ſyſtem and opinions have in a manner been over-looked, or treated at leaſt as a viſionary ſcheme of his own inventing, to idolize moral virtue: though they may be proved in every part to be in fact no other than the concurring ſentiments of the beſt writers among the ancients.

Gen. Dict. art. SHAFTESBURY, not. K.

COOPER (THOMAS), a learned Engliſh biſhop, was born at Oxford about 1517, and educated in the ſchool adjoining to Magdalen college; and, having made a great progreſs in grammar learning, and gained a high reputation, he was there elected firſt demi, then probationer in 1539, and perpetual fellow the year after. He quitted his fellowſhip in 1546, being then married, as it is ſuppoſed; and when queen Mary came to the crown, applied himſelf to the

Athenæ Oxon.

the ſtudy of phyſic, and taking a bachelor's degree, practiſed it at Oxford. He did this, becauſe he was ſecretly inclined to the Proteſtant religion; and therefore, upon the death of that queen, returned to his former ſtudy of divinity. March 1566-7, he took the degree of D. D. and about that time was made dean of Chriſt-church. In 1569, he was made dean of Glouceſter, and the year after biſhop of Lincoln. July 1572, he preached a ſermon at St. Paul's Croſs, in vindication of the church of England, and its liturgy; to which an anſwer was ſent him by a diſaffected perſon, which anſwer Strype hath printed at length in his "Annals of the "Reformation." In 1577, the queen ſent him a letter to put a ſtop to thoſe public exerciſes, called "Propheſyings," in his dioceſe. Theſe propheſyings were grounded upon 1 Cor. xiv. 31. "Ye may all propheſy one by one, that all "may learn, and all may be comforted." They were ſet on foot in ſeveral parts of the kingdom about 1571; and conſiſted of conferences among the clergy, for the better improving of themſelves, and one another, in the knowledge of ſcripture and divinity; but in 1577 were generally ſuppreſſed, on account of their being thought ſeminaries of puritaniſm. In 1584, he was tranſlated to the biſhopric of Wincheſter; which dioceſe abounding greatly with Papiſts, he petitioned the privy-council to ſuppreſs them, and among other methods propoſed, "that an hundred or two of obſti-"nate recuſants, luſty men, well able to labour, might by "ſome convenient commiſſion be taken up, and be ſent into "Flanders as pioneers and labourers, whereby the country "ſhould be diſburdened of a company of dangerous people; "and the reſt that remained be put in ſome fear."

Ath. Oxon.

Ibid.

Vol. II. p. 193. edit. 1725.

Strype's Annals, Vol. X. p. 50.

Ibid. Vol. III. p. 240.

This reverend and holy biſhop, as Wood calls him, upon the diſcovery of William Parry's treaſon, put out an order of prayer and thankſgiving for the preſervation of the queen's life and ſafety, to be uſed in the dioceſe of Wincheſter; and Nov. 17, 1588, preached at St. Paul's Croſs, that being a day of public thankſgiving, as well for the queen's acceſſion, as for the victory obtained over the Spaniſh armada. He died at Wincheſter in April 1594, and was buried in the cathedral there. Over his grave, which is on the ſouth-ſide of the choir, was ſoon after laid a flat marble, with a Latin inſcription in proſe and verſe.

His writings were, 1. "The Epitome of Chronicles from "the 17th Year after Chriſt to 1540, and thence to 1560." The two firſt parts of this Chronicle, and the beginning of the third, as far as the 17th year after Chriſt, were com-

posed by Thomas Lanquet, a young man of 24 years old: but he dying immaturely, Cooper finished the work, and published it under the title of "Cooper's Chronicle," though the running-title of the first and second parts is "Lanquet's "Chronicle." A faulty edition of this work was published surreptitiously in 1559: but that of 1560, in 4to, was revised and corrected by Cooper. 2. "Thesaurus Linguæ "Romanæ & Britannicæ, &c." and "Dictionarium Hist- "toricum & Poeticum, 1565," folio. This Dictionary was so much esteemed by queen Elizabeth, that she endeavoured, as Wood tells us, to promote the author for it in the church as high as she could. It is an improvement of "Bibliotheca Eliotæ, Eliot's Library or Dictionary," printed in 1541; or, as some think, it is taken out of Robert Stephens's "Thesaurus Linguæ Latinæ," and "Frisii "Lexicon Latino-Teutonicum." 3. "A brief Exposition "of such Chapters of the Old Testament as usually are "read in the Church at Common Prayer, on the Sundays "throughout the Year, 1573," 4to. 4. "A Sermon at "Lincoln, 1575," 8vo. 5. "Twelve Sermons, 1580," 4to. 6. "An Admonition to the People of England, wherein "are answered not only the slanderous Untruths, reproachfully uttered by Martin, the Libeller, but also many other "crimes by some of his Brood, objected generally against "all Bishops and the Chief of the Clergy, purposely to deface and discredit the present State of the Church, 1589," 4to. This was an answer to John ap Henry's books against the established church, published under the name of Martin Mar-Prelate. Ap Henry, or his club of Puritans, replied to the bishop's book, in two ludicrous pamphlets, intituled, "Ha' "ye any Work for a Cooper?" and "More Work for a "Cooper."

Ath. Oxon. See art. ELIOT. Wood, &c. Ibid. Strype and Wood, as above.

The character of this bishop has been represented in an advantageous light by several writers. One styles him a very learned man; eloquent and well acquainted with the English and Latin languages. Another says, that he was a man of great gravity, learning, and holiness of life. "He was," says Wood, "furnished with all kind of learning, almost "beyond all his contemporaries; and not only adorned the "pulpit with his sermons, but also the commonwealth of "learning with his writings." "Of him," says Sir John Harrington [A], "I can say much, and I should do him

Bale: script. illust. Goodwin de præsulibus. Ath. Oxon.

[A] "A brief Survey of the State "of the Church of England in Queen "Elizabeth and King James's Reign; "being a Character and History of the "Bishops of those Times, Lond. 1653," &c. p. 62. 64.

"great

"great wrong; if I ſhould ſay nothing: for he was indeed "a reverend man, very well learned, exceeding induſtrious; "and, which was in thoſe days counted a great praiſe to "him, and a chief cauſe of his preferment, he wrote that "great Dictionary that yet bears his name. His life in Ox-"ford was very commendable, and in ſome ſort ſaint-like; "for, if it is ſaint-like to live unreprovable, to bear a croſs "patiently, to forgive great injuries freely, this man's ex-"ample is ſampleleſs in this age." He married a wife at Oxford, by whom he had two daughters; but he was not happy with her, ſhe proving unfaithful to his bed. "The "whole univerſity," Sir John Harrington tells us, "in re-"verence of the man, and indignity of the matter, offered "to ſeparate her from him by public authority, and ſo to "ſet him free, being the innocent party: but he would by "no means agree thereto, alledging he knew his own infir-"mity, that he might not live unmarried; and to divorce "and marry again, he would not charge his conduct with "ſo great a ſcandal."

COOPER (SAMUEL), an eminent Engliſh painter, was born in London in 1609, and bred under the care and diſcipline of Mr. Hoſkins, his uncle: but derived the moſt conſiderable advantages from his obſervations on the works of Van Dyck, inſomuch that he was commonly ſtyled the Van Dyck in little. His pencil was generally confined to a head only; and indeed below that part he was not always ſo ſucceſsful as could be wiſhed. But for a face, and all the dependencies of it, namely, the graceful and becoming air, the ſtrength, relievo, and noble ſpirit, the ſoftneſs and tender livelineſs of fleſh and blood, and the looſeneſs and gentle management of the hair, his talent was ſo extraordinary, that, for the honour of our nation, it may without vanity be affirmed, he was at leaſt equal to the moſt famous Italians; and that hardly any one of his predeceſſors has ever been able to ſhew ſo much perfection in ſo narrow a compaſs. The high prices his works ſold at, and the great eſteem they were in at Rome, Venice, and in France, were abundant proofs of their great worth, and extended the fame of this maſter throughout Europe. He ſo far exceeded his maſter and uncle Hoſkins, that the latter became jealous of him; and finding that the court was better pleaſed with his nephew's performances than with his, he took him into partnerſhip with him. His jealouſy increaſed, and he diſſolved it; leaving our artiſt to ſet up for himſelf, and to

carry, as he did, moſt of the buſineſs of that time before him. He drew Charles II. and his queen, the ducheſs of Cleveland, the duke of York, and moſt of the court: but the two moſt famous pieces of his were thoſe of Oliver Cromwell, and of one Swingfield. The French king offered 150l. for the former, but could not have it: and Cooper carrying the latter with him to France, it was much admired there, and introduced him into the favour of that court. He likelikewiſe did ſeveral large limnings in an unuſual ſize for the court of England; for which his widow received a penſion during her life from the crown.

Anſwerable to Cooper's abilities in painting, was his ſkill in muſic; and he was reckoned one of the beſt luteniſts, as well as the moſt excellent limner, of his time. He ſpent ſeveral years of his life abroad, was perſonally acquainted with the greateſt men of France, Holland, and his own country, and by his works more univerſally known in all parts of chriſtendom. He died at London in 1672, aged 63, and was buried in Pancras church in the fields; where there is a fine marble monument ſet over him, with a Latin inſcription upon it.

He had an elder brother, Alexander Cooper, who, together with him, was alſo brought up to limning by Hoſkins, their uncle. Alexander performed well in miniature; and going beyond ſea, became limner to Chriſtina, queen of Sweden, yet was far exceeded by his brother Samuel. He alſo did landſcapes in water colours extremely well, and was accounted an admirable draught's-man.

Anecdotes of Bowyer, by Nichols.

COOPER (JOHN GILBERT, Eſq;), of Thurgarton in Nottinghamſhire, was the ſon of a gentleman of fortune and family. After paſſing through Weſtminſter-ſchool under Dr. Nichols, he became fellow commoner of Trinity college, Cambridge, and reſided two or three years. Soon afterwards he married Miſs Wright, daughter to the recorder of Leiceſter, and ſettled at his family ſeat. He died in April 1769, after ſuffering a long and excruciating illneſs ariſing from the ſtone. Beſides the "Life of Socrates," (firſt publiſhed in 1757, which may be conſidered as his *magnum opus*, and in compiling which he was ſupplied with authorities by his learned friend Mr. Jackſon of Leiceſter) Cooper was author of "Curſory Remarks on Warburton's "new Edition of Pope's Works; occaſioned by that mo-"dern Commentator's injurious Treatment, in one of his "Notes upon the Eſſay on Criticiſm, of the Author of the

See art. JACKSON.

"Life

" Life of Socrates. In a Letter to a Friend, 1751," 8vo. He wrote ſome numbers of the periodical paper called " The World;" was author of " Ver Vert [A], or the " Nunnery Parrot, an Heroic Poem in four Cantos, in- " ſcribed to the Abbeſs of D*****; tranſlated from the " French of Monſ. Greſſet," and publiſhed a volume of " Poems on ſeveral Subjects, 1764," 8vo; and reprinted in the ſecond volume of " Dodſley's Fugitive Pieces." His elegant Latin epitaph on an infant ſon, who died the day after he was born 1749, is printed in " Gent. Mag. 1778," p. 486, with a whimſical poetical tranſlation. " A Father's " Advice to his Son," by Cooper, is in the 3d volume of Pearch's Collection. On the firſt appearance of the " Letters " on Taſte" it was obſerved, that Cooper's " genius ſeem- " ed to ſhine more in deſcription than in definition; that he " had more of imagery than of ſpeculation; that his ima- " gination was the ſtrongeſt talent of his mind, and that, " if he had not attempted to offer any thing new on the " ſubject of Taſte, he was always ſo entertaining, ſpirited, " and ſplendid in his diction, that the reader who is not in- " ſtructed by him, cannot fail of being pleaſed and divert- " ed." Mr. Cooper's ſon is now (1783) high ſheriff of Leiceſterſhire. Literary Mag. 1757, p. 134.

COPERNICUS (NICOLAUS), an eminent aſtronomer, was born at Thorn in Pruſſia, Jan. 19, 1472. He was taught the Latin and Greek languages at home, and afterwards ſent to Cracovia, where he ſtudied philoſophy and phyſic. His genius in the mean time was naturally turned to mathematics, which he purſued through all its branches. He laboured perſpective particularly; and applied himſelf alſo to painting, in which he is ſaid to have made ſuch a progreſs, as to have drawn a very good picture of himſelf by the help of a looking-glaſs. He had formed a reſolution to travel, and began to meditate a journey into Italy: and a traveller, who ſet out in queſt of natural knowledge, ſhould, as he juſtly imagined, be able not only barely to ſhadow out or give a rough draught, but exactly to delineate every thing he met with that was worthy of his notice. This was his motive, and a good one too, for cultivating, as he did, the art of painting. He ſet out for Italy when he was 23; but ſtaid at Bononia ſome time, for the ſake of being with the celebrated aſtronomer Dominicus Maria; whoſe converſation,

[A] Reprinted in the firſt volume of Dilly's " Repoſitory, 1777."

however, and company he affected, not ſo much as a learner, as an aſſiſtant to him in making obſervations. From thence he paſſed to Rome, where he no ſooner arrived, than he was preſently conſidered as not inferior to the famous Regiomontanus; and acquired, in ſhort, ſo great a reputation, that he was choſen profeſſor of mathematics, which he taught with much applauſe a long time in that city. He alſo made ſome aſtronomical obſervations there about 1500.

Returning to his own country ſome years after, he began to apply his vaſt knowledge in mathematics, to correct the ſyſtem of aſtronomy which prevailed. He could not perſuade himſelf, but that the vaſt machine of the world, formed by an all-wiſe and all-powerful Being, muſt be leſs embarraſſed and irregular, than that ſyſtem ſuppoſed. He ſet himſelf therefore to collect all the books which had been written by philoſophers and aſtronomers, and to examine all the various hypotheſes they had invented for the ſolution of the various phænomena of the heavens: to try if a more ſymmetrical order and conſtitution of the parts of the world could not be diſcovered, and a more juſt and exquiſite harmony in its motions eſtabliſhed, than what the aſtronomers of thoſe times ſo eaſily admitted. But of all their hypotheſes, none pleaſed him ſo well as that of the Pythagoreans: which made the ſun the center of the ſyſtem, and the earth to move, not only round the ſun, but round its own axis alſo. He thought he diſcerned much beautiful order and proportion in this; and that all that embarraſs and perplexity from epicycles and eccentrics, which attended the Ptolemaic hypotheſis, would here be entirely removed.

This ſyſtem then he began to conſider and to write upon, when he was about 35. He employed himſelf in contemplating the phænomena carefully; in mathematical calculations; in examining the obſervations of the ancients; in making new obſervations of his own: and after more than 20 years, chiefly ſpent in this manner, he brought his ſcheme to perfection, and eſtabliſhed that ſyſtem of the world, which goes by his name, and is now univerſally received. This he performed in a work, intituled, "De Revolutionibus Orbium Cœleſtium:" which work, though he had employed ſo much pains and time about, and had finiſhed at laſt to his mind, he was yet, as he tells us in his preface to it, ſomewhat afraid to publiſh. "I have long doubted with myſelf," ſays he, "whether I ſhould venture my Commentaries upon "the motion of the earth abroad; whether it would not be "better to imitate the Pythagoreans in this reſpect alſo, who

"were

" were wont to communicate the myſteries of their philo-
" ſophy, not to the public, but to their friends and relations
" only." And he adds afterwards, that " the novelty of
" his opinion had almoſt brought him to drop all thoughts
" of publiſhing his book; which had indeed now lain in his
" eſcritoir, not nine years only, which is the term Horace
" preſcribes, but almoſt four times nine years." At length, however, by the importunity of his friends, he was prevailed upon to let it come out; but a copy of it was no ſooner brought to him, than he was preſently ſeized with a violent effuſion of blood, which put an end to his life. Some have almoſt been ready to impute this ſudden change (for he had all his life long enjoyed a good ſtate of health) to the anxiety and terrors he was under from the offence, which he knew he ſhould give to the bigotted part of his countrymen; who are always ſure to decry what is new, though it be ever ſo reaſonable and well grounded, and to perſecute the authors of novelties to the utmoſt of their power. Much of this uſage, no doubt, he would have felt, if death had not intercepted him: for, as Gaſſendus tells us, his work was ſcarcely abroad, when " a little petty ſchoolmaſter of Elburg, at the " inſtigation of the mob, brought him upon the ſtage, as " Ariſtophanes did Socrates, and ridiculed his opinion con-" cerning the motion of the earth." He died May 24, 1543, aged 70. In vita Copernici.

This extraordinary man had been made canon of Worms by his mother's brother Lucas Wazelrodius, who was biſhop of that place. He was not only the greateſt of aſtronomers, but incomparably ſkilled in other parts of ſcience and learning, and a perfect maſter of the Greek and Latin tongues: to all which he joined ſo much piety and innocence of manners, as might ſerve for a pattern for all the world; " qui " pouvoit ſervir d'exemple à tout le monde." This revival of the Pythagoric ſyſtem by Copernicus, gave occaſion, ſays Gaſſendus, to our countryman Gilbert to frame his magnetic philoſophy; which is built upon this principle, that the attractive power in magnets and magnetic bodies ariſes from the revolution of the earth round its axis. While Copernicus was reviving this ſyſtem, and labouring to explain and eſtabliſh it, ſome of his friends objected, that ſuppoſing it true, viz. ſuppoſing the ſun at reſt in the centre, and the earth moving round it, the planet Venus muſt needs undergo the ſame phaſes with the moon: to whom he is ſaid to have replied, that " poſterity would probably diſcover that it " did ſo." This prophecy of his was fulfilled by the famous Iſaac Bullart dans acad. des ſciences. In vit. Copern. p. 332.

Galileo Galilei, who firſt made the diſcovery with the teleſcope, and thereby wonderfully confirmed the Copernican ſyſtem: for which, however, he was thrown into priſon by Pope Urban VIII. and not ſuffered to come out till he had recanted his opinion; that is, till he had renounced the teſtimony of his ſenſes. This ſhews us, that the apprehenſions of trouble, which Copernicus expected from the novelty of his ſcheme, was not without a reaſonable foundation.

CORAM (Capt. THOMAS), was born about 1668, bred to the ſea, and ſpent the firſt part of his life as maſter of a veſſel trading to our colonies. While he reſided in that part of the metropolis which is the common reſidence of ſeafaring people, buſineſs often obliged him to come early into the city and return late; when he had frequent occaſions of ſeeing young children expoſed, through the indigence or cruelty of their parents. This excited his compaſſion ſo far, that he projected the Foundling Hoſpital; in which humane deſign he laboured 17 years, and at laſt by his ſole application obtained the royal charter for it. He was highly inſtrumental in promoting another good deſign, viz. the procuring a bounty upon naval ſtores imported from the colonies; and was eminently concerned in ſetting on foot the colonies of Georgia and Nova Scotia. His laſt charitable deſign, which he lived to make ſome progreſs in, but not to compleat, was a ſcheme for uniting the Indians in North America, more cloſely to the Britiſh intereſt, by an eſtabliſhment for the education of Indian girls. Indeed he ſpent a great part of his life in ſerving the public, and with ſo total a diſregard to his private intereſt, that towards the latter part of it he was himſelf ſupported by the voluntary ſubſcriptions of public-ſpirited perſons; at the head of whom was that truly amiable and benevolent prince Frederic, late prince of Wales.

This ſingular and memorable man died at his lodgings near Leiceſter Square, March 29, 1751, in his 84th year: and was interred, purſuant to his deſire, in the vault under the chapel of the Foundling Hoſpital, where the following inſcription perpetuates his memory (as Hogarth's portrait has preſerved his honeſt countenance):

"Captain THOMAS CORAM,
whoſe Name will never want a Monument
ſo long as this Hoſpital ſhall ſubſiſt, was born about
the Year 1668, a Man eminent in that moſt eminent
Virtue, the Love of Mankind,

little

little attentive to his private Fortune, and refuſing many Opportunities of increaſing it, his Time and Thoughts were continually employed in Endeavours to promote the public Happineſs,

both in this Kingdom and elſewhere, particularly in the Colonies of North America; and his Endeavours were many Times crowned with the deſired Succeſs. His unwearied Solicitation, for above Seventeen Years together, (which would have baffled the Patience and Induſtry of any Man leſs zealous in doing Good)

and his Application to Perſons of Diſtinction of both Sexes, obtained at Length the Charter of the Incorporation (bearing Date the 17th of October, 1739)

FOR THE MAINTENANCE AND EDUCATION OF EXPOSED AND DESERTED YOUNG CHILDREN,

by which many Thouſands of Lives may be preſerved to the Public, and employed in a frugal and honeſt Courſe of Induſtry. He died the 29th of March, 1751, in the 84th Year of his Age, poor in worldly Eſtate, rich in good Works; was buried, at his own Deſire, in the Vault underneath this Chapel;

(the firſt here depoſited)

at the Eaſt end thereof; many of the Governors and other Gentlemen attending the Funeral, to do Honour to his Memory.

Reader, thy Actions will ſhew whether thou art ſincere in the Praiſes thou may'ſt beſtow on him; and if thou haſt Virtue enough to commend his Virtues, forget not to add alſo the Imitation of them."

CORBET (RICHARD), an ingenious poet, and prelate of the church of England, was ſon of Vincent Corbet, and born at Ewell in Surry, towards the end of the reign of queen Elizabeth. He was educated at Weſtminſter ſchool, and ſent from thence to Oxford in 1598, where he was admitted of Chriſt church. He took the degrees in arts; and afterwards entering into holy orders, became an eminent preacher. His wit and eloquence recommended him to James I. who made him one of his chaplains in ordinary; and, in 1620, promoted him to the deanery of Chriſt church. He was at this time D. D. vicar of Caſſington near Woodſtock in Oxfordſhire, and prebendary in the church of Sarum. In 1629, he was preferred to the ſee of Oxford; and, in 1632, tranſlated to that of Norwich. In his younger years he wrote ſeveral pieces of poetry, but with no deſign to publiſh; and we learn from one of them, that he took a journey Biog. Brit. Ibid. and Athenæ Oxon.

to

to Paris, though we know not at what time. There is extant in the Muſeum Aſhmolæanum a funeral oration in Latin, by Dr. Corbet, on the death of prince Henry, A. D. 1612. He died July 28, 1635, and was buried in the cathedral of Norwich. Wood ſays, that "he was conſecrated biſhop of Athen. Ox. "Oxford, though in ſome reſpects unworthy of ſuch an office;" but the ground of this cenſure does not appear. Some have ſurmiſed, that the hiſtorian might think the character of a poet too light for, and inconſiſtent with, that of a biſhop; to which we ſhall farther add, that Corbet has, in one of his poems, treated ſome of the ſuperſtitions of the Roman Catholics, their veneration eſpecially for reliques, and the many forgeries practiſed in that reſpect, in a very ludicrous manner. Now, though we would not inſinuate by any means, that Mr. Anthony Wood was a Papiſt, yet it is well known, that ridicule exerted in matters of religion, even againſt a falſe one, has never been agreeable to perſons of his great zeal and piety; and this, it is not improbable, might make him think our poet not grave enough for a biſhop.

After his death, a collection of his poems was publiſhed, under the title of "Poetica ſtromata, 1647-8," 8vo; and another edition of them in a thin 12mo in 1672, dedicated to Sir Edward Bacon, of Redgrave-hall in Suffolk. After the dedication follows an advertiſement, wherein we are told, that "upon reprinting theſe poems, diligent ſearch was made "to perfect them, which were very imperfectly printed be-"fore; and that, though in this edition there are but few "new poems, yet we may find many of them more perfect "than before: for in ſome there are ſix, and in others four, "and in many, two lines added from perfecter copies, which "were left out in the former impreſſion." As theſe poems are but ſeldom to be met with, we will give our reader a ſample of them in ſome verſes addreſſed to his ſon Vincent, while a child; for he had married Alice the daughter of Dr. Leonard Hutton, vicar of Flower in Northamptonſhire, by Wood, &c. whom he had this ſon, named after his grandfather.

What I ſhall leave thee, none can tell;
But all ſhall ſay, I wiſh thee well.
I wiſh thee, Vin, before all wealth,
Both bodily and ghoſtly health.
Nor too much wealth, nor wit, come to thee;
So much of either might undo thee.
I wiſh thee learning, not for ſhow,
Enough for to inſtruct, and know;

Not

Not ſuch as gentlemen require,
To prate at table, or at fire.
I wiſh thee all thy mother's graces,
Thy father's fortunes, and his places.
I wiſh thee friends, and one at court,
Not to build on, but to ſupport;
To keep thee, not in doing many
Oppreſſions, but from ſuffering any.
I wiſh thee peace in all thy ways,
Nor lazy, nor contentious days:
And when thy ſoul and body part,
As innocent as now thou art.

Poems, edit. 1672, pag. 35.

CORELLI (ARCANGELO), a famous muſician of Italy, was born at Fuſignano, a town of Bologna, in 1563. His firſt inſtructor in muſic was Simonelli, a ſinger in the pope's chapel; but his genius leading him to prefer ſecular to eccleſiaſtical muſic, he afterwards became a diſciple of Baſſani, who excelled in that ſpecies of compoſition, which Corelli always delighted in, and made it the buſineſs of his life to cultivate. It is preſumed that he was taught the organ: nevertheleſs, he had an early propenſity to the violin, on which he made ſo great a proficiency, that ſome have not ſcrupled to pronounce him then the firſt performer on it in the world. About 1672, his curioſity led him to viſit Paris; but, the jealous temper of Lully not brooking ſo formidable a rival, he ſoon returned to Rome. In 1680, he viſited Germany, was received by the princes there ſuitably to his merit; and, after about five years ſtay abroad, returned and ſettled at Rome. Hawkins's Hiſt. of Muſic, IV. 308.

While thus intent upon muſical purſuits at Rome, he fell under the patronage of cardinal Ottoboni; and is ſaid to have regulated the muſical academy held at the cardinal's palace every Monday afternoon. Here it was that Handel became acquainted with him; and in this academy a ſerenata of Handel, intituled "Il Trionfo del Tempo," was performed: the overture to which was in a ſtyle ſo new and ſingular, that Corelli was confounded in his firſt attempt to play it. This ſerenata, tranſlated into Engliſh, and called "The Triumph of Time and Truth," was performed at London in 1751. The merits of Corelli as a performer were ſufficient to attract the patronage of the great, and to ſilence, as they did, all competition; but the remembrance of theſe is at this day abſorbed in the contemplation of his excel-

excellences, as a muſician at large; as the author of new and original harmonies, and the father of a ſtyle not leſs noble and grand, than elegant and pathetic. He died at Rome in 1713, aged almoſt 60; and was buried in the church of the Rotunda, otherwiſe called the Pantheon; where, for many years after his deceaſe, he was commemorated by a ſolemn muſical performance, on the anniverſary of his death. He died poſſeſſed of about 6000l. which, with a large and valuable collection of pictures, of which he was paſſionately fond, he bequeathed to his friend and patron cardinal Ottoboni; who however, while he reſerved the pictures to himſelf, had the generoſity to diſtribute the money among the relations of the teſtator.

Corelli is ſaid to have been remarkable for the mildneſs of his temper, and the modeſty of his deportment; yet to have had a quick ſenſe of the reſpect due to his ſkill and exquiſite performance. Cibber relates, that, when Corelli was playing a ſolo at cardinal Ottoboni's, he diſcovered the cardinal and another perſon engaged in diſcourſe, upon which he laid down his inſtrument; and, being aſked the reaſon, gave for anſwer, that he feared the muſic might interrupt converſation. That he was alſo a man of humour and pleaſantry, the following ſtory ſeems to indicate. Strunck, a German muſician, and ſkilled particularly on the violin, being at Rome, made it his buſineſs to ſee Corelli. They had an interview, converſed, and obliged each other with performing on their inſtruments. Strunck, on a ſudden, put the violin out of tune; yet, applying it to its place, played with the utmoſt dexterity upon it: that is, he attempered the diſſonances, occaſioned by the mis-tuning, with ſuch amazing ſkill and readineſs, that Corelli cried out in broken German, "I am called Arcangelo or Archangel, "but you, Sir, let me tell you, are an arch-devil."

Apology, &c. p. 340.

They, who would know more of Corelli, but eſpecially of his muſic, may recur to Sir John Hawkins, as quoted above.

CORNARO (LEWIS), a Venetian of noble extraction, and memorable for having lived to an extreme age: for he was more than 100 years old at the time of his death, which happened at Padua in 1565. Amongſt other little performances, he left behind him a piece, intituled, "De Vitæ "Sobriæ Commodis," that is, "Of the Advantages of a "temperate Life:" of which we will here give ſome account, not only becauſe it will very well illuſtrate the life

and

and character of Cornaro, but may alſo poſſibly be of uſe to thoſe, who take the *ſummum bonum*, or chief good of life, to conſiſt in good eating.

He was moved, it ſeems, to compoſe this little piece, at the requeſt and for the benefit of ſome ingenious young men, for whom he had a regard; who, having long ſince loſt their parents, and ſeeing him then 81 years old, in a fine florid ſtate of health, were vaſtly deſirous to know of him what it was that enabled him to preſerve, as he did, a ſound mind in a ſound body, to ſo extreme an age. He deſcribes to them therefore his whole manner of living, and the regimen he had always purſued, and was then purſuing. He tells them, that, when he was young, he was very intemperate; that this intemperance had brought upon him many and grievous diſorders; that from the 35th to the 40th year of his age, he ſpent his nights and days in the utmoſt anxiety and pain; and that, in ſhort, his life was grown a burden to him. The phyſicians however, as he relates, notwithſtanding all the vain and fruitleſs efforts which they had made to reſtore him, told him, that there was one medicine ſtill remaining, which had never been tried, but which, if he could but prevail with himſelf to uſe with perſeverance, might free him in time from all his complaints: and that was a regular and temperate way of living. They added moreover, that unleſs he reſolved to apply inſtantly to it, his caſe would ſoon become deſperate; and there would be no hopes at all of recovering him. Upon this he immediately prepared himſelf for his new regimen, and now began to eat and drink nothing but what was proper for one in his weak habit of body. But this at firſt was very diſagreeable to him: he wanted to live again in his old manner; and he did indulge himſelf in a freedom of diet ſometimes, without the knowledge of his phyſicians indeed, but, as he tells us, much to his own uneaſineſs and detriment. Driven in the mean time by the neceſſity of the thing, and exerting reſolutely all the powers of his underſtanding, he grew at laſt confirmed in a ſettled and uninterrupted courſe of temperance: by virtue of which, as he tells us, all his diſorders had left him in leſs than a year; and he had been a firm and healthy man from that time to this.

To ſhew what a fine ſecurity a life of temperance is againſt the ill effects of hurts and diſaſters, he relates an accident which befel him, when he was very old. One day being out in his chariot, and his coachman driving ſomewhat faſter than ordinary, he had the misfortune to be overturned,

and dragged by the horſes a conſiderable way upon the ground. His head, his arms, his whole body were very much bruiſed; and one of his ancles was put out of joint. He was carried home; and the phyſicians ſeeing how grievouſly he was injured, concluded it impoſſible that he ſhould live three days to an end. They were miſtaken however; for, by bleeding and evacuating medicines, he preſently recovered, and arrived at his old ſtability and firmneſs.

Some ſenſualiſts, as it appears, had objected to his manner of living; and, in order to evince the reaſonableneſs of their own, had urged, that it was not worth while to mortify one's appetites at ſuch a rate, for the ſake of being old; ſince all that was life, after the age of 65, could not properly be called *vita viva, ſed vita mortua*; not a living life, but a dead life. "Now," ſays he, "to ſhew theſe gentlemen how much they are miſtaken, I will briefly run over "the ſatisfactions and pleaſures, which I myſelf enjoy in "this 83d year of my age. In the firſt place I am always "well, and ſo active withal, that I can with eaſe mount a "horſe upon a flat, and walk to the tops of very high "mountains. In the next place, I am always chearful, "pleaſant, perfectly contented, and free from all perturba"tion, and every uneaſy thought. I have none of that "*faſtidium vitæ*, that ſatiety of life, ſo often to be met "with in perſons of my age. I frequently converſe with "men of parts and learning, and ſpend much of my time "in reading and writing. Theſe things I do, juſt as op"portunity ſerves, or my humour invites me; and all in my "own houſe here at Padua, which, I may ſay, is as com"modious and elegant a ſeat, as any perhaps that this age "can ſhew; built by me according to the exact proportions "of architecture, and ſo contrived, as to be an equal ſhel"ter againſt heat and cold. I enjoy at proper intervals my "gardens, of which I have many, whoſe borders are re"freſhed with ſtreams of running water. I ſpend ſome "months in the year at thoſe Euganean hills, where I have "another commodious houſe with gardens and fountains: "and I viſit alſo a ſeat I have in the valley, which abounds "in beauties from the many ſtructures, woods, and rivulets "that encompaſs it. I frequently make excurſions to ſome "of the neighbouring cities, for the ſake of ſeeing my friends, "and converſing with the adepts in all arts and ſciences: "architects, painters, ſtatuaries, muſicians, and even huſ"bandmen. I contemplate their works, compare them "with the ancients, and am always learning ſomething,

"which

" which it is agreeable to know. I take a view of palaces,
" gardens, antiquities, public buildings, temples, fortifica-
" tions: and nothing eſcapes me, which can afford the leaſt
" amuſement to a rational mind. Nor are theſe pleaſures
" at all blunted by the uſual imperfections of great age: for
" I enjoy all my ſenſes in perfect vigour; my taſte ſo very
" much, that I have a better reliſh for the plaineſt food now,
" than I had for the choiceſt delicacies, when formerly im-
" merſed in a life of luxury. Nay, to let you ſee what a
" portion of fire and ſpirit I have ſtill left within me, know,
" that I have this very year written a comedy, full of inno-
" cent mirth and pleaſantry; and, as I ſay, if a Greek poet
" was thought ſo very healthy and happy, for writing a
" tragedy at the age of 73, why ſhould not I be thought as
" healthy and as happy, who have written a comedy, when
" I am ten years older? In ſhort, that no pleaſure whatever
" may be wanting to my old age, I pleaſe myſelf daily with
" contemplating that immortality, which I think I ſee in
" the ſucceſſion of my poſterity. For every time I return
" home, I meet 11 grandchildren, all the offspring of one
" father and mother; all in fine health; all, as far as I can
" diſcern, apt to learn, and of good behaviour. I am often
" amuſed by their ſinging; nay, I often ſing with them, be-
" cauſe my voice is louder and clearer now, than ever it
" was in my life before. Theſe are the delights and com-
" forts of my old age; from which, I preſume, it appears,
" that the life I ſpend is not a dead, moroſe, and melancholy
" life, but a living, active, pleaſant life, which I would not
" change with the robuſteſt of thoſe youths, who indulge
" and riot in all the luxury of the ſenſes, becauſe I know
" them to be expoſed to a thouſand diſeaſes, and a thouſand
" kinds of deaths. I, on the contrary, am free from all
" ſuch apprehenſions: from the apprehenſion of diſeaſe, be-
" cauſe I have nothing for diſeaſe to feed upon; from the
" apprehenſion of death, becauſe I have ſpent a life of reaſon.
" Beſides, death, I am perſuaded, is not yet near me. I
" know that (barring accidents) no violent diſeaſe can touch
" me. I muſt be diſſolved by a gentle and gradual decay,
" when the radical humour is conſumed like oil in a lamp,
" which affords no longer life to the dying taper. But ſuch
" a death as this cannot happen of a ſudden. To become
" unable to walk and reaſon, to become blind, deaf, and
" bent to the earth, from all which evils I am far enough at
" preſent, muſt take a conſiderable portion of time: and I
" verily believe, that this immortal ſoul, which ſtill inhabits

" my

"my body with ſo much harmony and complacency, will not "eaſily depart from it yet. I very believe that I have many "years to live, many years to enjoy the world and all the "good that is in it; by virtue of that ſtrict ſobriety and "temperance, which I have ſo long and ſo religiouſly ob-"ſerved; friend as I am to reaſon, but a foe to ſenſe." Thus far this good and wiſe philoſopher; who was known afterwards to have propheſied very truly concerning his future health and happineſs: for he lived, as we have obſerved, to be above an 100 years old, after publiſhing another tract in his 95th year.

CORNARO (HELENA LUCRETIA), a learned Venetian lady, was the daughter of Gio Baptiſta Cornaro, and educated in a very different manner from the generality of her ſex: for ſhe was taught languages and ſciences, as boys are, and went through the philoſophy of the ſchools, as thorny as it then was. After having ſtudied many years, ſhe took her degrees at Padua, and was perhaps the firſt lady that ever was made a doctor. She was alſo admitted of the univerſity of Rome, where ſhe had the title of Humble given her, as ſhe had at Padua that of Unalterable. She deſerved, they ſay, both theſe titles, ſince all her learning had not inſpired her with the leaſt vanity, nor was any thing capable of diſturbing that calmneſs of ſpirit which ſhe always employed in the deepeſt thinking. She made a vow of perpetual virginity; and though all means were uſed to perſuade her to marry, and even a diſpenſation with her vow obtained from the Pope, yet ſhe remained immoveable. It is affirmed, that not believing the perpetual ſtudy to which ſhe devoted herſelf, and which ſhortened her days, ſufficient to mortify the fleſh, ſhe frequently exerciſed upon herſelf the diſcipline of flagellation; as was diſcovered after her death, though ſhe took ſome pains to prevent it. She faſted often, and ſpent her whole time between ſtudy and devotion, except thoſe few hours when ſhe was obliged to receive viſits. All people of quality and faſhion, who paſſed through Venice, were more ſolicitous to ſee her, than any of the curioſities of that ſuperb city. The cardinals de Bouillon and d'Etrées were commanded by the king of France to call, as they paſſed into Italy, upon Lucretia Cornaro at Venice, and to examine, whether what ſome ſaid of her was true; and they found, that her parts and learning were entirely anſwerable to the high reputation ſhe had acquired all over Europe. At length that prodigious attachment ſhe had ſhewn to books, to thoſe eſpecially

Bibliotheq. univerſelle, tom. VI. p. 229.

eſpecially which were written in Greek and Hebrew, impaired her conſtitution ſo much, that ſhe fell into an illneſs, of which ſhe died in 1685. They ſay that ſhe had notice of her death a year before it happened; for that, talking one day to her father of an old cypreſs-tree in his garden, ſhe adviſed him to cut it down, ſince it would do mighty well to make her a coffin.

As ſoon as the news of her death reached Rome, the academicians, called Infecondi, who had formerly admitted her of their ſociety, made odes to her memory, and epitaphs without number. But this was not all; they celebrated a funeral ſolemnity in honour of her, in the college of the Barnabite fathers, where the academy of the Infecondi uſually aſſembled. This ſolemnity was conducted with the higheſt pomp and magnificence; and a deſcription of it was publiſhed at Padua in 1686, and dedicated to the moſt ſerene republic of Venice. The whole town flocked together to ſee it, and one of the academicians made a funeral oration, in which, with all the pomp of Italian eloquence, he expatiated upon the great and valuable qualities of the deceaſed: ſaying, that Helena Lucretia Cornaro had triumphed over three monſters, who were at perpetual war with her ſex, viz. Luxury, Pride, and Ignorance; and that in this ſhe was ſuperior to all the conquerors of antiquity, even to Pompey himſelf, though he triumphed at the ſame time over the three kings, Mithridates, Tigranes, and Ariſtobulus, becauſe it was eaſier to conquer three kingdoms, than three ſuch imperfections and vices, &c.

We do not find that this lady was the author of any literary productions, though it is agreed on all hands, that ſhe was very capable of works uſeful as well as entertaining.

CORNEILLE (PETER), a celebrated French poet, born at Roan June 6, 1606; and of conſiderable parents, his father holding no ſmall places under Lewis XIII. He was brought up to the bar, which he attended ſome little time; but formed with a genius too elevated for ſuch a profeſſion, and having no turn for buſineſs, he ſoon deſerted it. Mean while he had given the public no ſpecimen of his talents for poetry, nor was as yet conſcious of poſſeſſing any ſuch: and they tell us, that it was purely a trifling affair of gallantry, which gave occaſion to his firſt comedy, called "Melite." The drama was then extremely low among the French: their tragedy flat and languid, their comedy nothing at all. Corneille was aſtoniſhed to find himſelf the author of a piece

entirely new, and at the prodigious ſucceſs with which his "Melite" was acted. The French theatre ſeemed to be raiſed, and to flouriſh at once; and though deſerted in a manner before, was now filled of a ſudden with a new company of actors. After ſo happy an eſſay, he continued to oblige the public with ſeveral other pieces of the ſame kind; all of them indeed inferior to what he afterwards produced, but much ſuperior to any thing which the French had ſeen before. His "Medea" came forth next, a tragedy, and borrowed in part from Seneca: and in 1637 he preſented the "Cid," another tragedy, in which he ſhewed the world how high his genius was capable of riſing. All Europe has ſeen the "Cid:" it has been tranſlated into almoſt all languages: and the prodigious reputation which he acquired by this play, drew all the wits of his time into a confederacy againſt it. Some treated it contemptuouſly, others wrote againſt it. Cardinal de Richelieu himſelf is ſaid to have been one of this cabal: for not content with paſſing for a great miniſter of ſtate, he muſt needs affect to paſs for a great wit too; and therefore, though he had ſettled a penſion upon the poet, could not abſtain from ſecret attempts againſt his play. It was ſuppoſed to be under his influence, that the French academy drew up that critique upon it, intituled, "Sentiments of the French Academy upon the Tragi-Co-"medy of Cid:" in which however, if they cenſured it in ſome places, they did not ſcruple to praiſe it very highly in others. Corneille had nothing to do now, but to ſupport the vaſt reputation he had gained; and this he did by many admirable performances, publiſhed one after another, which, as Bayle obſerves, "carried the French theatre to its higheſt "pitch of glory, and aſſuredly much higher than the ancient "one at Athens." In 1647, he was choſen a member of the French academy; and was what they call dean of that ſociety at the time of his death, which happened in 1684, in his 79th year.

He was, it is ſaid, a man of a devout and melancholy caſt; and upon a diſguſt he had conceived to the theatre, from the cold reception of his "Perthorite," betook himſelf to the tranſlation of a famous book, called "The Imitation of Jeſus "Chriſt," which he performed very finely. He ſpoke little in company, even upon ſubjects which he perfectly underſtood. He was a very worthy and honeſt man; not very dextrous in making his court to the great, which was perhaps the chief reaſon why he never drew any conſiderable advantage from his productions, beſides that vaſt reputation

which

which will always attend them. From a ſpeech which Racine made to the French academy in the beginning of 1685, we may form the juſteſt notions of our author's talents. After repreſenting the miſerable ſtate the French theatre was in, that it was without order, decency, ſenſe, taſte, he ſhews you, how it was all of a ſudden reformed by Corneille: "for," ſays he, "this man poſſeſſed at once all thoſe extraordinary talents which form a great poet; art, force, judgement, and wit. Nor can any one ſufficiently admire the greatneſs of his ſentiments, the ſkill he ſhews in the œconomy of his ſubjects, his maſterly way of moving the paſſions, the dignity, and at the ſame time the vaſt variety of his characters." This encomium muſt have the more weight, as it comes from the only man in the world, who was able to form an adequate idea of his merits; and who would probably have been the very man that he was, if he had had the luck to have been born before him. Corneille's works have been often printed, and conſiſt of above 30 plays, comedies and tragedies. Nouvelles de la republique des lettres. Janvier 1685.

CORNEILLE (THOMAS), a French poet alſo, but inferior to Peter Corneille, whoſe brother he was. He was a member of the French academy, and of the academy of Inſcriptions. He diſcovered, when he was young, a ſtrong inclination and genius for poetry: and afterwards was the author of many dramatic pieces, ſome of which were well received by the public, and acted with great ſucceſs. He died at Andeli, 1709, aged 84. The dramatic works of him and his brother were publiſhed at Paris, 1738, in 11 vols. 12mo. Beſides dramatic, Thomas Corneille was the author of ſome other works: as, 1. "A Tranſlation of Ovid's Metamorphoſes and ſome of his Epiſtles." 2. "Remarks upon Vaugelas." 3. "A Dictionary of Arts," in 2 vols. folio. 4. "An Univerſal, Geographical, and Hiſtorical Dictionary," in 3 vols. folio. In the laſt work, that part of the geography which concerns Normandy, is ſaid to be excellent.

CORNEILLE (MICHAEL), born at Paris in 1642, was one of thoſe eminent painters who adorned the age of Lewis XIV. His father, who was himſelf a painter of merit, inſtructed him with great exactneſs. Having gained a prize at the academy, young Corneille was honoured with the king's penſion, and ſent to Rome; where the princely generoſity of Lewis had founded a ſchool for the accommodation

of young artiſts of genius. Here he ſtudied ſome time; but thinking himſelf rather confined by the modes of ſtudy there eſtabliſhed, he gave up his penſion, and followed the lead of his own inclination. He applied himſelf to the antique particularly with great care; and in drawing is ſaid to have equalled Carache. In colouring he was deficient; but his advocates ſay, his deficiency in that reſpect was ſolely owing to his having been unacquainted with the nature of colours; for he uſed many of a changeable nature, which in time loſt the effect he had originally given them. Upon his return from Rome, he was choſen a profeſſor in the academy at Paris; and was employed by the king in all the great works he was carrying on at Verſailles and Trianon; where ſome noble efforts of his genius are to be ſeen. He died at Paris in 1708.

CORRADUS (SEBASTIAN), profeſſor of the belles lettres at Bologna, had a great name among the grammarians of the 16th century, and died in 1556. We have of his two uſeful works: 1. "Quæſtura, in quâ Ciceronis "vita refertur." 2. "De Lingua Latina." Corradus formed an academy of literature at Reggio.

CORREGGIO (ANTONIO DA), a moſt extraordinary painter, ſo called from Correggio, a town in the dukedom of Modena; where he was born in 1494. He was a man of ſuch admirable natural parts, that nothing but the unhappineſs of his education hindered him from being the beſt painter in the world. For his condition and circumſtances were ſuch, as gave him no opportunities of ſtudying either at Rome or Florence; or of conſulting the antiques for perfecting himſelf in deſign. Nevertheleſs he had a genius ſo ſublime, and was maſter of a peneil ſo wonderfully ſoft, tender, beautiful, and charming, that Julio Romano having ſeen a Leda, and a naked Venus painted by him, for Frederic duke of Modena, who intended them as a preſent to the emperor, declared, he thought it impoſſible for any thing of colours ever to go beyond them. Raphael's fame tempted him at length to go to Rome. He conſidered attentively the pictures of that great painter; and after having looked on them a long time without breaking ſilence, he ſaid, "Ed "io anche ſon pittore," I am ſtill a painter. His chief works are at Modena and Parma. At the latter place he painted two large cupolas in freſco, and ſome altar-pieces. This artiſt is remarkable for having borrowed nothing from the

Freſnoy, &c.

DePiles, &c.

the works of other men. Every thing is new in his pictures, his conceptions, his deſign, his colouring, his pencil; and his novelty has nothing in it but what is good. His out-lines are not correct, but their guſto is great. He found out certain natural and unaffected graces for his madonnas, his ſaints, and little children, which were peculiar to him. His pencil was both eaſy and delightful: and it is acknowledged, that he painted with great ſtrength, great heightening, and livelineſs of colours, in which none ſurpaſſed him. He underſtood alſo how to diſtribute his lights in ſuch a manner as was wholly peculiar to himſelf; which gave great force and roundneſs to his figures. This manner conſiſts in extending a large light, and then making it loſe itſelf inſenſibly in the dark ſhadowings, which he placed out of the maſſes. In the conduct and finiſhing of a picture, he is ſaid to have done wonders; for he painted with ſo much union, that his greateſt works ſeem to have been finiſhed within the compaſs of one day, and appear as if we ſaw them from a looking-glaſs. His landſcapes are equally beautiful with his figures.

Correggio ſpent the greateſt part of his life at Parma; and notwithſtanding the many fine pieces that he made, and the high reputation he had gained, he was extremely poor, and always obliged to work hard, for the maintenance of his family, which was ſomewhat large. He was very humble and modeſt in his behaviour, lived very devoutly, and died much lamented in 1534, when he was but 40 years of age. The cauſe of his death was a little ſingular. Going to receive 50 crowns for a piece he had done, he was paid it in a ſort of copper money, called quadrinos. This was a great weight, and he had 12 miles to carry it, though it was in the midſt of ſummer. He was over-heated and fatigued; in which condition, indiſcretely drinking cold water, he brought on a pleuriſy, which put an end to his life.

CORTEZ (FERNAND), a Spaniſh gentleman, famous under the emperor Charles V. for the conqueſt of Mexico. He paſſed over to the Indies in 1504, continued ſome time at St. Domingo, and then went to the iſle of Cuba. He ſo diſtinguiſhed himſelf by his exploits, that Velaſquez, governor of Cuba, made him captain general of the army, which he deſtined for the diſcovery of new countries. Cortez ſailed from San-Jago Nov. 18, 1518, ſtationed his little army at the Havannah, and arrived the year after at Tabaſco in Mexico. He beat the Indians, founded Vera-

Cruz, reduced the province of Tlaſcala, and marched directly to Mexico, the capital of the empire. Montezuma, the emperor of the Mexicans, was conſtrained to receive him, and thus became a priſoner in his own capital: and Cortez not only demanded immenſe monies of him, but obliged him to ſubmit all his ſtates to Charles V. Meanwhile Velaſquez, growing jealous of all this ſucceſs, reſolved to traverſe the operations of Cortez, and with this view ſent a fleet of 12 ſhips againſt him: but Cortez already diſtruſted him; and, having obtained new ſuccours from the Spaniards, made himſelf maſter of all Mexico, and detained as priſoner Guatimoſin, the ſucceſſor of Montezuma, and laſt emperor of the Mexicans. This was accompliſhed, Aug. 13, 1521. Charles V. rewarded theſe ſervices with the valley of Guaxaca in Mexico, which Cortez erected into a marquiſate: however, he afterwards returned to Spain, loaded with riches and glory, and died there in 1554, aged 63. Many have written the hiſtory of this "Conqueſt of Mexico," and particularly Antonio de Solis; whoſe work has been tranſlated into many other languages beſides the Engliſh.

CORYATE (THOMAS), a very extraordinary perſon, who ſeems to have made himſelf famous by his follies, was the ſon of a clergyman, and born at Odcombe in Somerſet-
Ath. Oxon. ſhire, in 1577. He became a commoner of Glouceſter-hall, Oxford, in 1596; where continuing about three years, he attained, by mere dint of memory, to ſome ſkill in logic, and to more in the Greek and Latin languages. After he had been taken home for a time, he went to London, and was received into the family of Henry prince of Wales. In this ſituation he fell into the company of the wits of thoſe times, who, finding in him a ſtrange mixture of ſenſe and folly, made him their whetſtone; and ſo, ſays Wood, he became too much known to all the world. In 1608, he took a journey to France, Italy, Germany, &c. and at his return publiſhed his travels under this title; "Crudities "haſtily gobbled up in five Months Travels in France, "Savoy, Italy, Rhetia, Helvetia, ſome parts of High Ger-
* Reprinted in 3 vols. 8vo, 1776. "many, and the Netherlands, 1611," 4to*. This work was uſhered into the world by an Odcombian banquet, conſiſting of near 60 copies of verſes, made by the beſt poets of that time; which, if they did not make Coryate paſs with the world for a man of great parts and learning, contributed not a little to the ſale of his book. Among theſe poets

poets were Ben Jonſon, Sir John Harrington, Inigo Jones the architect, Chapman, Donne, Drayton, &c. In 1612, after he had taken leave of his countrymen, by an oration ſpoken at the croſs in Odcombe, he took a long and large journey, with intentions not to return, till he had ſpent 10 years in travelling about. The firſt place he went to was Conſtantinople, where he made as good obſervations as he was capable of making; and took from thence his opportunities of viewing divers parts of Greece. In the Helleſpont he took notice of the two caſtles Ceſtos and Abydos, which Muſæus has made famous in his poem of Hero and Leander. He ſaw Smyrna, from whence he found a paſſage to Alexandria in Egypt; and there he obſerved the pyramids near Grand Cairo. From thence he went to Jeruſalem; and ſo on to the Dead Sea, to Aleppo in Syria, to Babylon in Chaldea, to the kingdom of Perſia, and to Uſpahan, where the king uſually reſided; to Seras, anciently called Shuſhan; to Candahor, the firſt province north-eaſt under the ſubjection of the great mogul, and ſo to Lahore, the chiefeſt city but one belonging to that empire. From Lahore he went to Agra, where, being well received by the Engliſh factory, he made an halt. He ſtaid here till he had gotten the Turkiſh and Moriſco or Arabian languages, in which ſtudy he was always very apt, and ſome knowledge in the Perſian and Indoſtan tongues. In both theſe he ſuddenly got ſuch a knowledge and maſtery, that they were of great uſe to him in travelling up and down the great mogul's dominions. In the Perſian tongue he afterwards made an oration to the great mogul; and in the Indoſtan he had ſo great a command, that he is ſaid to have ſilenced a laundry-woman, belonging to the Engliſh embaſſador in that country, who uſed to ſcold all the day long. After he had viſited ſeveral places in that country, he went to Surat in Eaſt-India; where he fell ill of a flux, of which he died in 1617.

This ſtrange man, it is evident, had a prodigious deſire of ſeeing many things, which ſort of ambition has never been reckoned a ſymptom of folly: nor indeed would Coryate have paſſed for ſuch a fool as he has done, if he had not unluckily fallen into the hands of wits, who, by way of diverting themſelves, expoſed him. He had however a higher opinion of himſelf than was fitting, and therefore was not a little mortified when any thing checked it. Thus when one Steel, a merchant, and ſervant to the Eaſt-India company, came to Sir Thomas Roe, the Engliſh embaſſa-

dor at Mandoa, where the mogul then reſided, he told Coryate, that he had been in England ſince he ſaw him, and that king James had enquired about him; and that upon telling his majeſty, that he had met him in his travels, the king replied, "Is that fool living?" Our traveller was equally hurt at another time, when, upon his departure from Mandoa, Sir Thomas Roe gave him a letter, and in that a bill to receive 10l. at Aleppo. The letter was directed to Mr. Chapman, conſul there at that time; and the paſſage which concerned Coryate was this: "Mr. Chapman, "when you ſhall hand theſe letters, I deſire you to re- "ceive the bearer of them, Mr. Thomas Coryate, with "courteſie, for you ſhall find him a very honeſt poor "wretch," &c. This expreſſion troubled Coryate extremely, and therefore it was altered to his mind. He was very jealous of his reputation abroad; for he gave out, that there was great expectances in England of the large accounts he ſhould give of his travels after his return home.

What became of the notes and obſervations he made in his long peregrinations, nobody knows; only theſe following, which he ſent to his friends in England, were printed in his abſence, 1. "Letters from Aſmere, the Court of the "Great Mogul, to ſeveral Perſons of Quality in England, "concerning the Emperor and his Country of Eaſt-India, "1616," 4to. In the title of which is our author's picture, riding on an elephant. 2. "A Letter to his mother "Gertrude," dated from Agra in Eaſt-India, containing the ſpeech that he ſpoke to the great mogul in the Perſian language. 3. "Certain Obſervations from the Mogul's "Court and Eaſt-India." 4. "Travels to, and Obſerva- "tions in, Conſtantinople and other Places in the Way "thither, and in his Journey thence to Aleppo, Damaſcus, "and Jeruſalem." 5. "His Oration, Purus, Putus Co- "ryatus; Quinteſcence of Coryate;" ſpoken extempore, when Mr. Rugg dubbed him a knight on the ruins of Troy, by the name of Thomas Coryate the firſt Engliſh knight of Troy. 6. "Obſervations of Conſtantinople abridged." All theſe are to be found in the "Pilgrimages" of Sam Purchas. 7. "Diverſe Latin and Greek Epiſtles to learned Men be- "yond the Seas;" ſome of which are in his "Crudities."

Vita Joh. Cofini epiſcopi Dunelmenſis, &c.

COSIN (JOHN), an Engliſh prelate, was ſon of Giles Coſin, a rich citizen of Norwich, and born in that city Nov. 30, 1594. He was educated in the free-ſchool there, till 14 years of age; and then removed to Caius college in

4 Cambridge,

Cambridge, of which he was ſucceſſively ſcholar and fellow. Being at length much known for his ingenuity and learning, he had, in 1616, an offer of a librarian's place from Overall biſhop of Litchfield and Coventry, and Andrews biſhop of Ely, and accepted the invitation of the former; who dying in 1619, he became domeſtic chaplain to Neil biſhop of Durham. He was made a prebendary of Durham in 1624; and the year following collated to the archdeaconry of the Eaſt Riding in the church of York, vacant by the reſignation of Marmaduke Blakeſton, whoſe daughter he had married that year. July 1626, Neil preſented him to the rich rectory of Branſpeth, in the dioceſe of Durham; the parochial church of which he beautified in an extraordinary manner. About that time, having frequent meetings at the biſhop of Durham's houſe in London, with Laud and other divines of that party, he began to be obnoxious to the Puritans, who ſuſpected him to be popiſhly affected; which ſuſpicion, as they pretended, was greatly confirmed in them by his "Collection of private Devo-"tions," publiſhed in 1627. Smith tells us, that this collection was drawn up at the command of Charles I. for the uſe of thoſe Proteſtants who attended upon the queen; and, by way of preſerving them from the taint of certain popiſh books of devotion, ſuppoſed to be thrown, on ſet purpoſe, about the royal apartments. However this book of Coſin's, though licenſed by the biſhop of London, was very ſtriking at the firſt view; and even moderate perſons were a little ſhocked with it, as approaching too nearly the ſuperſtitions of the church of Rome. The top of the frontiſpiece had the name of Jeſus in three capital letters, I. H. S. Upon theſe there was a croſs, incircled with the ſun ſupported by two angels, with two devout women praying towards it. Burton, Prynne, and other celebrated Puritans, attacked it very ſeverely; and there is no doubt, but it greatly contributed to draw upon him all that perſecution, which he afterwards underwent.

Thomæ Smith conſcripta, 1707, 4to. and Baſire's funeral ſermon on Bp. Coſin, 1673, 8vo.

Smith and Baſire, as above.

Ibid. p. 5, 6.

About 1628, he took the degree of D. D. and the ſame year was concerned, with his brethren of the church of Durham, in a proſecution againſt Peter Smart, a prebendary there, for a ſeditious ſermon preached in that cathedral, upon Pſalm xxxi. 7. "I hate them that hold of ſuperſti-"tious vanities." Smart was degraded, and diſpoſſeſſed of his preferments; but, as we ſhall perceive, afterwards amply revenged of Coſin for his ſhare in the proſecution. In 1634, Coſin was elected maſter of Peter-houſe in Cambridge;

bridge; and in 1640, made dean of Peterborough by Charles I. whoſe chaplain he then was. But now his troubles began: for Nov. 10, which was but three days after his inſtallation into that deanery, a petition from Peter Smart againſt him was read in the Houſe of Commons; wherein complaint was made of his ſuperſtition, innovations in the church of Durham, and ſevere proſecution of himſelf in the high-commiſſion-court. This ended in his being, Jan. 22, 1641-2, ſequeſtred by a vote of the whole houſe from his eccleſiaſtical benefices; and he is remarkable for having been the firſt clergyman in thoſe times, who was treated in that manner. March 15th enſuing, the commons ſent him 21 articles of impeachment againſt him, tending to prove him popiſhly affected; and about the ſame time he was put under reſtraint, upon a ſurmiſe, that he had enticed a young ſcholar to popery: all which imputations he cleared himſelf eaſily from, though not without great trouble and charge. In 1642, being concerned with others in ſending the plate of the univerſity of Cambridge to the king, who was then at York, he was ejected from his maſterſhip of Peter-houſe; ſo that, as he was the firſt who was ſequeſtred from his eccleſiaſtical benefices, he was alſo the firſt that was diſplaced in the univerſity. Thus deprived of all his preferments, and not without fears of ſomething worſe, he reſolved to leave the kingdom, and retire to Paris; which accordingly he did, in 1643.

Walker's attempt towards recovering the account of the numbers and ſufferings of the clergy, p. 58.

Walker, p. 152.

Here, by the king's order, he officiated as chaplain to ſuch of the queen's houſhold as were Proteſtants; and with them, and other exiles daily reſorting thither, he formed a congregation, which was held firſt in a private houſe, and afterwards at the Engliſh embaſſador's chapel. Not long after, he had lodgings aſſigned him in the Louvre, with a ſmall penſion, on account of his relation to queen Henrietta. During his reſidence in this place, he continued firm in the Proteſtant religion; reclaimed ſome who had gone over to popery, and confirmed others who were wavering about going; had diſputes and controverſies with Jeſuits and Romiſh prieſts; and, as we ſhall ſee in the catalogue of his works, wrote ſeveral learned pieces againſt them. One accident befel him abroad, which he often ſpoke of as the moſt ſenſible affliction in his whole life; and that was, his only ſon's turning Papiſt. This ſon was educated in grammar learning in a Jeſuit's ſchool, as were many others of our youths, during the civil war; and occaſion was thence taken of inveigling him into popery. He was prevailed

Smith, p. 12, &c.

upon,

upon, not only to embrace popery, but alſo to take religious orders in the church of Rome: and though his father uſed all the ways imaginable, and even the authority of the French king, which by intereſt he had procured, to regain him out of their power, and from their perſuaſion, yet all proved ineffectual. Upon this he diſinherited him, allowing him only an annuity of 100l. He pretended indeed to turn proteſtant again, but relapſed before his father's deceaſe. Smith, p. 33. 26.

At the reſtoration of Charles II. Coſin returned to England, and took poſſeſſion of all his preferments; but before the year was out, was raiſed to the ſee of Durham. As ſoon Baſire, p. 49. as he could get down to his dioceſe, he ſet about reforming abuſes there, during the late anarchy; and diſtinguiſhed himſelf by his charity and public ſpirit. He laid out a great ſhare of his large revenues, in repairing or rebuilding the ſeveral edifices belonging to the biſhopric of Durham, which had either been demoliſhed, or neglected, during the civil wars. He repaired, for inſtance, the caſtle at Biſhop's Aukland, the chief country-ſeat of the biſhops of Durham; that at Durham, which he greatly enlarged; and the biſhop's houſe at Darlington, then very ruinous. He alſo enriched his new chapel at Aukland, and that at Durham, with ſeveral pieces of gilt plate, books, and other coſtly ornaments; the charge of all which buildings, repairs, and ornaments, amounted, according to Dr. Smith, to near 16,000l. but, as others ſay, to no leſs than 26,000l. He likewiſe built and Smith, endowed two hoſpitals; the one at Durham for eight poor p. 24. people, the other at Aukland for four. The annual revenue Biog. Brit. of the former was 70l. that of the latter 30l. and near his hoſpital at Durham, he rebuilt the ſchool-houſes, which coſt about 300l. He alſo built a library near the caſtle of Durham, the charge whereof, with the pictures with which he adorned it, amounted to 800l. and gave books thereto to the value of 2000l. as alſo an annual penſion of 20 marks for ever to a librarian. But his generoſity in this way was not confined within the precincts of his dioceſe. He rebuilt the eaſt end of the chapel at Peter-houſe in Cambridge, which coſt 320l. and gave books to the library of that college to the value of 1000l. He founded eight ſcholarſhips in the ſame univerſity: namely, five in Peter-houſe, of 10l. a year each, and three in Caius college, of 20 nobles apiece per annum: both which, together with a proviſion of 8l. yearly, to the common cheſt of thoſe two colleges reſpectively, amounted to 2500l. To mention all his benefactions, would Smith, p. be almoſt tedious. He gave, in ornaments to the cathedral 25. and Biog. Brit.

at

at Durham, 45l. upon the new building of the biſhop's court, exchequer, and chancery, and towards erecting two ſeſſions houſes in Durham, 1000l. towards the redemption of Chriſtian captives at Algiers, 500l. towards the relief of the diſtreſſed loyal party in England, 800l. for repairing the banks in Howdenſhire, 100 marks; towards repairing St. Paul's cathedral in London, 50l. In a word, this generous biſhop, during the 11 years he ſat in the ſee of Durham, is ſaid to have ſpent above 2000l. yearly in pious and charitable uſes.

Baſire, p. 79, 80.

He died Jan. 15, 1671-2, of a pectoral dropſy, in his 78th year, after having been much afflicted with the ſtone for ſome time before; and his body was conveyed from his houſe in Weſtminſter to Biſhop's Aukland, where it was buried in the chapel belonging to the palace, under a tomb of black marble, with a plain inſcription prepared by the biſhop in his life-time. Beſides the ſon already mentioned, he had four daughters. By his will he bequeathed conſiderable ſums of money to charitable purpoſes: to be diſtributed among the poor in ſeveral places a ſum amounting to near 400l. towards rebuilding St. Paul's cathedral, when it ſhould be raiſed five yards from the ground, 100l. to the cathedral of Norwich, whereof the one half to be beſtowed on a marble tablet, with an inſcrption in memory of Dr. John Overall, ſome time biſhop there, whoſe chaplain he had been, the reſt for providing ſome uſeful ornaments for the altar, 40l. towards the repairing the ſouth and north ſides of Peter-houſe chapel in Cambridge, ſuitable to the eaſt and weſt ſides, already by him perfected, 200l. towards the new building of a chapel at Emanuel college in Cambridge, 50l. to the children of Mr. John Heyward, late prebendary of Litchfield, as a teſtimony of his gratitude to their deceaſed father, who in his younger years placed him with his uncle biſhop Overall, 20l. each; to ſome of his domeſtic ſervants 100 marks, to ſome 50l. and to the reſt half a year's wages, over and above their laſt quarter's pay. In his will alſo, he made a large and open declaration of his faith, and was particularly explicit and emphatical in vindicating himſelf from the imputation of Popery: "I do profeſs," ſays he, "with holy obſervation, "and from my very heart, that I am now, and ever have "been from my youth, altogether free and averſe from the "corruptions, and impertinent, new fangled, or papiſtical "ſuperſtitions and doctrines, long ſince introduced contrary "to the holy Scripture, and the rules and cuſtoms of the "ancient fathers." To ſay that biſhop Coſin was a Papiſt, would be ridiculous; yet from this ſhort account of him it appears

Smith, p. 25, 26, 27.

Baſire, p. 3.

appears pretty evident, that he was very ſolicitous about the outſide of religion; that he loved magnificence and finery in churches and cathedrals, according to the articles of his impeachment; that, though not convicted of any thing papiſtical, he was found active in inventing and preſſing vain and inſignificant ceremonies: and this indeed was the true character of Laud, and all the divines of his ſchool, of whom Coſin was one.

We will conclude our account of this excellent biſhop with a catalogue of his works, publiſhed and unpubliſhed. Now beſides the "Private Devotions" mentioned above, he publiſhed "A ſcholaſtical Hiſtory of the Canon of the holy "Scripture: or, the certain and indubitable Books thereof, "as they are received in the Church of England, Lond. 1657," 4to, reprinted in 1672. This hiſtory is deduced from the time of the Jewiſh Church, to the year 1546; that is, to the time, when the council of Trent corrupted, and made unwarrantable additions to, the ancient canon of the holy Scriptures. It was levelled againſt the Papiſts, and written while the author was in exile at Paris. It was dedicated to Wren, biſhop of Ely, then a priſoner in the Tower; and Gunning, afterwards biſhop of that ſee, had the care of the edition. Theſe were all that were publiſhed in his life-time; after his death came out, 1. "A Letter to Dr. Collier, con- "cerning the Sabbath," dated from Peter-houſe, Jan. 24, 1635. This was printed in the fifth number of the Bibliotheca Literaria, Lond. 1723, 4to. 2. "A Letter "to Mr. Cordel, a Miniſter at Charenton, but then at "Blois, who ſeemed ſhy in communicating with the Pro- "teſtants there, upon the Scruple of their inorderly Ordina- "tion," dated Paris, Feb. 7, 1650. It is printed at the end of a pamphlet, intituled, "The Judgement of the Church "of England, in the Caſe of Lay-Baptiſm, and of Diſſenters "Baptiſm, Lond. 1712," 8vo. 2d edition. 3. "Regni "Angliæ religio catholica, priſca, caſta, defæcata: omni- "bus Chriſtianis monarchis, principibus, ordinibus, oſtenſa, "anno MDCLII." This was written at the requeſt of Sir Edward Hyde, afterwards earl of Clarendon, and chancellor of England; and is printed at the end of Dr. Smith's "Life "of Biſhop Coſin." 4. "Hiſtoria Tranſubſtantiationis "papalis, &c." that is, "the Hiſtory of Popiſh Tranſub- "ſtantiation, &c." written by the author at Paris, for the uſe of ſome of his countrymen, who were frequently attack- ed upon that point by the Papiſts. It was publiſhed by Dr. Durell at London, 1675, 8vo, and tranſlated into Engliſh by

Baſire, p. [illegible] and Smith, p. 17.

Smith, p. 15.

Smith, p. 16, 17. by Luke de Beaulieu. There is a ſecond part ſtill in MS.

Baſire, p. 67. 5. "The Differences in the chief Points of Religion, between the Roman Catholics and us of the Church of England; together with the Agreements which we for our parts profeſs, and are ready to embrace, if they for theirs were as ready to accord with us in the ſame." Written to the counteſs of Peterborough, and printed at the end of "The Corruptions of the Church of Rome," by biſhop Bull. 6. "Notes on the Book of Common-prayer." Publiſhed by Nicholls at the end of his Comment upon it, 1710, folio. 7. "An Account of a Conference in Paris between Cyril Archbiſhop of Trapczond, and Dr. John Coſin;" printed in the ſame book.

The following pieces were alſo written by him, but never printed. 1. "An Anſwer to a Popiſh Pamphlet, pretending that St. Cyprian was a Papiſt." 2. "An Anſwer to four Queries of a Roman Catholic about the Proteſtant Religion." 3. "An Anſwer to a Paper delivered by a Popiſh Biſhop to the Lord Inchequin." 4. "Annales Eccleſiaſtici:" imperfect. 5. "An Anſwer to Father Robinſon's Papers, concerning the Validity of the Ordinations of the Church of England." 6. "Hiſtoria Conciliorum:" imperfect. 7. "Againſt the Forſakers of the Church of England, and their Seducers in this Time of her Tryal." 8. "Chronologia ſacra:" imperfect. 9. "A Treatiſe concerning the Abuſe of Auricular Confeſſion in the Church of Rome." By all which learned works, as one obſerves, and his abilities, quick apprehenſion, ſolid judgement, and variety of reading, manifeſted therein, he hath perpetuated his name to poſterity, and ſufficiently confuted at the ſame time the calumnies induſtriouſly ſpread againſt him, of his being a Papiſt, or popiſhly affected: which calumnies brought upon him a ſevere perſecution, followed with the plunder of all his goods, the ſequeſtration of his whole eſtate, and a 17 years exile.

Fuller's Worthies, in Durham, p. 294.

Biog. Brit.

COSTARD (GEORGE), an Engliſh ſcholar, diſtinguiſhed for oriental and aſtronomical learning, was born about 1710, and admitted about 1726 of Wadham college, Oxford; where he became fellow and tutor, and where he ſeems to have ſpent the greateſt part of his life, though the fellows of Wadham college hold their fellowſhips only for a limited number of years. June 1764, he obtained the vicarage of Twickenham in Middleſex, by the favour of lord chancellor Northington.

Northington. Jan. 1782, he died; and his books, oriental manuſcripts, and philoſophical inſtruments, were ſold by auction in March following. He was the author of 15 productions, as they are enumerated in "Nichols's Anecdotes p. 625. "of Bowyer," whence this extract is made: they are chiefly upon aſtronomical ſubjects, but among them are, "Some "Obſervations tending to illuſtrate the Book of Job, 1747," 8vo. "The compoſition under conſideration," ſays Mr. Coſtard, "is an exalted and regular piece of eaſtern poetry, "and of the dramatic kind. The perſons ſpeaking are, Eli- "phaz, Bildad, and Zophar; who regularly take their turns "in the debate, which is upon a queſtion no leſs important "than how—*to vindicate the Ways of God to Men.* What "methods are purſued by them, in order to do this, doth "not at preſent fall under my deſign to obſerve. It is ap- "parent, however, that their ſeveral anſwers to Job's pleas "may be looked on as three diſtinct acts. Theſe replica- "tions and rejoinders continue to the 32d chapter, where "Elihu begins the ſhare he takes in the conference: and "this brings us to the 38th chapter, which concludes the "fourth act; when the Deity appears, and cloſeth the ſcene "in the fifth."

COTELERIUS (JOHN BAPTIST), B. D. of Sorbonne, and king's Greek profeſſor, was born at Niſmes in Languedoc, in 1627. He made an extraordinary proficiency in the languages under his father, when very young; for being, at 12 years of age only, brought into the hall of the general aſſembly of the French clergy held at Mante in 1641, he conſtrued the New Teſtament in Greek, and the Old in Hebrew, at the firſt opening of the book. He unfolded at the ſame time ſeveral difficulties propoſed in regard to the peculiar conſtruction of the Hebrew language; and explained alſo the text from ſeveral cuſtoms practiſed among the Jews. After this, he demonſtrated ſeveral mathematical propoſitions, in explaining Euclid's definitions. This made him looked upon as a prodigy of a genius; and his reputation roſe in proportion to his advances in life. In 1643 he took the degree of M. A. B. D. in 1647, and was elected a fellow of the Sorbonne in 1649. In 1651, he loſt his father, who died at Paris, whither he had come to reſide with his children in 1638; and he lamented him much. He had indeed great reaſon to do ſo; for he had taken the greateſt pains and care imaginable in his education, as appears from a letter of Cotelerius to his father, which Baluzius has given us an extract of.

of. "It is not in my power," ſays he, "not to be obedient "in every reſpect to you, to whom, beſides innumerable "benefits and favours, I owe not only my life, but alſo the "means of living well and happily: I mean, thoſe ſeeds of "virtue and learning, which you have been careful to plant "in me from my infancy. Now if Alexander of Macedon "could own himſelf ſo much indebted to his father Philip "for begetting him, yet ſo much more to Ariſtotle for form-"ing and educating him; what ought not I to acknowledge "myſelf indebted to you, who have been both a Philip and "an Ariſtotle to me?"

In 1654, when the archbiſhop of Embrun retired into his dioceſe, he took Cotelerius along with him, as one who would be an agreeable companion in his ſolitude. Cotelerius was with the archbiſhop four whole years; but afterwards, when he returned to Paris, complained heavily of the want of books and converſation with learned men, which he had experienced in that retreat. He declined going into holy orders, and ſpent his time wholly in eccleſiaſtical antiquity. The Greek fathers were his chief ſtudy: he read their works both printed and manuſcript with great exactneſs; made notes upon them; and tranſlated ſome of them into Latin. In 1660, he publiſhed "Four Homilies of St. Chryſoſtom upon the "Pſalms," and his "Commentary upon Daniel," with a Latin tranſlation and notes. Then he ſet about his "Col-"lection of thoſe Fathers who lived in the apoſtolic Age;" which he publiſhed in two vols. folio, at Paris, 1672, all reviewed and corrected from ſeveral manuſcripts, with a Latin tranſlation and notes. The editor's notes in this performance are very learned and very curious: they explain the difficulties in the Greek terms, clear up ſeveral hiſtorical paſſages, and ſet matters of belief and diſcipline in a better light. He had publiſhed this work ſome years ſooner; but was interrupted by being pitched upon with Du Cange to review the MSS. in the king's library. This taſk he entered upon by Colbert's order in 1667, and was five years in performing it.

In 1676, he was made Greek profeſſor in the royal academy at Paris, which poſt he maintained during his life with the higheſt reputation. He had the year before put out the firſt volume of a work, intituled, "Monumenta eccleſiæ "Græcæ," which was a collection of Greek tracts out of the king's and Colbert's libraries, and had never been publiſhed before. He added a Latin tranſlation and notes; which, though not ſo large as thoſe upon the "Patres apoſtolici," are ſaid,

ſaid to be very curious. The firſt volume was printed in 1675, the ſecond in 1681, and the third in 1686. He intended to have continued this work, if he had lived; but death ſnatched him away. His age was not great, but his conſtitution was broken with intenſe ſtudy: for he took vaſt pains in his learned performances, writing all the Greek text and the verſion on the ſide with his own hand, and uſing the greateſt care and exactneſs in all his quotations. Aug. 3, 1686, he was ſeized with an inflammatory diſorder in his breaſt, which required him to be let blood: but he had ſuch a diſlike to this operation, that, ſooner than undergo it, he diſſembled his illneſs. At laſt however he conſented; but it was too late, for he died the 10th of the ſame month, when he was not 60 years of age.

Beſides his great ſkill in the languages and in eccleſiaſtical antiquity, he was remarkable for his probity and candour. He was ſurprizingly modeſt and unpretending, without the leaſt tincture of ſtiffneſs and pride. He lived particularly retired, made and received few viſits; and thus having but little acquaintance, he appeared ſomewhat melancholy and reſerved; whereas it is ſaid, that he was in reality of a frank, converſable, and friendly temper.

COTES (Roger), an illuſtrious mathematician, philoſopher, and aſtronomer, was born July 10, 1682, at Burbach in Leiceſterſhire, where his father Robert was rector. He was firſt placed at Leiceſter ſchool; where, when at 12 years of age, he diſcovered a ſtrong inclination to the mathematics. This being obſerved by his uncle, the Rev. Mr. John Smith, he gave him all imaginable encouragement; and prevailed with his father to ſend him for ſome time to his houſe in Lincolnſhire, that he might put him forward, and aſſiſt him in thoſe ſtudies. Here he laid the foundation of that deep and extenſive knowledge in this way, for which he was afterwards ſo deſervedly famous. He removed from thence to London, and was ſent to St. Paul's ſchool; where alſo he made a great progreſs in claſſical learning; yet found ſo much leiſure as to keep a conſtant correſpondence with his uncle, not only in mathematics, but alſo in metaphyſics, philoſophy, and divinity. This fact is ſaid to have been often mentioned by profeſſor Saunderſon. His next remove was to Cambridge; where, April 6, 1699, he was admitted of Trinity college; and, at Michaelmas 1705, after taking his firſt degree in arts, choſen fellow of it. He was at the ſame time tutor to Anthony earl of Harold, and the lord Nichols's Hiſtory of Hinckley.

Henry de Grey, ſons to the then marquis, afterwards duke of Kent, to which noble family Mr. Cotes had the honour to be related.

Jan. 1705-6, he was appointed profeſſor of aſtronomy and experimental philoſophy, upon the foundation of Dr. Thomas Plume, archdeacon of Rocheſter; being the firſt that enjoyed that office, to which he was unanimouſly choſen, on account of his high reputation and merits. He took the degree of M. A. in 1706; and went into orders in 1713. The ſame year, at the deſire of Dr. Bentley, he publiſhed at Cambridge the ſecond edition of Sir Iſaac Newton's "Mathematica Principia, &c." and inſerted all the improvements which the author had made to that time. To this edition he prefixed a moſt admirable preface, in which he expreſſed the true method of philoſophiſing, ſhewed the foundation on which the Newtonian philoſophy was built, and refuted the objections of the Carteſians and all other philoſophers againſt it. It may not be amiſs to tranſcribe a paragraph from this preface, in which the editor has given an anſwer to thoſe who ſuppoſed that gravity or attraction, in Sir Iſaac Newton's ſyſtem, was in no wiſe a clearer principle, and fitter to explain the phænomena of nature upon, than the occult qualities of the Peripatetics; becauſe there are ſtill philoſophers, ſuch as they are, who perſiſt in the ſame abſurd ſuppoſition. Gravity, ſay the objectors, is an occult cauſe, and occult cauſes have nothing to do with true philoſophy. To whom Mr. Cotes replies, that "Occult cauſes are, not thoſe whoſe exiſtence is moſt clearly demonſtrated by obſervation and experiment, but thoſe only whoſe exiſtence is occult, fictitious, and ſupported by no proofs. Gravity therefore can never be called an occult cauſe of the planetary motions; ſince it has been demonſtrated from the phænomena, that this quality really exiſts. Thoſe rather have recourſe to occult cauſes, who make vortices to govern the heavenly motions; vortices, compoſed of a matter entirely fictitious, and unknown to the ſenſes. But ſhall gravity therefore be called an occult cauſe, and on that account be baniſhed from philoſophy, becauſe the cauſe of gravity is occult, and as yet undiſcovered? Let thoſe, who affirm this, beware of laying down a principle, which will ſerve to undermine the foundation of every ſyſtem of philoſophy that can be eſtabliſhed. For cauſes always proceed, by an uninterrupted connexion, from thoſe that are compound, to thoſe that are more ſimple; and when you ſhall have arrived at the moſt ſimple,

Præfat. ad Princip. mathem. phil. natural. &c. Cant. 1713.

"it

" it will be impoſſible to proceed farther. Of the moſt ſim-
" ple cauſe therefore no mechanical ſolution can be given;
" for if there could, it would not be the moſt ſimple. Will
" you then call theſe moſt ſimple cauſes occult, and baniſh
" them from philoſophy? you may ſo; but you muſt baniſh
" at the ſame time the cauſes that are next to them, and
" thoſe again that depend upon the cauſes next to them, till
" philoſophy at length will be ſo thoroughly purged of
" cauſes, that there will not be one left, whereon to build
" it."

The publication of this edition of Newton's "Principia" added greatly to his reputation; nor was the high opinion the public now conceived of him in the leaſt diminiſhed, but rather much increaſed, by ſeveral productions of his own, which afterwards appeared. He gave a deſcription of the great fiery meteor, that was ſeen March 6, 1715-16, which was publiſhed in the Phil. Tranſ. a little after his death. He left behind him alſo ſome admirable and judicious tracts, part of which, ſince his deceaſe, have been publiſhed by Dr. Robert Smith, his couſin and ſucceſſor in his profeſſorſhip, afterwards maſter of Trinity College. His "Harmonia Menſurarum," &c. was publiſhed at Cambridge, 1722, 4to; and dedicated to Dr. Mead by the learned editor, who, in an elegant and affectionate preface, gives us a copious account of the performance itſelf, the pieces annexed to it, and of ſuch other of the author's works as are yet unpubliſhed. He tells us how much this work was admired by Profeſſor Saunderſon, and how dear the author of it was to Dr. Bentley. The firſt treatiſe of the miſcellaneous works annexed to the "Harmonia Menſurarum" is "Concern-
" ing the eſtimation of Errors in mixed Mathematics." The ſecond, "Concerning the differential Method;" which he handles in a manner ſomewhat different from Sir Iſaac Newton's treatiſe upon that ſubject, having written it before he had ſeen that treatiſe. The name of the third piece is "Canonotechina, or concerning the Conſtruction of
" Tables by differences." The book concludes with three ſmall tracts, "Concerning the Deſcent of Bodies, the Motion
" of Pendulums in the Cycloid, and the Motion of Pro-
" jectiles;" which tracts, the editor informs us, were all compoſed by him when very young. He wrote alſo "A Com-
" pendium of Arithmetic, of the Reſolutions of Equations,
" of Dioptrics, and of the Nature of Curves." Beſides theſe pieces, he drew up a courſe of hydroſtatical and pneumatical

lectures in English, which were published by Dr. Smith in 1737, and are held in high repute.

This uncommon genius in mathematics died, to the regret of the university, and all lovers of that science, June 5, 1716, in the very prime of his life; for he was advanced no farther than to his 33d year. He was buried in the chapel of Trinity college; and an inscription fixed over him, from which we learn that he had a very beautiful person [A].

[A] It was written by Dr. Bentley, who was his constant friend and patron, and runs in the following terms:

H. S. E.

ROGERUS COTES filius CAROLI, Collegii hujus S. Trinitatis socius. Astronomiæ & experimentalis philosophiæ Professor Plumianus; Qui Immatura morte præreptus, Paucis quidem ingenii sui pignora reliquit, Sed egregia, sed admiranda, Ex inaccessis matheseos penetralibus Felici solertia tum primum eruta. Post magnum illum NEWTONUM Societatis hujus spes altera Et decus gemellum. Cui ad summam doctrinæ laudem Omnes morum virtutumque dotes In cumulum accesserunt: Eo magis spectabiles amabilesque, Quod in formoso corpore gratiores venirent. Natus Burbagii in Agro Leicestriensi Jul. 10, 1682, obiit Jun. 5, 1716.

COTIN (CHARLES), so ill-treated by Boileau in his satires, and by Moliere in his comedy of the "Femmes Savantes," under the name of Trissotin, was born at Paris; and hath at least as good a title to a place in this work, as some of Virgil's military heroes in the "Eneid," who are celebrated purely for being knocked on the head. It is said, that he drew upon him the indignation of Boileau and Moliere: of the former, because he counselled him harshly and splenetically, to devote his talents to a kind of poetry, different from satire; of the latter, because he had endeavoured to hurt him with the duke de Montausier, by insinuating, that Moliere designed him in the person of the Misanthrope. Be all this as it might, Cotin was far from being despicable, or devoid of merit. He understood Greek, Hebrew, and Syriac; was a good preacher; and left some passable pieces in verse and prose. Be it known farther, that he was received into the French academy in 1655. He died at Paris in 1682.

COTTON (Sir ROBERT BRUCE), an eminent English antiquary, "whose name," says Dr. Johnson, "must "always be mentioned with honour, and whose memory "cannot fail of exciting the warmest sentiments of grati-"tude, whilst the smallest regard for learning subsists among "us,"

" us," was ſon of Thomas Cotton, Eſq; deſcended from a very ancient family, and born at Denton in Huntingdonſhire, Jan. 22, 1570; admitted of Trinity college, Cambridge, where he took the degree of B. A. 1585; and went to London, where he ſoon made himſelf known, and was admitted into a ſociety of antiquaries, who met at ſtated ſeaſons for their own amuſement. Here he indulged his natural humour in the proſecution of that ſtudy, for which he afterwards became ſo famous; and in his 18th year began to collect ancient records, charters, and other MSS. In 1600, he accompanied Mr. Camden to Carliſle, who acknowledges himſelf not a little obliged to him, for the ſervices he did him in carrying on and perfecting his " Britannia;" and the ſame year wrote " A Brief Abſtract of the Queſtion of " Precedency between England and Spain." This was occaſioned by Q. Elizabeth's deſiring the thoughts of the Society of Antiquaries upon that point, and is ſtill extant in the Cotton library. Upon the acceſſion of James I. he was created a knight; and during this reign was very much courted, admired, and eſteemed by the great men of the nation, and conſulted as an oracle by the privy counſellors and miniſters of ſtate, upon very difficult points relating to the conſtitution. In 1608, he was appointed one of the commiſſioners to enquire into the ſtate of the navy, which had lain neglected ever ſince the death of Q. Elizabeth; and drew up a memorial of their proceedings, to be preſented to the king, which memorial is ſtill in the Cotton library. In 1609, he wrote " A Diſcourſe of the Lawfulneſs of Com- " bats to be performed in the Preſence of the King, or the " Conſtable and Marſhal of England," which was printed in 1651 and in 1672. He drew up alſo the ſame year " An " Anſwer to ſuch Motives as were offered by certain Mi- " litary Men to Prince Henry, to incite him to affect Arms " more than Peace [A]." This was compoſed by order of that prince, and the original MS. remains in the Cotton library. New projects being contrived to repair the royal revenue, which had been prodigally ſquandered, none pleaſed the king ſo much, as the creating a new order of knights, called baronets; and Sir Robert Cotton, who had done great ſervices in that affair, was in 1611 choſen to be one,

Vita Cottoni à Thomâ Smith; and ſee Nichols's Hiſtory of Hinckley.

[A] To an 8vo edition of this tract was prefixed the author's head, engraved by T. Croſs, and inſcribed " ROBERTUS COTTONUS BRUCYUS.
" Æſculapius hic librorum; ærugo,
" vetuſtas,
" Per quem nulla poteſt Britannum
" conſumere chartas."

being the 36th baronet that was created. His principal reſidence was then at Great Connington, in Huntingdonſhire; which he ſoon exchanged for Hatley St. George, in the county of Cambridge.

He was afterwards employed by king James to vindicate the behaviour and actions of Mary queen of Scots, from the ſuppoſed miſrepreſentations of Buchanan and Thuanus; and what he wrote upon this ſubject is thought to be interwoven in Camden's "Annals of Queen Elizabeth," or elſe printed at the end of Camden's "Epiſtles." In 1616 the king ordered him to examine, whether the Papiſts, whoſe numbers then made the nation uneaſy, ought, by the laws of the land, to be put to death, or to be impriſoned? This taſk he performed with great learning, and produced upon that occaſion 24 arguments, which were publiſhed afterwards in 1672, among "Cottoni Poſthuma." It was probably then that he compoſed a piece, ſtill preſerved in MS. in the Royal library, intituled, "Conſiderations for the Re-"preſſinge of the Encreaſe of Preeſts, Jeſuits, and Recu-"ſants, without drawinge of Blood." He was alſo employed by the houſe of commons, when the match between prince Charles and the Infanta of Spain was in agitation, to ſhew, by a ſhort examination of the treaties between England and the houſe of Auſtria, the unfaithfulneſs and inſincerity of the latter; and to prove that in all their tranſactions they aimed at nothing but univerſal monarchy. This piece is printed among "Cottoni Poſthuma," under the title of "A Remonſtrance of the Treaties of Amity," &c. He wrote likewiſe a vindication of our eccleſiaſtical conſtitution againſt the innovations attempted to be brought in by the Puritans, intituled, "An Anſwer to certain Arguments "raiſed from ſuppoſed Antiquity, and urged by ſome Mem-"bers of the Lower Houſe of Parliament, to prove that "Eccleſiaſtical Laws ought to be enacted by Temporal "Men." In 1621, he compiled "A Relation to prove, "that the Kings of England have been pleaſed to conſult "with their Peeres, in the great Councel and Commons of "Parliament, of Marriadge, Peace, and War;" printed firſt in 1651, then in 1672 among "Cottoni Poſthuma," and then in 1679 under the title of "The Antiquity and "Dignity of Parliaments." Being a member of the firſt parliament of Charles I. he joined in complaining of the grievances, which the nation was ſaid in 1628 to groan under; but was always for mild remedies, zealous for the honour and ſafety of the king, and had no views but the nation's advantage.

In

In 1629 the remarkable tranſaction happened, which gave riſe to the following very curious particulars:

Letter from Dr. Samuel Harſnett, archbiſhop of York, to Sir Henry Vane, ambaſſador at the Hague, dated London, Nov. 6, 1629. See Gent. Mag. 1767, p. 338.

"On Saturday in the evening there were ſent Mr. Vice-"chamberlain and others to ſeal up Sir Robert Cotton's "library, and to bring himſelf before the lords of his ma-"jeſty's council. There were found in his cuſtody a peſti-"lent tractate, which he had foſtered as his child, and had "ſent it abroad into divers hands; containing a project "how a prince may make himſelf an abſolute tyrant. This "pernicious advice he had communicated by copies to di-"vers lords, who, upon his confeſſion, are queſtioned and "reſtrained; my lord of Somerſet ſent it to the biſhop of "London; the lord Clare to the biſhop of Wincheſter; "and the lord Bedford I know not well to whom. Cotton "himſelf is in cuſtody [B]. God ſend him well out!

"I am, &c."

The Same, to the Same, dated Nov. 9.

"Yeſterday his majeſty was pleaſed to ſit in council with "all the board, and commanded that deviliſh project found "upon Sir Robert Cotton to be read over unto us. For

[B] This account (as was afterwards obſerved by a correſpondent in Gent. Mag. 1767, p. 388) ſeems in ſome reſpects doubtful, in others defective; for among ſome records in the Paper Office is a warrant for the commitment of Sir Robert Cotton, ſo early as the year 1615, being ſuſpected of a correſpondence with the Spaniſh ambaſſador, prejudicial to the affairs of government. From this confinement, it is however probable, he was ſoon releaſed, and that he had his library, which was at that time ſhut up, reſtored to him not long after his enlargement; but I have reaſon to believe, that after his laſt confinement in 1629, he never had his library reſtored; for I have ſeen a letter which mentions his death in 1631, in which it is ſaid, "That before he died, "he requeſted Sir Henry Spelman, to "ſignify to the lord privy ſeal, and "the reſt of the lords of the council, "that their ſo long detaining of his "books from him, without rendering "any reaſon for the ſame, had been "the cauſe of his mortal malady; up-"on which meſſage, the lord privy ſeal "came to Sir Robert, when it was too "late, to comfort him from the king, "from whom the earl of Dorſet like-"wiſe came, within half an hour after "Sir Robert's death, to condole with "Sir Thomas Cotton, his ſon, for his "death, and to tell him from his "majeſty, that as he loved his father, "ſo he would continue to love him. "That Sir Robert had entailed, as far "as law could do it, his library of "books upon his ſon, who makes no "doubt of obtaining the ſame; but "for all theſe court holy-waters, ſays "the writer, I, for my part, for a "while ſuſpend my belief."

From this it appears, that the government was in poſſeſſion of Sir Robert's library at the time of his death, and that it was even doubtful whether it would ever be reſtored to his poſterity.

" my own part, I never heard a more pernicious diabolical " device, to breed ſuſpicious, ſeditious humours amongſt " the people. His majeſty was pleaſed to declare his royal " pleaſure touching the lords and others reſtrained for com- " municating that project; which was, to proceed in a fair, " moderate, mild, legal courſe with them, by a bill of in- " formation preferred into the Star-chamber, whereunto " they might make their anſwer by the help of the moſt " learned council they could procure. And though his " majeſty had it in his power moſt juſtly and truly to re- " ſtrain them till the cauſe was adjudged, yet, out of his " princely clemency, he commanded the board to call them, " and to ſignify unto them to attend their cauſe in the Star- " chamber. They were perſonally called in before the lords " (the king being gone) and acquainted by the keeper with " his majeſty's gracious favour. Two never ſpoke a word, " expreſſing thankfulneſs for his majeſty's ſo princely good- " neſs; two expreſſed much thankfulneſs, which were my " lord of Bedford, and Sir Robert Cotton. St. John and " James are ſtill in priſon; and farther than unto theſe the " paper reacheth not in direct travel, ſave to Selden, who " is alſo contained in the bill of information. I fear the " nature of that contagion did ſpread farther; but as yet no " more appeareth. I am of opinion it will fall heavy on " the parties delinquent. I am, Sir, &c."

Hiſtory of Hinckley, p. 335.

Sir Symonds D'Ewes's account of this affair, in his manuſcript life, written by himſelf, and ſtill preſerved among the Harleian MSS. will give further light to this very intereſting fact.

" Amongſt other books," ſays he, " which Mr. Richard " James lent out, one Mr. St. John, of Lincoln's-inn, a " young ſtudious gentleman, borrowed of him, for money, " a dangerous pamphlet that was in a written hand, by " which a courſe was laid down, how the kings of Eng- " land might oppreſs the liberties of their ſubjects, and for " ever enſlave them and their poſterities. Mr. St. John " ſhewed the book to the earl of Bedford, or a copy of it; " and ſo it paſſed from hand to hand, in the year 1620, till " at laſt it was lent to Sir Robert Cotton himſelf, who ſet " a young fellow he then kept in his houſe to tranſcribe it; " which plainly proves, that Sir Robert knew not himſelf " that the written tract itſelf had originally come out of his " own library. This untruſty fellow, imitating, it ſeems, " the ſaid James, took one copy ſecretly for himſelf, when

" he

" he wrote another for Sir Robert; and out of his own " transcript ſold away ſeveral copies, till at laſt one of them " came into Wentworth's hands, of the North, now lord " deputy of Ireland. He acquainted the lords, and others " of the privy-council, with it. They ſent for the ſaid " young fellow, and examining him where he had the writ- " ten book, he confeſt Sir Robert Cotton delivered it to " him. Whereupon, in the beginning of November, in " the ſame year 1629, Sir Robert was examined, and ſo " were divers others, one after the other, as it had been de- " livered from hand to hand, till at laſt Mr. St. John him- " ſelf was apprehended, and, being conceived to be the author " of the book, was committed cloſe priſoner to the Tower. " Being in danger to have been queſtioned for his life about " it, upon examination upon oath, he made a clear, full, and " punctual declaration, that he had received the ſame MS. pam- " phlet of that wretched mercenary fellow James [c], who " by this means proved the wretched inſtrument of ſhorten- " ing the life of Sir Robert Cotton; for he was preſently " thereupon ſued in the Star-chamber, his library locked up " from his uſe, and two or more of the guards ſet to watch " his houſe continually. When I went ſeveral times to " viſit and comfort him, in the year 1630, he would tell " me, 'they had broken his heart, that had locked up his " library from him.' I eaſily gueſſed the reaſon, becauſe " his honour and eſteem were much impaired by this fatal " accident; and his houſe, that was formerly frequented by " great and honourable perſonages, as by learned men of all " ſorts, remained now upon the matter deſolate and empty. " I underſtood, from himſelf and others, that Dr. Neile " and Dr. Laud, two prelates that had been ſtigmatized in " the firſt ſeſſion of parliament, in 1628, were his fore ene- " mies. He was ſo outworne, within a few months, with

[c] This was Richard James, fellow of Corpus Chriſti college, in Oxford, born at Newport in the iſle of Wight, and author of ſeveral ſermons, both in Latin and Engliſh. He died at the houſe of Sir Thomas Cotton, bart. in the beginning of Dec. 1636. Sir Symonds D'Ewes gives a very ſevere character of him; an atheiſtical profane ſcholar, but otherwiſe witty and moderately learned; and he adds, that he had ſo ſorewed himſelf into the good opinion of Sir Robert Cotton, " that whereas at firſt he had only per- " mitted him the uſe of his books; at " laſt, ſome two or three years before " his death, he beſtowed the cuſtody " of his whole library on him. And " he being a needy ſharking compa- " nion, and very expenſive, like old " Sir Ralph Starkie when he lived, ſet " out, or lent out, Sir Robert Cotton's " moſt precious manuſcripts for money, " to any that would be his cuſtomers; " which," ſays Sir Symonds, " I once " made known to Sir Robert Cotton, " before the ſaid James's face."

" anguiſh

" anguiſh and grief, as his face, which had been formerly " ruddy and well-coloured (ſuch as the picture I have of " him ſhews) was wholly changed into a grim blackiſh " paleneſs, near to the reſemblance and hue of a dead vi- " ſage. I heard it certainly affirmed that the young fellow " whom Sir Robert kept in his houſe, and had employed to " tranſcribe the ſaid written tractate, was his baſtard; which " ſhews God's admirable juſtice, to cauſe the ſpurious iſſue " of his fatal luſt to prove the inſtrument of his final ruin. " I, at one time, adviſed him to look into himſelf, and ſe- " riouſly conſider, why God had ſent this chaſtiſement upon " him; which, it is poſſible, he did; for I heard from Mr. " Richard Holdeſworth, a great and learned divine, that " was with him in his laſt ſickneſs, a little before he died, " that he was exceeding penitent, and was much confirmed " in the faithful expectation of a better life."

It may be neceſſary, in order to elucidate this matter ſtill farther, to take notice that one of the articles in the attorney-general's information againſt Sir Robert Cotton was, " that the diſcourſe or project was framed and contrived " within five or ſix months paſt here in England;" but Sir David Foulis teſtified upon oath, being thereunto required, that it was contrived at Florence, 17 years before, by Sir Robert Dudley; upon which moſt of the parties were releaſed, and Sir Robert Cotton had his library reſtored to him ſoon after.

The other works of Sir Robert Cotton, not already mentioned, are, 1. " A Relation of the Proceedings againſt " Ambaſſadors, who have miſcarried themſelves, and ex- " ceeded their Commiſſion." 2. " That the Sovereign's " Perſon is required in the great Councils or Aſſemblies of " the States, as well at the Conſultations as at the Con- " cluſions." 3. " The Argument made by the Command " of the Houſe of Commons, out of the Acts of Parlia- " ment and Authority of Law expounding the ſame, at a " Conference with the Lords, concerning the Liberty of " the Perſon of every Freeman." 4. " A Brief Diſcourſe " concerning the Power of the Peers and Commons of " Parliament in point of Judicature." Theſe four are printed in " Cottoni Poſthuma." 5. " A Short View of " the long Life and Reign of Henry III. King of England," written in 1614, and preſented to king James I. printed in 1627, 4to. and reprinted in " Cottoni Poſthuma." 6. " Money raiſed by the King without Parliament, from the " Conqueſt until this Day, either by Impoſition or Free " Giſt,

" Gift, taken out of Records or Ancient Regiſters," printed in the " Royal Treaſury of England, or General Hiſtory " of Taxes, by Captain J. Stevens," 8vo. 7. " A Nar- " rative of Count Gondomar's Tranſactions during his " Embaſſy in England, London, 1659," 4to. 8. " Of " Antiquity, Etymology, and Privileges of Caſtles; 9. " of Towns; 10. of the Meaſures of Land; 11. of the " Antiquity of Coats of Arms;" all printed in " Hearne's " Diſcourſes," p. 166. 174. 178. 182. He wrote books upon ſeveral other ſubjects, that remain ſtill in MS. namely, " Of Scutage; Of Encloſures, and converting Arable Land " into Paſture; Of the Antiquity, Authority, and Office " of the High Steward and Marſhal of England; Of Cu- " rious Collections; Of Military Affairs; Of Trade; Col- " lections out of the Rolls of Parliament," different from thoſe that were printed, but falſely, under his name, in 1657, by William Prynne [D], Eſq. He likewiſe made collections for the hiſtory and antiquities of Huntingdonſhire; and had formed a deſign of writing an account of the ſtate of Chriſtianity in theſe iſlands, from the firſt reception of it here to the Reformation. The firſt part of this deſign was executed by Abp. Uſher, in his book, " De Britannicarum " Eccleſiarum Primordiis," compoſed probably at the re- queſt of Sir Robert Cotton, who left eight volumes of col- lections for the continuation of that work. Two of Sir Robert's ſpeeches are printed in the " Parliamentary Hiſtory."

But, without intending to derogate from the juſt merits of this learned and knowing man as an author, it may rea- ſonably be queſtioned, whether he has not done more ſervice to learning, by ſecuring, as he did, his valuable library [E] for

[D] See the Preface to the 3d volume of Tyrrel's " Hiſtory of England," p. 91

[E] The character of Sir Robert Cotton, from the excellent preface to the Harleian Catalogue, is too important to be omitted: " Bodley's great " contemporary, Sir Robert Cotton, " had been equally diligent in collect- " ing ancient MSS. The ſtudy of " antiquities, particularly thoſe of this " kingdom, had engaged his attention, " though he always ſhewed a high re- " gard for every part of philological " learning, in all which he was ex- " tremely converſant. He had obſerved " with regret, that the hiſtory, laws, " and conſtitution of Britain, were in " general very inſufficiently underſtood; and being fully convinced, " that the preſervation of ſuch monu- " ments of antiquity, and other docu- " ments, as were conducive to render " the knowledge of them, and their " deductions from their primary ſtate, " more accurate and univerſal, would " neceſſarily redound to the advantage " of the public, he had, in an expen- " ſive and indefatigable labour of up- " wards of 40 years, accumulated thoſe " numerous and ineſtimable treaſures " which compoſe the Cottonian libra- " ry, and now remain an indiſputable " teſtimony of his benevolent diſpo- " ſition

for the uſe of poſterity, than by all his writings. It is for this library that he is now moſt famous; and therefore it may not be improper to be a little particular in the account of it. It conſiſts wholly of MSS. many of which being in looſe ſkins, ſmall tracts, or very thin volumes, when they were purchaſed, Sir Robert cauſed ſeveral of them to be bound up in one cover. They relate chiefly to the Hiſtory and Antiquities of Great-Britain and Ireland, though the ingenious collector refuſed nothing that was curious or valuable in any point of learning. He lived indeed at a time when he had great opportunities of making ſuch a fine collection: when there were many valuable books yet remaining in private hands, which had been taken from the monaſteries at their diſſolution, and from our univerſities and colleges at their viſitations: when ſeveral learned antiquaries, ſuch as Joceline, Noel, Allen, Lambarde, Bowyer, Elſinge, Camden, and others, died, who had made it their chief buſineſs to ſcrape up the ſcattered remains of our monaſtical libraries: and, either by legacy or purchaſe, he became poſſeſſed of all he thought valuable in their ſtudies. This library was placed in his own houſe at Weſtminſter, near the houſe of commons; and very much augmented by his ſon Sir Thomas Cotton, and his grandſon Sir John (who died in 1702, aged 71). In 1700 an act of parliament was made for the better ſecuring and preſerving that library, in the name and family of the Cottons, for the benefit of the public; that it might not be ſold, or otherwiſe diſpoſed of and embezzled. Sir John, great grandſon of Sir Robert, having ſold Cotton-houſe to queen Anne, about 1706, to be a repoſitory for the Royal as well as the Cottonian library, an act was made for the better ſecuring of her majeſty's purchaſe of that houſe; and both houſe and library were ſettled and veſted in truſtees. The books were then removed into a more convenient room, the former being very damp; and Cotton-houſe was ſet apart for the uſe of the king's library-keeper, who had there the Royal and Cottonian libraries

" ſition towards his native country. " But, happily, theſe patrons of lite- " rature lived in an age peculiarly fa- " vourable to the completion of their " reſpective purpoſes, and more eſpe- " cially to thoſe of the latter. The " late general diſſolution of religious " houſes had diſperſed an infinite num- " ber of curious MSS. Many of theſe " were ſecured by the nobility and gen- " try; but no inconſiderable number " falling into the hands of peaſants, " mechanics, and other perſons igno- " rant of their importance, and totally " inattentive to their preſervation, " were eaſily to be purchaſed. From " this ſource Sir Robert Cotton had " ſupplied his library with a multitude " of rare MSS. and to them Mr. Cam- " den, Mr. Lambert, Dr. Dee, and " Sir Chriſtopher Hatton, had kindly " contributed their ſtores."

under

under his care. In 1712 the Cottonian library was removed to Eſſex-houſe in Eſſex-ſtreet; and in 1730 to a houſe in Little Dean's-yard, Weſtminſter, purchaſed by the crown of the lord Aſhburnham; where a fire happening Oct. 23, 1731, 111 books were loſt, burnt, or entirely defaced, and 99 rendered imperfect. It was thereupon removed to the Old Dormitory belonging to Weſtminſter-ſchool, and finally, in 1753, to that admirable repoſitory, The Britiſh Muſeum, where they ſtill remain.

It is almoſt incredible how much we are indebted to this library, for what we know of our own country: witneſs the works of Sir H. Spelman, Sir W. Dugdale, the Decem Scriptores, Dean Gale, Burnet's "Hiſtory of the Re-"formation," Strype's Works, Rymer's "Fœdera," ſeveral pieces publiſhed by Hearne, and every book almoſt that hath appeared ſince, relating to the Hiſtory and Antiquities of Great-Britain and Ireland. Nor was Sir Robert Cotton leſs communicative of his library and other collections in his life-time. Speed's "Hiſtory of England" is ſaid to owe moſt of its value and ornaments to it; and Camden acknowledges, that he received the coins in the "Britannia" from this collection. To Knolles, author of the "Turkiſh "Hiſtory," he communicated authentic letters of the maſters of the knights of Rhodes, and the diſpatches of Edward Barton, ambaſſador from queen Elizabeth to the Porte; to Sir Walter Raleigh, books and materials for the ſecond volume of his Hiſtory, never publiſhed; and the ſame to Sir F. Bacon, lord Verulam, for his "Hiſtory of Henry "VII." The famous Mr. Selden was highly indebted to the books and inſtructions of Sir Robert Cotton, as he thankfully acknowledges in more places than one. In a word, this great and worthy man was the generous patron of all lovers of antiquities, and his houſe and library were always open to ingenious and inquiſitive perſons.

Such a man, we may imagine, muſt have had many friends and acquaintance: and indeed he was not only acquainted with all the virtuoſi and learned in his own country, but with many alſo of high reputation abroad; as Janus Gruterus, Francis Sweertius, Andrew Ducheſne, John Bourdelot, Peter Puteanus, Nicholas Fabricius Peireſkius, &c.

He died of a fever, in his houſe at Weſtminſter, May 6, 1631, aged 60 years, 3 months, and 15 days. He married Elizabeth, one of the daughters and coheirs of William Brocas, of Thedingworth in the county of Leiceſter, Eſq; by whom he left one only ſon, Sir Thomas the ſecond baronet,

who

who died 1662, and was ſucceeded by Sir John the third, and he, 1702, by his ſon John, who died in the life-time of his father, 1681, leaving two ſons, of whom the elder, John, ſucceeded his grandfather, and died without iſſue 1730-1. The title and part of the eſtate went to his uncle Robert, by whoſe death, at the age of 80, July 12, 1749, the title became extinct. He had one ſon, John, who died before his father, and one grandſon, John, who died of the ſmall-pox, on his return from his travels, in 1739.

COTTON (CHARLES), Eſq; a gentleman of a very good family in Staffordſhire, who lived in the reigns of Charles and James II. He had ſomething of a genius for poetry, and was particularly famous for burleſque verſe. He tranſlated one of Corneille's tragedies, called "Horace," printed in 1671. He publiſhed a volume of poems on ſeveral occaſions: "The Wonders of the Peak in Derbyſhire;" "Scarronides, or Virgil Traveſtie;" "Lucian Burleſqued, "or the Scoffer Scoffed:" a new edition of which were printed in 1751. But the chief of all his productions, and for which perhaps he deſerves the beſt of his countrymen, is his tranſlation of "Montaigne's Eſſays." This was dedicated to George Saville, marquis of Halifax; and Cotton ſoon after received a very polite letter from that lord, which, as it gives an high idea of the tranſlator and his performance, I will here take upon me the trouble to tranſcribe.

"Sir,

"I have too long delayed my thanks to you for giving "me ſuch an obliging evidence of your remembrance: that "alone would have been a welcome preſent, but when "joined with the book in the world I am the beſt enter- "tained with, it raiſeth a ſtrong deſire in me to be better "known, where I am ſure to be ſo much pleaſed. I have "till now thought wit could not be tranſlated, and do ſtill "retain ſo much of that opinion, that I believe it impoſ- "ſible, except by one whoſe genius cometh up to that of "the author. You have ſo kept the original ſtrength of "his thought, that it almoſt tempts a man to believe the "tranſmigration of ſouls; and that he being uſed to hills "is come into the moorlands to reward us here in England, "for doing him more right than his country will afford "him. He hath by your means mended his firſt edition: "to tranſplant and make him ours, is not only a valuable "acquiſition to us, but a juſt cenſure of the critical im-

"pertinence

"pertinence of thoſe French ſcribblers, who have taken pains "to make little cavils and exceptions, to leſſen the reputa- "tion of this great man, whom nature hath made too big "to confine himſelf to the exactneſs of a ſtudied ſtyle. He "let his mind have its full flight, and ſheweth, by a gene- "rous kind of negligence, that he did not write for praiſe, "but to give to the world a true picture of himſelf and of "mankind. He ſcorned affected periods, or to pleaſe the "miſtaken reader with an empty chime of words. He hath "no affectation to ſet himſelf out, and dependeth wholly "upon the natural force of what is his own, and the ex- "cellent application of what he borroweth.

"You ſee, Sir, that I have kindneſs enough for monſieur "de Montaigne to be your rival, but no body can now "pretend to be in equal competition with you. I do will- "ingly yield, which is no ſmall matter for a man to do to "a more proſperous lover; and if you will repay this piece "of juſtice with another, pray believe, that he, who can "tranſlate ſuch an author without doing him wrong, muſt "not only make me glad, but proud of being his very "humble ſervant, HALIFAX."

Thus far the teſtimony of lord Halifax, in favour of our author's tranſlation; which certainly cannot be without great merit, when ſo accompliſhed a judge has praiſed it ſo highly. Cotton died ſome time about the Revolution; but in what year we cannot be certain.

COUEL (Dr. JOHN), a very learned Engliſh divine, was born at Horningſhearth in Suffolk, in 1638; and edu- Biog. Brit. cated in claſſical learning at the ſchool of St. Edmund's Bury. March 31, 1654, he was admitted of Chriſt's college in Cambridge; of which, after taking his degrees in arts, he was elected fellow. Some time after he went into orders, and in 1670, went as chaplain to Sir Daniel Harvey, am- baſſador from Charles II. to the Porte; where he ſerved, in that quality, both him and his ſucceſſor Sir John Finch, for the ſpace of ſeven years. Upon his return to England in Ibid. 1679, he was created D. D. and the ſame year choſen lady Margaret's preacher in the univerſity of Cambridge. March 5, 1680, he had inſtitution to the fine-cure rectory of Little- bury in Eſſex, to which he was preſented by Gunning Bp. of Ely; and in 1687, was inſtalled into the chancellorſhip of York, conferred upon him by the king, during the va- cancy of that ſee. July 7, 1688, he was elected maſter of Ibid. Chriſt's

Christ's college in Cambridge, in which station he continued to the day of his death. He was also rector of Kegworth in the county of Leicester. At length, after having led a kind of itinerant life, as he himself informs us, at York, in Holland, and elsewhere, he arrived at his long journey's end, 1722, in his 85th year; and was buried in the chapel of Christ's college, where there is an epitaph to his memory. He gave a benefaction of 3l. a year to the poor of the parish of Littlebury above-mentioned. "We are informed, that he was "a person noted for polite and curious learning, singular "humanity, and knowledge of the world."

Dedicat. to Account of the Greek Church. Biog. Brit.

See Catalogue of Preachers at Cambridge, prefixed to the lady Margaret's funeral sermon, republished by T. Baker, B. D. Lond. 1708.

Dr. Couel having, during his residence of seven years at Constantinople, had an opportunity of informing himself well of the ancient and present state of the Greek church, and having collected several observations and notices relating thereto, digested them afterwards into a curious and useful book, which was published not long before his decease. It is intituled, "Some Account of the present Greek Church, "with Reflections on their present Doctrine and Discipline: "particularly in the Eucharist, and the rest of their seven "pretended Sacraments, compared with Jac. Goar's Notes "upon the Greek Ritual, or ΕΥΧΟΛΟΓΙΟΝ. Cambridge, "MDCCXXII." folio. The chief occasion of this work, as he tells us in the preface to it, was the great controversy, which for several years was warmly agitated in the last century by two of the most eminent divines of France; Arnauld, doctor of the Sorbonne, on the side of the Papists, and Claude minister of Charenton, in behalf of the Protestants. The former, not content to say that the church in all ages believed transubstantiation, did also positively affirm, that all the eastern churches do at this very day believe it, in the same sense as it was defined by the council of Trent. Claude, in answer to him, brought most authentic proofs of the contrary: upon which Arnauld set all the missionaries of the East on work to procure testimonies for him. These by bribes and other indirect means they obtained in such numbers, that there was soon after a large quarto in French printed at Paris, full of the names of patriarchs, bishops, and doctors of those churches, who all approved the Roman doctrine. But Claude, having had most certain information, by means of a French gentleman at Colchis, that some of those testimonies were mere fictions, and others quite different from what they were represented, sent some queries into the East, and desired the English clergymen residing there,

there, to enquire of the Greeks, and other Eaſtern Chriſtians of the beſt note, who had no connections with the Romaniſts, "Whether tranſubſtantiation, or the real and "natural change of the whole ſubſtance of the bread into "the ſame numerical ſubſtance as the body of Chriſt which "is in heaven, be an article of faith amongſt them, and "the contrary be accounted heretical and impious?" This ſet Dr. Couel therefore upon examining thoroughly into that point; and in this work we have the reſult of his enquiry. The author having made uſe of ſeveral curious, and before unknown, MSS. took care, for the reader's ſatisfaction, to depoſite them in the late earl of Oxford's library, at Wimple near Cambridge. Couel's preface, and Biog. Brit.

COURAYER (PETER FRANCIS), a Roman Catholic clergyman, diſtinguiſhed by great moderation, charity, and temper concerning religious affairs, as well as by learning, was born at Vernon in Normandy, 1681. While canon regular and librarian of the abbey of St. Genevieve at Paris, he applied to our Abp. Wake for the reſolution of ſome doubts, concerning the epiſcopal ſucceſſion in England, and the validity of our ordinations: he was encouraged to this by the friendly correſpondence which had paſſed between the Abp. and M. du Pin of the Sorbonne. The Abp. ſent him exact copies of the proper records; and on theſe he built his "Defence of Engliſh Ordinations," which was publiſhed in Holland, 1727. This expoſing him to a proſecution in his own country, he took refuge in England; where he was well received, and preſented the ſame year by the univerſity of Oxford with a doctor's degree. As it is ſomewhat uncommon for a Roman Catholic clergyman to be admitted to degrees in divinity by Proteſtant univerſities, the curious may be gratified with a ſight of the diploma, and the doctor's letter of thanks, in "The preſent State of the Republic of "Letters, for June, 1728." Anecdotes of Bowyer, by Nichols, p. 84.

In 1736, he tranſlated into French, and publiſhed, "Fa-"ther Paul's Hiſtory of the Council of Trent," in 2 vols. folio, and dedicated it to queen Caroline; who augmented to 200l. a penſion of 100l. year, which he had obtained before from the court. The learned Jer. Markland, in a letter to his friend Bowyer, Sept. 1746, ſays, "Mr. Clarke "has given me F. Courayer's tranſlation of the 'Hiſtory of "the Council of Trent;' with whoſe preface I am ſo great-"ly pleaſed, that, if he be no more a Papiſt in other tenets, "than he is in thoſe he mentions, (which are many, and

"of the moſt diſtinguiſhed claſs) I dare ſay there are very "few conſiderate Proteſtants, who are not as good Catho-
Anecdotes, &c. P. 344. "lics as he is." His works are many, and all in French: he tranſlated Sleidan's "Hiſtory of the Reformation." He died in 1776, after two days illneſs, at the age of 95; and was buried in the cloyſter of Weſtminſter-abbey. In his Will, dated Feb. 3, 1774, he declares, that he "dies a member "of the Catholic church, but without approving of many "of the opinions and ſuperſtitions, which have been intro-"duced into the Romiſh church, and taught in their ſchools "and ſeminaries; and which they have inſiſted on as arti-"cles of faith, though to him they appear to be not only "not founded in truth, but alſo to be highly improbable." And his practice was conformable to this declaration; for at London he conſtantly went to maſs, and at Ealing in the country, whither he often retired, as conſtantly attended the ſervice of the pariſh church; declaring at all times, that he "had great ſatisfaction in the prayers of the church of "England."

COUSIN (JOHN), an eminent French painter, was born at Succy near Sens, about the beginning of the 17th century; and ſtudied the fine arts ſo ſtrenuouſly in his youth, that he became profoundly learned, eſpecially in the mathematics, which is a prodigious help to the regularity of de-
De Piles's Lives of Painters. ſign. By this means he was correct enough in that part of painting, and printed a book on the ſubject; which, though a ſmall one, has done him great honour, and undergone ſeveral impreſſions. He wrote alſo upon geometry and perſpective. Painting on glaſs being very much in vogue in thoſe days, he applied himſelf more to that than to the drawing of pictures. Several fine performances of his are to be ſeen in the churches of the neighbourhood of Sens, and ſome in Paris; particularly in St. Gervaſe's church, where, on the windows of the choir, he painted the martyrdom of St. Laurence, the hiſtory of the Samaritan woman, and that of the Paralytic. There are ſeveral pictures of his doing in the city of Sens; as alſo ſome portraits. But the chief of his works, and that which is moſt eſteemed, is his picture of the laſt judgement: it is in the ſacriſtie of the minims at Bois de Vincennes, and was graved by Peter de Tode, a Fleming, a good deſigner. This picture ſhews the fruitfulneſs of Couſin's genius, by the numbers of the figures that enter into the compoſition; yet is ſomewhat wanting in elegance of deſign.

Couſin

Couſin married the daughter of the lieutenant-general of Sens, and carried her to Paris, where he lived the reſt of his days. His learning acquired him the name of the great. He was well received at court, and in favour with four kings ſucceſſively; namely, Henry II. Francis II. Charles IX. and Henry III. He worked alſo in ſculpture, and made admiral Chabot's tomb, which is in the chapel of Orleans, belonging to the Celeſtines in Paris. We cannot tell exactly, in what year Couſin died: but it is certain, that he was living in 1689, and that he lived to a very great age.

COWELL (Dr. JOHN), a learned and eminent civilian, was born at Ernſborough in Devonſhire, about 1554; educated at Eton ſchool; and elected a ſcholar of King's college in Cambridge, in 1570. He was afterwards choſen fellow of that college; and, by the advice of Bancroft biſhop of London, applied himſelf particularly to the ſtudy of civil law. He was regularly admitted to the degree of LL.D. in his own univerſity; and, in 1600, was incorporated into the ſame degree at Oxford. Soon after he was made the king's profeſſor of civil law in Cambridge, and about the ſame time maſter of Trinity hall. His patron Bancroft, being advanced to the ſee of Canterbury in 1604, and beginning to project many things for the ſervice of the church and ſtate, put him upon that laborious work, which he publiſhed at Cambridge in 1607. The title of it runs thus: "The Interpreter, or Book containing the Signification of "Words: wherein is ſet forth the true Meaning of all, or "the moſt Part of ſuch Words and Terms, as are mentioned "in the Law-writers, or Statutes of this victorious or renowned Kingdom, requiring any Expoſition or Interpretation, &c." 4to. It was reprinted in 1609, and ſeveral times ſince, particularly in 1638, for which Archbp. Laud was reflected upon; and it was made an article againſt him at his trial, as if the impreſſion of that book had been done by his authority, or at leaſt with his connivance, in order to countenance king Charles's arbitrary meaſures. In 1677, and 1684, it was publiſhed with large additions by Thomas Manley of the Middle Temple, Eſq; and again in 1708 with very conſiderable improvements by another hand: in all which later editions the exceptionable paſſages have been corrected or omitted.

Prince's Worthies of Devonſhire, p. 294. Fuller's Worthies in Devonſhire, p. 262. Wood's Faſti, Vol. I.

Hiſt. of the Troubles and Trial of Abp. Laud, p. 233.

In the mean time Bancroft was ſo ſatisfied with the abilities and learning ſhewn in "The Interpreter," that he appointed the author his vicar-general in 1608: nor was this

performance cenſured for ſome time. But at laſt great offence was taken at it, becauſe, as was pretended, the author had ſpoken too freely, and with expreſſions even of ſharpneſs, of the common law, and ſome eminent profeſſors of it, Littleton in particular: and this fired Sir Edward Coke eſpecially, who was not only privately concerned for the honour of Littleton, whom he had commented upon, but alſo valued himſelf as the chief advocate of his profeſſion. Sir Edward took all occaſions to affront him, and uſed to call him in deriſion doctor Cow-heel. He was not ſatisfied with this: he endeavoured to hurt him with the king, by ſuggeſting that Dr. Cowell "had diſputed too nicely upon the myſte-"ries of this our monarchy, yea, in ſome points very dero-"gatory to the ſupreme power of this crown; and had aſ-"ſerted, that the king's prerogative is in ſome caſes limited." This was touching James in a moſt tender part, and had probably ruined Cowell, if the archbiſhop had not ſtood his friend. However, the common lawyers, whoſe conteſts with the civilians then ran very high, would not reſt: and therefore, as they found they could not hurt him with the king, reſolved to try what they could do with the people. Accordingly they repreſented him now as a betrayer of the rights and liberties of the people; and a complaint was carried up againſt him in the houſe of commons, the reſult of which was, that the author was committed to cuſtody, and his book publicly burnt. Moreover the commons complained of him to the lords, as equally ſtruck at; and he was cenſured by them for aſſerting, "1. That the king was "ſolutus à legibus, and not bound by his coronation-oath. "2. That it was not ex neceſſitate, that the king ſhould "call a parliament to make laws, but might do that by his "abſolute power: for that voluntas regis with him was lex "populi. 3. That it was a favour to admit the conſent of "his ſubjects in giving of ſubſidies. 4. That he draws his "arguments from the imperial laws of the Roman emperors, "which are of no force in England." The commons were indeed very deſirous to proceed criminally againſt him; nay, even to hang him, if the king had not interpoſed. But the king did interpoſe; and, upon his majeſty's promiſe to condemn the doctrines of the book as abſurd, together with the author of them, they proceeded no farther.

Miſcellanea Parliamentaria, by W. Petyt, p. 64. Coke's Detection, Vol. I. p. 63.

Cowell retired after this to his college, where he purſued his private ſtudies, but did not live to do it long. It was his misfortune to be afflicted with the ſtone, for which being cut, the operation proved fatal to him; for he died of it

Oct.

Oct. 11, 1611, and was buried in his chapel of Trinity hall, where there is a plain Latin inſcription to his memory. Beſides "The Interpreter," he had publiſhed in 1605, "Inſti-"tutiones Juris Anglicani, &c." That is, "Inſtitutes of "the Laws of England in the ſame Method as Juſtinian's "Inſtitutes." He alſo compoſed a tract "De regulis juris," "Of the Rules of the Law;" wherein his intent was, by collating the caſes of both laws, to ſhew, that they be both raiſed of one foundation, and differ more in language and terms, than in ſubſtance; and therefore, were they reduced to one method, as they eaſily might, to be attained in a manner with all one pains. But it does not appear that this laſt was ever publiſhed.

Wood's Faſti, ibid.

See pref. to the reader in the beginning of the Interpreter.

COWLEY (ABRAHAM), an eminent Engliſh poet, was born in London, 1618. His father, who was a grocer, dying before his birth, he was left to the care of his mother, who, by the intereſt of friends, procured him to be admitted a king's ſcholar in Weſtminſter ſchool. The occaſion of his firſt inclination to poetry was his caſual lighting on Spenſer's "Fairy Queen." "I believe," ſays he, in his Eſſay on himſelf, "I can tell the particular little chance that filled my "head firſt with ſuch chimes of verſes, as have never ſince "left ringing there. For I remember, when I began to "read, and to take ſome pleaſure in it, there was wont to "lie in my mother's parlour, I know not by what accident, "for ſhe herſelf never in her life read any book but of devo-"tion; but there was wont to lie Spenſer's works. This "I happened to fall upon, and was infinitely delighted with "the ſtories of the knights, and giants, and monſters, and "brave houſes, which I found every where, though my un-"derſtanding had little to do with all this, and by degrees "with the tinkling of the rhime, and dance of the numbers: "ſo that I think I had read him all over before I was 12 "years old, and was thus made a poet as immediately as a "child is made an eunuch."

Sprat's account of his life prefixed to his works.

Wood's Faſti, Vol. II.

Cowley's Works, Vol. II. 8vo.

In 1633, being ſtill at Weſtminſter, he publiſhed a collection of poems, under the title of "Poetical Bloſſoms:" in which, ſays Sprat, there were many things, that might well become the vigour and force of a manly wit. Cowley tells us of himſelf, that he had ſo defective a memory at that time, that he never could be brought to retain the ordinary rules of grammar: however, as Sprat obſerves, he abundantly ſupplied that want, by converſing with the books themſelves, from whence thoſe rules had been drawn. He was removed

Ibid.

from Weſtminſter to Trinity college in Cambridge, where he wrote ſome, and laid the deſigns of moſt of thoſe maſculine works, which he afterwards publiſhed. In 1638, he publiſhed his "Love's Riddle," a paſtoral comedy, which was written while he was at Weſtminſter, and dedicated in a copy of verſes to Sir Kenelm Digby; and a Latin comedy, called "Naufragium joculare," or, "The merry Shipwreck," after it had been acted before the univerſity by the members of Trinity college.

Sprat, &c. The firſt occaſion of his entering into buſineſs was, an elegy he wrote "On the Death of Mr. William Hervey." This brought him into the acquaintance of John Hervey, the brother of his deceaſed friend; from whom he received many offices of kindneſs, and principally this, that by his means he came into the ſervice of the lord St. Alban's. In 1643, being then M. A. he was, among many others, ejected his college and the univerſity; upon which, he retired to Oxford, ſettled in St. John's college there, and that ſame year, under the name of an Oxford Scholar, publiſhed a ſatire intituled, "The Puritan and the Papiſt." His affection to the royal cauſe engaged him in the ſervice of the king; and he attended in ſeveral of his majeſty's journies and expeditions. Here he became intimately acquainted with lord Falkland, and other great men, whom the fortune of the war had drawn together. During the heat of the civil war, he was ſettled in the family of the earl of St. Alban's; and attended the queen mother, when ſhe was forced to retire into France. He was abſent from England about 10 years, ſays Wood; about 12, ſays Sprat; which, be they more or leſs, were wholly ſpent either in bearing a ſhare in the diſtreſſes of the royal family, or in labouring in their affairs. To this purpoſe he performed ſeveral dangerous journies into Jerſey, Scotland, Flanders, Holland, and elſewhere; and was the principal inſtrument in maintaining a correſpondence between the king and his royal conſort, whoſe letters he cy-
Ibid. phered and decyphered with his own hand.

In 1656, he was ſent over into England, with all imaginable ſecrecy, to take cognizance of the ſtate of affairs here; but ſoon after his arrival, while he lay hid in London, he was ſeized on by a miſtake, the ſearch having been intended after another gentleman of conſiderable note in the king's party. He was often examined before the uſurpers, who tried all methods to make him ſerviceable to their purpoſes; but proving inflexible, he was committed to cloſe impriſonment, and ſcarce at laſt obtained his liberty upon the terms

terms of 1000l. bail, which burden Dr. Scarborough was ſo kind as to take upon himſelf. Thus he continued a priſoner at large, till the general redemption; yet, taking the opportunity of the confuſions that followed upon Cromwell's death, he ventured back into France, and there remained in the ſame ſatisfaction as before, till near the time of the king's return. Upon his return to England, he publiſhed a new edition of all his poems, conſiſting of four parts, viz. 1. "Miſcellanies," 2. "The Miſtreſs," 3. "Pindaric Odes," 4. "Davideis." "The Miſtreſs" had been publiſhed in his abſence, and his comedy called "The Guardian," afterwards altered and publiſhed under the title of "The Cutter "of Coleman-Street;" but both very incorrectly. In the preface to his poems, he complains of the publication of ſome things of his, without his conſent or knowledge; and thoſe very mangled and imperfect: "of which ſort," ſays he, "was a comedy called The Guardian, made and acted be"fore the prince, in his paſſage through Cambridge towards "York, at the beginning of the late unhappy war; or ra"ther neither made nor acted, but rough-drawn only and "repeated: for the haſte was ſo great, that it could neither "be reviſed or perfected by the author, nor learned without "book by the actors, nor ſet forth in any meaſure tolerably "by the officers of the college." Sprat, &c.

During his ſtay in England, he wrote his two books of "Plants," publiſhed firſt in 1662, to which he afterwards added four books more; and all the ſix, together with his other Latin poems, were printed after his death at London in 1678. The occaſion of his chooſing the ſubject of his ſix books of "Plants," Dr. Sprat tells us, was this. When he returned into England, he was adviſed to diſſemble the main intention of his coming over, under the diſguiſe of applying himſelf to ſome ſettled profeſſion; and that of phyſic was thought moſt proper. To this purpoſe, after many anatomical diſſections, he proceeded to the conſideration of ſimples; and, having furniſhed himſelf with books of that nature, retired into a fruitful part of Kent, where every field and wood might ſhew him the real figures of thoſe plants of which he read. Thus he ſoon maſtered that part of the art of medicine; but then, inſtead of employing his ſkill for practice and profit, he laboured to digeſt it into its preſent form. The two firſt books treat of herbs in a ſtyle, ſays Sprat, reſembling the elegies of Ovid and Tibullus; the two next of flowers, in all the variety of Catullus and Horace's numbers, for which laſt author he is ſaid to have had a pecu-

liar reverence; and the two laſt of trees, in the way of Virgil's "Georgics." Of theſe, the ſixth book is wholly dedicated to the honour of his country: for, making the Britiſh oak to preſide in the aſſembly of the foreſt trees, he takes that occaſion to enlarge upon the hiſtory of the late troubles, the king's affliction and return, and the beginning of the Dutch war; and he does it in a way which is honourable to the nation. It appears by Wood's "Faſti," that Cowley was created M. D. at Oxford, Dec. 2, 1657; who ſays, that he had this degree conferred upon him by virtue of a mandamus from the then prevailing powers, and that the thing was much taken notice of by the royal party. However, there is no reaſon to conclude from hence, that his loyalty was ever in the leaſt ſhaken; all this complacency towards the then government being only affected for the better carrying on the deſign of his coming over. The ſame account may be given of a few lines in the preface to one of his books, which looked like a departure from his old principles, and occaſioned his loyalty to be called in queſtion.

Sprat, &c.

Ibid.

After the king's reſtoration, being then paſt his 40th year, of which the greateſt part had been ſpent in a various and tempeſtuous condition, he reſolved to paſs the remainder of his life in a ſtudious retirement; which Sprat repreſents as the effect of choice, and not of diſcontent. At firſt, ſays the doctor, he was but ſlenderly provided for ſuch a retirement, by reaſon of his travels, and the afflictions of the party to which he adhered, which had put him quite out of all the roads of gain. Yet notwithſtanding the narrowneſs of his income, he remained fixed to his reſolution, having contracted his deſires into a ſmall compaſs, and knowing that a very few things would ſupply them all. But upon the ſettlement of the peace of the nation, this hindrance of his deſign was ſoon removed; for he then obtained a plentiful eſtate by the favour of the lord St. Alban's, and the bounty of the duke of Buckingham. Thus furniſhed for his retreat, he ſpent the laſt ſeven or eight years in his beloved obſcurity, and poſſeſſed that ſolitude, which, from his very childhood, he had always moſt paſſionately deſired. His works, eſpecially his eſſays in proſe and verſe, abound with the praiſes of ſolitude and retirement. His three firſt eſſays are on the ſubjects of liberty, ſolitude, and obſcurity: and moſt of the tranſlations are of ſuch paſſages from the claſſic authors, as diſplay the pleaſures of a country life, particularly, Virgil's "O fortunatos nimium, &c." Horace's "Beatus ille qui procul, &c." Claudian's "Old Man of Verona," and

Ibid.

Martial's

Martial's "Vitam quæ faciunt beatiorem, &c." But his ſolitude, from the very beginning, had never agreed ſo well with the conſtitution of his body, as of his mind. The chief cauſe of it was, that out of haſte to be gone away from the tumult and noiſe of the town, he had not prepared ſo healthful a ſituation in the country, as he might have done, if he had made a more leiſureable choice. Of this he ſoon began to find the inconvenience at Barn-Elms, where he was afflicted with a dangerous and lingering fever. After that, he ſcarce ever recovered his former health, though his mind was reſtored to its perfect vigour; as may be ſeen, ſays Sprat, from his two laſt books of plants, which were written ſince that time, and may at leaſt be compared with the beſt of his other works. Shortly after his removal to Chertſey, he fell into another conſuming diſeaſe; under which, having languiſhed for ſome months, he ſeemed to be pretty well cured of its bad ſymptoms. But in the heat of the ſummer, by ſtaying too long amongſt his labourers in the meadows, he was taken with a violent defluxion and ſtoppage in his breaſt and throat. This he at firſt neglected, as an ordinary cold, and refuſed to ſend for his uſual phyſicians, till it was paſt all remedies; and ſo in the end, after a fortnight's ſickneſs, it proved mortal to him. He died Sprat, &c. at Chertſey, July 28, 1667, in his 49th year; and was buried in Weſtminſter-Abbey, near Chaucer and Spenſer, where a monument was erected to his memory, in May 1675, by George duke of Buckingham, with a Latin inſcription by Dr. Sprat. When Charles II. heard of his death, he was pleaſed to ſay, "that Mr. Cowley had not left a better man Ibi "behind him in England."

Beſides his works already mentioned, we have of his, "A Propoſition for the Advancement of experimental Phi- "loſophy;" and, "A Diſcourſe, by way of Viſion, con- "cerning the Government of Oliver Cromwell." He had deſigned alſo, "A Diſcourſe concerning Style," and "A "Review of the Principles of the Primitive Chriſtian Church;" but was prevented by death. A ſpurious piece, intituled, "The Iron Age," was publiſhed under his name, during his abſence abroad; of which he ſpeaks, in the preface to his poems, with ſome aſperity and concern. "I wondered very "much," ſays he, "how one, who could be ſo fooliſh to "write ſo ill verſes, ſhould yet be ſo wiſe to ſet them forth "as another man's, rather than his own: though perhaps "he might have made a better choice, and not fathered the "baſtard upon ſuch a perſon, whoſe ſtock of reputation is,

"I fear,

" I fear, little enough for the maintenance of his own numerous legitimate offspring of that kind. It would have been much leſs injurious, if it had pleaſed the author to put forth ſome of my writings under his own name, rather than his own under mine. He had been in that a more pardonable plagiary, and had done leſs wrong by robbery, than he does by ſuch a bounty: for nobody can be juſtified by the imputation even of another's merit, and our own coarſe cloaths are like to become us better than thoſe of another man's, though never ſo rich. But theſe, to ſay the truth, were ſo beggarly, that I myſelf was aſhamed to wear them." This extract ſhews Cowley to have been as great a wit in proſe, as he is in verſe; and Addiſon has obſerved, that of all authors, none ever abounded ſo much in wit, according to Locke's true definition of it, as Cowley: of which he gives ſome examples from his poem called "The Miſtreſs."

Spectator, Vol. I. No. 62.

Anecdotes of Bowyer, by Nichols.

COWPER (WILLIAM), M. D. and F. S. A. practiſed phyſic many years at Cheſter with great reputation. He publiſhed (without his name) 1. "A Summary of the Life of St. Werburgh, with an hiſtorical Account of the Images [A] upon her Shrine, (now the epiſcopal Throne) in the Choir of Cheſter. Collected from antient Chronicles, and old writers. By a Citizen of Cheſter. Publiſhed for the Benefit of the Charity-ſchool, Cheſter. 1749," 4to; and by this eſſay in antiquarianiſm, which he is ſaid to have ſtolen from the MSS. of Mr. Stone [B], raiſed a great outcry againſt himſelf. He was alſo author of "Il Penſeroſo: an Evening's Contemplation in St. John's Church-Yard, Cheſter. A Rhapſody, written more than twenty Years ago; and now (firſt) publiſhed, illuſtrated with Notes hiſtorical and explanatory. Lond. 1767." 4to; (addreſſed, under the name of M. Meanwell, to the Rev. John Allen, M. A. ſenior fellow of Trinity college, Cambridge, and rector of Torporley in Cheſhire) in which he takes a view of ſome of the moſt remarkable places around it diſtinguiſhed by memorable perſonages and events. He died Oct. 20, 1767, while he was preparing a memorial of his native city. He had alſo made collections for the county,

[A] Repreſenting her family, &c. in number 30, juſt then repaired.

[B] William Stone, minor-canon of the church of Cheſter, who drew up two curious quarto volumes of church notes, &c. relative to the city and cathedral, which were preſented by his ſon to the cathedral library, and afterwards lent to Dr. Gower.

which

which are now in the hands of his brother, an attorney near Cheſter, but conſiſt of little more than tranſcripts from printed books and minute modern tranſactions, interweaving, with the hiſtory of the county and city, a great maſs of other general hiſtory. See Gough's "British Topography," Vol. I. pp. 249, 253. and Gower's "Sketch of Materials for a Hiſ-"tory of Cheſhire."

COX (RICHARD), an Engliſh biſhop, was born about 1500, of mean parentage at Whaddon in Buckinghamſhire. He was educated at Eton-ſchool, and thence elected to King's college, where he obtained a fellowſhip in 1519. He was invited by cardinal Wolſey to Oxford to fill up his new foundation; and we cannot give a greater proof that he was diſtinguiſhed by his parts and learning: for of ſuch the cardinal took care to form his ſociety. But though theſe qualities, attended with a remarkable piety, ſhould have procured him the eſteem of the univerſity; yet by favouring ſome of Luther's opinions, and ſpeaking his mind too freely of the corruptions of Popery, he fell under their diſpleaſure, was deprived of his preferment, and thrown into priſon. When he had recovered his liberty, he left Oxford; ſome time after was choſen maſter of Eton-ſchool, which flouriſhed remarkably under him; and, by the intereſt of Abp. Cranmer, obtained ſeveral dignities in the church, viz. the archdeaconry of Ely, a prebend of the ſame church, and of Lincoln, and the deanery of Chriſt-church.

He was appointed tutor to prince Edward; and, on that prince's acceſſion to the throne, became a great favourite at court. He was made a privy-counſellor, and the king's almoner; and, for the augmentation of the king's alms, had a grant made him of all goods and chattels of felons. He was elected chancellor of the univerſity of Oxford in 1547; the next year inſtalled canon of Windſor; and the year following dean of Weſtminſter. About this time he was appointed one of the commiſſioners to viſit the univerſity of Oxford: and is accuſed by ſome of abuſing his authority by deſtroying many books, out of his zeal againſt Popery. But the univerſities are certainly obliged to him; for both in this and the preceding reign, when an act paſſed for giving all chantries, colleges, &c. to the king, the colleges in both univerſities were excepted out of it, through his powerful interceſſion. Wood, &c.

After Mary's acceſſion, he was ſtript of his preferments and committed to the Marſhalſea: but his confinement was Downe's Life of Bp. Cox.

not long; and as ſoon as he was releaſed, foreſeeing the impending ſtorm, he reſolved to take ſanctuary in ſome other country. He went firſt to Straſburgh, where he was told that the Engliſh exiles at Francfort had laid aſide the Engliſh liturgy, and ſet up a form of their own, framed after the French and Genevan models. The innovation gave him great concern; and in order to oppoſe it, he went to Francfort, and after ſome bickerings with the Puritan miniſters there, by the interpoſition of the magiſtracy, he had the ſatisfaction to ſee the Common-Prayer Book ſettled in that congregation. Here too he formed a kind of univerſity, and appointed a Greek and a Hebrew lecturer, a divinity profeſſor, and a treaſurer for the contributions remitted from England. Having thus accompliſhed his deſign, he returned to Straſburgh in order to converſe with his friend Peter Martyr, whom he had known intimately at Oxford, and whoſe learning and moderation he highly eſteemed. When the bloody ſcene in England was cloſed by the death of Mary, he returned, and was one of thoſe divines who were appointed to reviſe the liturgy: he was, indeed, the chief champion on the Proteſtant ſide, in the diſputation held at Weſtminſter between eight Papiſts and an equal number of the Reformed clergy.

Collier's eccleſiaſt. hiſt. Vol. II. p. 396.

He preached often before queen Elizabeth in Lent; and in his ſermon at the opening of her firſt parliament, diſplayed his eloquence in a powerful and affecting manner, to perſuade them to baniſh all Popiſh innovations and corruptions, and to reſtore religion to its primitive purity. His abilities in the pulpit, and his zeal for the Engliſh liturgy, were ſoon rewarded by the biſhopric of Ely; over which ſee he preſided above 21 years, and was one of the chief pillars and ornaments of the church. He did not indeed retain any great degree of the royal favour; for even before his conſecration he petitioned the queen againſt the act for alienating and exchanging the lands and revenues of the biſhops, repreſenting the miſchiefs and inconveniences that would follow, and urging the unlawfulneſs of the practice by many arguments both from reaſon and ſcripture. He likewiſe oppoſed with great zeal her retaining the crucifix and lights in her chapel; and was a ſtrenuous advocate for the marriage of the clergy, againſt which ſhe had contracted a ſtrange averſion. He was a great patron to learned men, and amongſt others to Dr. Whitgift, afterwards Abp. of Canterbury. He was one of thoſe commiſſioned to compile a body of eccleſiaſtical laws, which was done in a famous book,

book, intituled, "Reformatio Legum Eccleſiaſticarum;" and he did his utmoſt to have it eſtabliſhed by authority of parliament. But this deſign was over-ruled, becauſe, as Burnet alledges, it was thought more for the greatneſs of the prerogative, and the authority of the civil courts, to keep thoſe points undetermined. He is blamed by ſome for giving up ſeveral manors and other eſtates belonging to his ſee: but thoſe who are acquainted with the hiſtory of thoſe times, and the ſacrilegious rapaciouſneſs of the courtiers, will perhaps think differently of him, and allow him to merit ſome degree of praiſe for his firmneſs in retaining what he did, and for reſiſting the ſtrongeſt ſolicitations, and moſt violent attacks. Hiſt. of the Reformation, p. 1, 330.

Sir Chriſtopher Hatton, and other court favourites, endeavoured to lay their griping hands on Ely-houſe, and ſeveral parks and manors belonging to him; and were backed by the deſpotic commands of the queen, who expected from her biſhops an implicit obedience, and would often threaten to unfrock them, if they made any difficulties. Their malice, which was only provoked by their avarice, involved him in much trouble and vexation; and, wearied out, he at laſt obtained leave to reſign his biſhopric, upon the moderate conditions of being allowed out of it an annual penſion of 200l. Forms of reſignation were actually drawn up; but the court could not find any divine of character that would accept the ſee on their baſe and ignominious terms. He therefore enjoyed it till his death, which happened in 1581, in his 82d year.

It muſt be remembered of this biſhop, that he was the firſt who brought a wife to live in a college: and that he procured a new body of ſtatutes for St. John's college in Cambridge, of which he was viſitor as biſhop of Ely. He was author of ſeveral things, which have been publiſhed chiefly ſince his deceaſe, viz. 1. "An Oration at the Be-"ginning of the Diſputation of Dr. Treſham and others "with Peter Martyr." 2. "An Oration" at the concluſion of the ſame. Theſe in Latin were printed in 1549, 4to, and afterwards among Peter Martyr's Works. 3. He had a great hand in compiling the "Liturgy of the Church "of England:" and when a new Tranſlation of the Bible was made in the reign of Elizabeth, now commonly known by the name of "The Biſhops Bible," the Four Goſpels, the Acts of the Apoſtles, and the Epiſtles to the Romans, were allotted to him for his portion. 4. He wrote "Reſo-"lutions of ſome Queſtions concerning the Sacraments;

"Anſwers

" Anſwers to the Queries concerning ſome Abuſes of the " Maſs;" and had ſome hand in the " Declaration con- " cerning the Functions and Divine Inſtitution of the Bi- " ſhops and Prieſts:" all which are to be found in the addenda to Burnet's " Hiſtory of the Reformation." 5. Several letters and ſmall pieces of his have been publiſhed by Strype, in his " Annals of the Reformation." He alſo had a hand in Lilly's " Grammar."

Hiſt. of Engl. Poetry, Vol. III.

COXETER (THOMAS), is mentioned by Mr. Warton, as a faithful and induſtrious collector in our old Engliſh literature, and therefore juſtly intitled to a place in this work. He was born of an ancient and reſpectable family at Lechdale in Glouceſterſhire, Sept. 1689; and entered a commoner of Trinity college, Oxford, in 1705. From Oxford, where he wore a civilian's gown, he came to London, with a view of purſuing the civil law; but, loſing his friend and patron Sir John Cook, knight, who was dean of the Arches and vicar-general, and who died in 1710, he abandoned civil law and every other profeſſion. Continuing in London without any ſettled purſuit, he became acquainted with bookſellers and authors. He amaſſed materials for a Biography of our poets. He aſſiſted Mr. Ames in the " Hiſtory of Britiſh Typography." He had a curious collection of old plays. He pointed out to Theobald many of the black-letter books, which that critic uſed in his edition of Shakſpeare. He compiled one, if not more, of the Indexes to Hudſon's edition of " Joſephus" in 1720. In 1739, he publiſhed a new edition of Baily's " Life of Biſhop " Fiſher," firſt printed in 1655. In 1744, he circulated propoſals for printing " The Dramatic Works of Thomas " May, Eſq; a contemporary with Ben Jonſon, and, upon " his deceaſe, a competitor for the Bays. With Notes, " and an Account of his Life and Writings." " The edi- " tor," ſays he, " intending to revive the beſt of our old " plays, faithfully collated with all the editions, that could " be found in a ſearch of above 30 years, happened to " communicate his ſcheme to one who now invades it. To " vindicate which, he is reſolved to publiſh this deſerving " author, though out of the order of his deſign. And, as " a late ſpurious edition of Gorboduc is ſufficient to ſhew, " what miſtakes and confuſion may be expected from the " medley now advertiſing in ten volumes, a correct edition " will be added of that excellent tragedy: with other poe- " tical works of the renowned Sackville, his life, and a " gloſſary.

" gloſſary. Theſe are offered as a ſpecimen of the great " care that is neceſſary, and will conſtantly be uſed, in the " revival of ſuch old writers, as the editor ſhall be encou- " raged to reſtore to the public in their genuine purity." Such are the terms of the propoſals: and they ſhew, that, though this deſign did not take effect, Coxeter was the firſt who formed the ſcheme, adopted by Dodſley, of publiſhing a collection of our ancient plays. Sackville's " Gorboduc," here referred to, is the edition conducted by Mr. Spence in 1736. In 1746-7, he was appointed ſecretary to " A So- " ciety for the encouragement of an Eſſay towards a com- " plete Engliſh Hiſtory;" under the auſpices of which appeared the firſt volume of Carte's " Hiſtory of England." He died of a fever on Eaſter-day, April 19, 1747, in his 59th year.

The above account, which carries all the appearance of an accurate relation, is almoſt literally tranſcribed from the " Gentleman's Magazine, of April 1781."

COYPEL, the name of ſeveral painters, who have been eminent in France.—Noel Coypel was born at Paris in 1629; named director of the French academy at Rome; and died in 1707. His principal works are to be ſeen in the church of Notre Dame at Paris, in the Palace Royal, the Tuilleries, the Old Louvre, Verſailles, Trianon, &c.—Anthony Coypel, his ſon, was born at Paris in 1661; and, at 12 years of age, attended his father to Rome, where he formed himſelf upon the works of Raphael, Michael Angelo, Hannibal Caracci, Titian, Correggio, and Paul Veroneſe. His merit recommended him to Monſieur, the only brother of Lewis XIV. who made him his firſt painter; and the king himſelf, in 1714, gave him the ſame title, with " Lettres de Nobleſſe." The duke of Orleans, regent of the kingdom, would become the diſciple of Coypel; and the maſter dedicated to his pupil " Twenty Diſcourſes upon " Painting," full of precepts confirmed by examples from the beſt maſters. Theſe " Diſcourſes" were publiſhed at Paris, 1722, in 4to. Coypel died at Paris the ſame year.—Noel Nicholas Coypel, brother of the above, diſtinguiſhed himſelf greatly in the art of painting; and would, as it was ſuppoſed, have exceeded his predeceſſors in ſome particulars, if death had not taken him off in 1737, at the age of 45.—Charles Coypel died at Paris in 1752, aged 58; after having been firſt painter to the king and the duke of Orleans, and director of the Royal Academy of Painting and Sculpture.

Sculpture. This painter was a man of much wit, and wrote very well upon ſubjects which lay without the precincts of his profeſſion. Beſides "Academic Diſcourſes," inſerted in the "Mercuries of France," he compoſed dramatic pieces, ſome of which were performed at court: among thoſe that are known, and were exhibited in 1718, are, 1. "Les Amours à la Chaſſe." 2. "Les Folies de "Cardenio." 3. "Le Triomphe de la Raiſon."

COYTIER (JAMES), phyſician of Lewis XI. of France, and memorable for nothing particularly, but the dexterity he ſhewed in managing this monarch. Lewis had no principle to lay hold of, except an intenſe fear of dying; which moſt contemptible cowardice Coytier taking the advantage of, and often threatening his maſter with a ſpeedy diſſolution, obtained from time to time great and innumerable favours. Lewis however once recovered ſtrength of mind enough to be aſhamed of his weakneſs; and, feeling a momentary reſentment for (what he then thought) the inſolence of his phyſician, ordered him to be privately diſpatched. Coytier, apprized of this by the officer, who was his intimate friend, replied, "that the only concern he felt about himſelf was, "not that he muſt die, but that the king could not ſurvive "him above four days; and that he (the ſaid Coytier) "knew this by a particular ſcience, (meaning aſtrology, "which then prevailed) and only mentioned it to him in "confidence as an intimate friend." Lewis, informed of this, was frightened more than ever, and ordered Coytier to be at large as uſual.—The famous prince of Condé uſed to ſay, "that no man was an hero to his own valet de "chambre:" and, were all heroes like Lewis, who can wonder?

Philip de Commines.

CRAIG (JOHN), a Scotch mathematician, who made his name famous by a ſmall work of 36 pages in 4to, intituled, "Theologiæ Chriſtianæ Principia Mathematica." It was printed at London in 1699, and reprinted at Leipſic in 1755, with a preface upon the "Life and Works of Craig." The author calculates the force and diminution of the probability of things. He eſtabliſhes as his fundamental propoſition, that whatever we believe upon the teſtimony of men, inſpired or uninſpired, is nothing more than probable. He then proceeds to ſuppoſe, that this probability diminiſhes, in proportion as the diſtance of time from this teſtimony increaſes: and, by means of algebraical calculations, he finds

at

at length, that the probability of the Chriſtian religion will laſt only 1454 years, from the date of his book; but will be nothing afterwards, unleſs Jeſus Chriſt ſhould prevent the annihilation of it by his ſecond coming, as he prevented the annihilation of the Jewiſh religion by his firſt coming. Some have ſeriouſly refuted theſe learned reveries.

CRAMER (JOHN FREDERIC), a learned profeſſor at Duiſbourg, bore the title of counſellor to the king of Pruſſia, and was the reſident of this prince at Amſterdam. He died at the Hague in 1715, after having been diſtinguiſhed by his ſkill in civil law, languages, and the ſcience of medals. Beſides a Latin tranſlation of Puffendorf's "Introduction to "Hiſtory," we have a work of his, intituled, "Vindiciæ "nominis Germanici contra quoſdam obtrectatores Gallos:" directed chiefly againſt an impertinent queſtion of the Jeſuit Bouhours, whether a German could have wit? "ſi un "Allemand peut être bel-eſprit?"

CRAMER (GABRIEL), born at Geneva in 1694, was a pupil of John Bernoulli, and a profeſſor of mathematics from the age of 19. He was known all over Europe, and of the academies of London, Berlin, Montpelier, Lyon, Bologna. He died, in 1752, abſolutely worn out with application, at the baths of Languedoc, whither he had repaired, for the recovery of his health. Beſides an excellent work or two of his own, he made a moſt important and intereſting collection of the works of James and John Bernoulli, which were publiſhed, 1743, under his inſpection and care, in 6 vols. 4to.

CRANMER (THOMAS), an Engliſh archbiſhop, and memorable for having endured martyrdom in the cauſe of Proteſtantiſm, was deſcended from an ancient family in Nottinghamſhire, and born at Aſlacton in that county, 1489. In 1503, he was admitted of Jeſus college in Cambridge, of which he became fellow; diſtinguiſhing himſelf in the mean time by uncommon abilities and application to letters. Soon after he was M. A. he married, and loſt his fellowſhip; but, his wife dying in child-bed within a year, he was again admitted into it. In 1523, he was made D. D. The moſt immediate cauſe of his advancement in the church, was the opinion he gave upon Henry VIIIth's divorce from Catherine of Spain. For having, on account of the plague at Cambridge, retired to Waltham Abbey in Eſſex, where a relation of his lived, Edward Fox the king's almoner, and

Memorials of Cranmer, by Strype, p. 1. Lond. 1694. Fox's acts and monuments, Vol. II. p. 1860. edit. 1583. Strype and Fox, ibid.

Stephen Gardiner the ſecretary, accidentally came to that houſe. Here the converſation turning upon the king's divorce, which was then almoſt the only thing talked of, Cranmer, who was well known to the other two, being deſired to ſpeak upon that point, delivered it as his opinion, "That "it would be much better to have this queſtion, whether a "man may marry his brother's wife or no, diſcuſſed and "decided by the divines upon the authority of God's word, "than thus from year to year to prolong the time, by having recourſe to the Pope: that there was but one truth in "it, which the Scripture would ſoon declare and manifeſt, "being handled by learned men; and that might be done as "well at the univerſities here in England, as at Rome, or "elſewhere." This opinion being communicated by Fox to the king, his majeſty approved of it much; ſaying, that "The man had the ſow by the right ear." Cranmer upon this was ſent for to court, made the king's chaplain, placed in the family of Thomas Boleyne earl of Wiltſhire and Ormond, and ordered to write upon the ſubject of the divorce. He did ſo; and ſhewed, by the teſtimonies of the Scriptures, of general councils, and ancient writers, that the biſhop of Rome had not authority ſufficient to diſpenſe with the word of God: from which we may learn, that the Reformation, which Luther had ſet on foot in Germany in 1517, had alſo made ſome progreſs, in the hearts of men at leaſt, here in England. When he had finiſhed his book, he went to Cambridge to diſpute upon that point, and brought many over to his opinion. About this time he was preſented to a living, and made archdeacon of Taunton.

Fox, ibid.

Burnet's Hiſt. of the Reformat. Vol. I. p. 79.

Strype, p. 5.

In 1530, he was ſent, with ſome others, into France, Italy, and Germany, to diſcuſs the affair of the king's marriage. At Rome he got his book preſented to the Pope, and offered to diſpute openly againſt the validity of Henry's marriage; but nobody choſe to engage him. While he was at Rome, the Pope conſtituted him his penitentiary throughout England, Ireland, and Wales; not ſo much, we may imagine, out of kindneſs and reſpect to him, as to quiet and appeaſe that reforming ſpirit, which he had already diſcovered. In Germany he was ſole ambaſſador upon the forementioned affair: and, during his reſidence there, married at Nuremberg a ſecond wife. Upon the death of Warham, archbiſhop of Canterbury, in Auguſt 1532, Cranmer was nominated for his ſucceſſor; but he refuſed to accept of that dignity, unleſs he was to receive it immediately from the king without the Pope's intervention. He was conſecrated in

Ibid. p. 417.

Ibid. p. 16. Burnet, Vol. I. p. 128.

March

March 1533; at which time he made an unuſual proteſtation, which the curious reader may ſee in the appendix to Strype's "Memorials, &c." His deſign, by this expedient, was to preſerve to himſelf the liberty of doing his duty to God, the king, and his country, in ſpite of the Pope's interpoſitions; and this made him renounce every clauſe in his oath, which ſeemed to bar him from it. May 23, 1533, he pronounced the ſentence of divorce between king Henry and queen Catherine; and likewiſe married the king to Anne Boleyne the 28th: though lord Herbert ſays, in his "Hiſtory of Henry VIII." that Cranmer did not marry him, but only was preſent while another did it. The Pope threatning him with excommunication for his ſentence againſt queen Catherine, he appealed from his holineſs to a general council; and ever after diſputed againſt the Pope's ſupremacy.

No. V. p. 9.

Antiquitat. Britannicæ, p. 329.

Strype and Fox, ibid.

He now began to act vigorouſly in the work of the Reformation; and, as the firſt ſtep towards it, procured the "Bible" to be tranſlated into Engliſh, and to be diſperſed. Next he forwarded the diſſolution of the monaſteries; and, in 1535, performed a provincial viſitation, for the ſake of recommending the king's ſupremacy, which he did in many places by preaching. In his ſermons he ſhewed, 1. "That "the biſhop of Rome was not God's vicar upon earth, as "he was taken to be; and declared by what arts he had "uſurped that authority. 2. That the holineſs that See ſo "much boaſted of, and by which name the Popes affected to "be ſtyled, was but a holineſs in name; and that there was "no ſuch holineſs at Rome; whence he took occaſion to "launch out into the vices of the court of Rome. 3. He "inveighed againſt the biſhop of Rome's laws, which, he "ſaid, were miſcalled *divinæ leges*, and *ſacri canones*." In 1536, he divorced king Henry from Anne Boleyne. In 1537, he viſited his dioceſe, and endeavoured to aboliſh the ſuperſtitious obſervation of holidays. In 1539, he and ſome biſhops fell under the king's diſpleaſure, becauſe they would not conſent in parliament, that the monaſteries ſhould be ſuppreſſed for the king's ſole uſe. Cranmer had projected, that out of the revenues of thoſe nurſeries of idleneſs, a proviſion ſhould be made in every cathedral, for readers of divinity, and of Greek and Hebrew, and a great number of ſtudents whom the biſhop might tranſplant out of his nurſery, into all the parts of his dioceſe; but this deſign miſcarried. He alſo ſtrenuouſly oppoſed the act for the ſix articles, in the houſe of lords, ſpeaking three days againſt it; and, upon the

Strype, p. 30, 31.

Ibid. p. 49.

Ibid. p. 55.

Ibid. p. 72.

Burnet, ibi. Vol. I. p. 301.

Strype, ib. p. 72. passing of that statute, sent away his wife into Germany. In 1540, he was one of the commissioners for inspecting into matters of religion, and for explaining some of its main doctrines; and the book, intituled, "A necessary "Erudition of any Christian Man," was the result of their commission.

After lord Cromwell's death, in whose behalf he had written to the king, he retired, and lived in great privacy, Ibid. p. 86. not meddling at all in state affairs. In 1541, he gave orders, pursuant to the king's directions, for taking away superstitious shrines; and the year following, procured the act for the advancement of true religion, and the abolishment of the Ibid. p. 99. contrary, which moderated the rigour of the six articles. In 1543, his enemies preferred accusations against him, for opposing the six articles, and other parts of Popery. Nay, he was complained of in the house of commons, for preaching heresy against the sacrament of the altar; and also in the privy-council, where the substance of his accusation was, "that he, with his learned men, had so infected the whole "realm with their unsavoury doctrine, that three parts of "the land were become abominable heretics. That it might "prove dangerous to the king, being like to produce such "commotions and uproars as were sprung up in Germany: "and therefore they desired, that the archbishop might be "sent to the Tower, till he could be examined." All these Ibid. p. 109. were supposed to be contrivances of Gardiner, and would 123, 124. have been sufficient for his ruin, if the king had not protected him.

Upon Henry's decease, he was one of the regents of the kingdom, and one of the executors of his will; and Feb. 20, 1545-6, crowned Edward VI. to whom he had been godfather; as he had been also to the lady Elizabeth. Soon after he caused the homilies to be composed, composing some of them himself; and laboured earnestly in promoting the Reformation. For this purpose, he procured the repeal of the six articles; the establishment of the communion in both kinds, and a new office for the sacrament; the revisal and amendment of the other offices of the church; frequent preaching; a royal visitation to inspect into the manners and Ibid. p. 146. abilities of the clergy; and visited his own diocese himself 157, 182. for the same purpose. In 1549, he was one of the commissioners for examining bishop Bonner, with a power to imprison or deprive him of his bishopric. The same year he ordained several priests and deacons, according to the new form of ordination in the Common-prayer book; which through

through his care was now finiſhed, and ſettled by act of parliament. A review was made of this book towards the end of the next year; and in 1552, it was printed again with amendments and alterations, and authorized by parliament. In 1553, he oppoſed the new ſettlement of the crown upon Jane Gray, and would no way be concerned in that affair; nor would he join in any of Dudley's ambitious projects: however, upon the death of Edward VI. he appeared for her. Fox, ibid. p. 1370.

But now, after the acceſſion of queen Mary, his troubles came on apace. He was firſt ordered to appear before the council, and bring an inventory of his goods; which he did Aug. 27, when he was commanded to keep his houſe, and be forthcoming. Sept. 13, he was again ſummoned before the council, and ordered to be at the ſtar-chamber the next day; when he was committed to the Tower, partly for ſetting his hand to the inſtrument of lady Jane's ſucceſſion, and partly for the public offer he had made a little before, of juſtifying openly the religious proceedings of the late king. Burnet's Hiſt. of Ref. Vol. II. p. 250. Nov. 3, he was attainted, and found guilty of high treaſon, upon which the fruits of his ſee were ſequeſtered; but upon his humble and repeated application, he was pardoned the treaſon, and it was reſolved he ſhould be proceeded againſt for hereſy. April 1554, he, Ridley, and Latimer, were removed to Oxford, in order for a public diſputation with the Papiſts, which was accordingly held upon the 18th; and two days after, they were brought before the commiſſioners, and aſked, whether they would ſubſcribe to Popery? which they unanimouſly refuſing, were condemned as heretics. Some of Cranmer's friends petitioned the queen in his behalf; putting her in mind, how he had once preſerved her in her father's life-time. For the king, it ſeems, was reſolved to ſend her to the Tower, and to make her ſuffer as a ſubject, becauſe ſhe would not obey the laws of the realm, in renouncing the Pope's authority and religion; but was prevented by Cranmer's interceſſion. This however had no effect upon the queen, who was determined to give him up: and a new commiſſion was ſent from Rome for his trial and conviction. Accordingly, Sept. 12, 1555, he appeared before the commiſſioners at St. Mary's church in Oxford, where he was accuſed of blaſphemy, perjury, incontinency, and hereſy: of blaſphemy and hereſy, for his writings againſt Popery; of perjury, for breaking his oath to the Pope; and of incontinency, on account of his being married. At laſt he was cited to appear at Rome within 80 days, to anſwer Strype, ibid. p. 307-314. and Burnet, ibid. Ibid. Strype, p. 372.

in perſon; but no care being taken to ſend him, he was, by an order from thence, degraded and deprived. Ibid. p. 375.

Hitherto he had manifeſted much courage and wiſdom in his ſufferings, but at laſt human frailty made him commit what has been deemed a moſt capital error; for, from various motives, that eſpecially of ſaving his life, he was artfully drawn in by the Papiſts, to ſign a recantation, wherein he renounced the Proteſtant religion, and re-embraced all the errors of Popery. But neither did this work at all upon Mary, who was ſtill reſolved to commit him to the flames; and who ſoon after ſent for Dr. Cole, provoſt of Eton, and gave him inſtructions to prepare a ſermon for that mournful occaſion. Feb. 24, a writ was ſigned for the burning of Cranmer; and on March 21, which was the fatal day, he was brought to St. Mary's church, and placed on a kind of ſtage over-againſt the pulpit. While Cole was haranguing, Cranmer expreſſed great inward confuſion; often lifting his hands and eyes to heaven, and frequently pouring out floods of tears. At the end of the ſermon, when Cole deſired him to make an open profeſſion of his faith, as he had promiſed him he would, he firſt prayed in the moſt fervent manner. Then he exhorted the people preſent, not to ſet their minds upon the world; to obey the queen; to love each other; and to be charitable. After which he made a confeſſion of his faith, beginning with the Creed, and concluding with theſe words, "And I believe every word and ſentence taught "by our Saviour Jeſus Chriſt, his apoſtles and prophets, in "the Old and New Teſtament. And now, added he, I "come to the great thing that ſo much troubleth my con-"ſcience, more than any thing I ever did or ſaid in my "whole life; and that is, the ſetting abroad a writing con-"trary to the truth, which I here now renounce as things "written with my hand, contrary to the truth which I "thought in my heart, and written for fear of death, and "to ſave my life if it might be; that is, all ſuch bills or "papers which I have written and ſigned with my hand "ſince my degradation, wherein I have written many things "untrue. And for as much as my hand offended, writing "contrary to my heart, my hand ſhall firſt be puniſhed: "for, may I come to the fire, it ſhall be firſt burned. As "for the Pope, I refuſe him as Chriſt's enemy and antichriſt, "with all his falſe doctrine; and as for the ſacrament, I be-"lieve as I have taught in my book againſt the biſhop of "Wincheſter." Thunder-ſtruck, as it were, with this unexpected declaration, the enraged popiſh crowd admoniſhed him Fox, ibid. p. 1886. Ibid. p. 1887.

him not to diſſemble: "Ah," replied he with tears, "ſince "I have lived hitherto, I have been a hater of falſhood, and "a lover of ſimplicity, and never before this time have I "diſſembled." Upon which, they pulled him off the ſtage with the utmoſt fury, and hurried him to the place of his martyrdom over againſt Baliol college; where he put off his cloaths with haſte, and ſtanding in his ſhirt and without ſhoes, was faſtened with a chain to the ſtake. Some preſſing him to agree to his former recantation, he anſwered, ſhewing his hand, "This is the hand that wrote, and there-"fore it ſhall firſt ſuffer puniſhment." Fire being applied to him, he ſtretched out his right hand into the flame, and held it there unmoved, except that once he wiped his face with it, till it was conſumed; crying with a loud voice, "This hand hath offended;" and often repeating, "This un-"worthy right hand!" At laſt, the fire getting up, he ſoon expired, never ſtirring or crying out all the while; only keeping his eyes fixed to heaven, and repeating more than once, "Lord Jeſus, receive my ſpirit!" He died in his 67th year. Ibid. Strype, ibid. p. 389. Fox, and Strype, &c.

He was an open, generous, honeſt man; a lover of truth, and an enemy of falſhood and ſuperſtition. He was gentle and moderate in his temper; and though heartily zealous in the cauſe of the Reformation, yet a friend to the perſons of thoſe who moſt ſtrenuouſly oppoſed it. Thus in 1534, he endeavoured to ſave the lives of biſhop Fiſher and Sir Thomas More; and afterwards, when Tonſtall biſhop of Durham came into trouble, and a bill was brought into the houſe of lords for attainting him, Cranmer ſpoke freely, nay, proteſted againſt it. He was a great patron of learning and the univerſities, and extended his care alſo to thoſe Proteſtant foreigners who fled to England from the troubles in Germany; ſuch as Bucer, made profeſſor of divinity, and Fagius, profeſſor of the Hebrew tongue, at Cambridge; Peter Martyr, profeſſor of divinity of Oxford; John à Loſco, Ochinus, Tremellius, &c. He was a very learned man himſelf, and author of ſeveral works, printed and unprinted. His printed works are, 1. "An Account of Mr. Pole's "Book, concerning King Henry the VIIIth's Marriage." 2. "Letters to divers Perſons; to King Henry VIII. Secre-"tary Cromwell, Sir William Cecil, and to foreign di-"vines." 3. "Three Diſcourſes upon his Review of the "King's Book, intituled, 'The Erudition of a Chriſtian "Man." 4. "Other Diſcourſes of his." 5. "The Bi-"ſhops Book," in which he had a part. 6. "Anſwers to "the fifteen Articles of the Rebels in Devonſhire in 1549." Strype, ibid. p. 26. 28. Ibid. p. 195.

7. "The Examination of moſt Points of Religion." 8. "A Form for the Alteration of the Maſs into a Communion." 9. Some of the "Homilies." 10. A Catechiſm, intituled, "A ſhort Inſtruction to Chriſtian Religion, for "the ſingular Profit of Children and young People." 11. "Againſt unwritten Verities." 12. "A Defence of the "true and catholic Doctrine of the Sacrament of the Body "and Blood of our Saviour Chriſt, &c." 13. "An Anſwer "to Gardiner Biſhop of Winchester, who wrote againſt the "Defence, &c. Lond. 1551," reprinted 1580. It was tranſlated into Latin by Sir John Cheke. Gardiner anſwered, and Cranmer went through three parts of a reply, but did not live to finiſh it: however, it was publiſhed. 14. "Preface "to the Engliſh Tranſlation of the Bible." 15. "A Speech "in the Houſe of Lords, concerning a general Council." 16. "Letter to King Henry VIII. in Juſtification of Anne "Boleyne, May 3, 1535." 17. "The Reaſons that led "him to oppoſe the Six Articles." 18. "Reſolution of "ſome Queſtions concerning the Sacrament." 19. "Injunctions given at his Viſitation within the dioceſe of Hereford." 20. "A Collection of Paſſages out of the Canon "Law, to ſhew the Neceſſity of reforming it." 21. "Some "Queries in order to the correcting of ſeveral Abuſes." 22. "Concerning a further Reformation, and againſt Sacri"lege." 23. "Anſwers to ſome Queries concerning Con"firmation." 24. "Some Conſiderations offered to King "Edward VI. to induce him to proceed to a further Re"formation." 25. "Anſwer to the Privy-Council." 26. "Manifeſto againſt the Maſs."

Thoſe works of Cranmer, which ſtill remain in MS. are, 1. Two large volumes of "Collections out of the Holy "Scripture, the ancient Fathers, and later Doctors and "Schoolmen." Theſe are in the king's library. When they were offered to ſale, they were valued at 100l. but Bp. Beveridge and Dr. Jane, appraiſers for the king, brought down the price to 50l. 2. The lord Burleigh had ſix or ſeven volumes more of his writing. 3. Dr. Burnet mentions two volumes more that he had ſeen. 4. There are alſo ſeveral letters of his in the Cotton library.

Caſley's Catalogue of the royal library, p. 124, 125. Burnet's Hiſt. of Ref. Vol. I. p. 171.

CRASHAW (RICHARD), who was in his life-time honoured with the friendſhip of Cowley, and ſince his death by the praiſe of Mr. Pope, who condeſcended both to read his poems and to borrow from them; was the ſon of William Cra[illegible], an eminent divine, and educated at the Charter-

Ath. Oxon. Vol. II.

houſe near London. He was then ſent to Pembroke hall in Cambridge, and was afterwards of Peter-houſe, where he was fellow; in both which colleges he was diſtinguiſhed for his Latin and Engliſh poetry. Afterwards he was ejected from his fellowſhip, together with many others, for denying the covenant in the time of the rebellion; and he changed his religion, being by catholic artifices perverted to the church of Rome; not *converted*, but rather, as Pope ſays, *outwitted*. He went to Paris, in hopes of recommending himſelf to ſome preferment there; but being a mere ſcholar, was incapable of executing the new plan he had formed. There he fell into great diſtreſs, which Cowley the poet hearing of, in 1646, very kindly ſought him out, gave him all the aſſiſtance he could, and at laſt got him recommended to Henrietta Maria queen of England, then reſiding at Paris. Obtaining from her letters of recommendation, he travelled into Italy; and by virtue of thoſe letters, became ſecretary to a cardinal at Rome, and at laſt one of the canons or chaplains of the rich church of our lady at Loretto, ſome miles diſtance from thence, where he died, and was buried about 1650. Nichols's Select Collection of Poems, Vol. VII.

Before he left England, he wrote certain poems, intituled, "Steps to the Temple;" becauſe, ſays the Oxford antiquary, "he led his life in the temple of God, in St. Mary's church "near to his college. There, as we learn from the preface "to theſe poems, he lodged under Tertullian's roof of "angels. There he made his neſt more gladly, than Da-"vid's ſwallow near the houſe of God; where, like a pri-"mitive ſaint, he offered more prayers in the night, than "others uſually offer in the day. There he penned "the ſaid poems called 'Steps to the Temple, for happy "Souls to climb to Heaven by.' To the ſaid Steps are "joined other poems called 'The Delights of the Muſes,' "wherein are ſeveral Latin poems; which, though of a "mere human mixture, yet they are ſweet, as they are in-"nocent. He hath alſo written 'Carmen Deo noſtro,' be-"ing hymns and other ſacred poems, addreſſed to the coun-"teſs of Denbigh. He was excellent in five languages be-"ſides his mother tongue, namely, Hebrew, Greek, Latin, "Italian, and Spaniſh." We cannot leave Craſhaw how-ever without obſerving, that, as great a ſaint as he was, yet the time, manner, and other circumſtances of his conver-ſion to Popery, have left ſome little blemiſh upon his holineſs, as they certainly give room to ſuſpect the ſincerity and up-rightneſs of his motives.

CRATINUS,

CRATINUS, an ancient comic poet, of whom we ſhould have known next to nothing, had not Quintilian, Horace, and Perſius, mentioned him and Eupolis, together with Ariſtophanes, as the great maſters of what we call the ancient comedy.

Cratinus was famous in the 81ſt olympiad, ſome 20 or 30 years before Ariſtophanes. He was an Athenian born, and, as far as we can find, ſpent all his long life in his own native city; where, if he did not invent comedy, he was at leaſt the firſt who brought it into ſome form and method, and made it fit for the entertainment of a civilized audience. It is true indeed, that the art, under this firſt refinement, retained too many marks of its rude original. Perſons and vices were expoſed in barefaced ſatire, and the chief magiſtrates of the commonwealth ridiculed by name upon the ſtage; as we find in Putarch's "Life of Pericles" ſeveral paſſages out of Cratinus's plays, where he reflected boldly on that great general. Cratinus appears to have been an exceſſive drinker; and the excuſe he gave for the vice was, that it was abſolutely neceſſary to warm his fancy, and to put a ſoul into his verſe. Hence Horace, Epiſt. I. 19. quotes his authority to ſhew, what ſhort-lived things the offspring of water poets commonly prove: and for the ſame reaſon, Ariſtophanes in his "Irene," has given us a pleaſant account of Cratinus's death; when he ſays that it was cauſed by a fatal ſwoon, at the ſight of a noble caſk of wine ſplit in pieces, and waſhing the ſtreets. The time of it is preſerved in the ſame jeſt of Ariſtophanes, and referred to the year in which the Lacedæmonians firſt beſet Athens; namely, in the 37th olympiad. Suidas tells us, that he wrote 21 plays; leaving only this ſhort deſcription of his excellences, that he was "ſplendid and bright in his characters."

Eupolis was an Athenian too, and followed the ſame profeſſion of diverting the common people with the vices and miſcarriages of their governors. He was but 17 when he ventured upon the theatre; where he ſeems to have been more ſevere and impartial than Cratinus. For Pericles and Cimon being the two oppoſite patriots, and leading men in thoſe times, Eupolis ſpared neither party; whereas Cratinus, though he expoſed Pericles, yet ſhewed a great reſpect for Cimon, and commended him in ſome verſes cited by Plutarch. Eupolis, according to Suidas, periſhed by ſhipwreck in the war with the Lacedæmonians; on which occaſion it was afterwards publicly prohibited, that a poet ſhould ſerve in war. Cicero obſerves it to be a common notion, that

Eupolis

Eupolis was thrown into the ſea by Alcibiades, for traducing him in one of his plays: but adds withal, that Eratoſthenes had confuted this vulgar error, by giving a liſt of the comedies which he wrote, after the time pitched on for that misfortune. He was the author of 17 plays; but nothing of his, any more than of Cratinus, is extant. Ad Attic. l. vi. epiſt. 1.

CRATIPPUS, pronounced by Cicero to be by far the greateſt of all the Peripatetic philoſophers he ever heard, was of Mitylene, and taught philoſophy there. He went afterwards to Athens, where he followed the ſame profeſſion; and amongſt his diſciples had Cicero's ſon. Cicero had an high eſteem for him, and prevailed upon Cæſar to grant him the freedom of Rome: and afterwards engaged the Areopagus to make a decree, by which Cratippus was deſired to continue at Athens, as an ornament to the city, and to read lectures to the youth there. We may be ſure that theſe lectures muſt have been very inſtructive and engaging, ſince Brutus went to hear them, when he was preparing for the war againſt Marc Antony. Cratippus had the art of making himſelf agreeable to his diſciples, and of pleaſing them by his converſation, which was free from that pedantic gravity ſo common to men in his ſituation. This appears from a letter of young Cicero, where there is the following paſſage: "Know then, that Cratippus loves me not as a diſciple, but as a ſon; and as I am very well pleaſed to hear his lectures, ſo I am extremely delighted with the ſweetneſs of his temper. I prevail with him whenever I can to ſup with me; and this being now cuſtomary, he comes often to us unawares, when we are at ſupper, and laying aſide his philoſophic gravity, he is ſo kind as to laugh and joke with us." There are other proofs beſide this, that Cratippus was a man who underſtood life as well as philoſophy. After the battle of Pharſalia, Pompey went to Mitylene; where the inhabitants paid their reſpects to him, and Cratippus among them. Pompey complained, as Plutarch tells us, and diſputed a little upon divine Providence; but Cratippus gently yielded to him, giving him hopes of better times, leſt he ſhould have tired and vexed him with anſwering and refuting his objections. If Cratippus had been a pedant, and his knowledge had not extended beyond ſchool learning, he would have followed Pompey till he went on board, and would have had the laſt word. He would have puſhed his common-place arguments to the laſt; and have taken more pride in vanquiſhing him in a diſpute, than Cæſar De univerſ. c. 1. Cicer. offic. ſub init. Cic. ad fam. l. xvi. ep. 21. In Pompeio.

ſar had in a drawn battle. Cratippus wrote ſome pieces about divination: and is ſuppoſed to be the ſame with him whom Tertullian, in his book "De Anima," has ranked among the writers upon dreams.

CREBILLON (PROSPER JOLIOT DE), a French writer of tragedy, and uſually ranked after Corneille and Racine, was born at Dijon in 1674. He was originally deſtined to the profeſſion of the law, and placed at Paris with that view; but, the impetuoſity of his paſſions rendering him unfit for buſineſs, he was urged by ſome friends, who diſcerned very well his natural turn, to attempt dramatic compoſitions. He complied, but not till after many refuſals; and gave at length a tragedy, which met with great ſucceſs. He then marched on in the career he had begun, but was checked by a fit of love for an apothecary's daughter; which fit of love ended in marriage. His father, doubly enraged at his ſon for thus ſurrendering himſelf to the two demons of Love and Poetry, diſinherited him; but falling ſick ſome years after, in 1707, and dying, he re-eſtabliſhed him in all his rights. Crebillon was, however, little better for his acquiſitions, the greateſt part being probably waſted before they came; and thus, though high in fame and at the prime of life, he ſtill continued poor. He loſt his wife in 1711, and a grievous loſs it ſeems to have been, for they were a moſt affectionate pair: nor did fortune look favourably upon him till a long time after, when he obtained a place in the French academy, and the employment of cenſor of the Police. He was afterwards in good circumſtances, and happy to the end of his life, which was a very long one; for he did not die till 1762, aged 88.

He was much regretted and lamented, as old as he was; being a very worthy man, and of many and great virtues. He was of a temperament extremely robuſt, without which he could not have held out ſo long; for he eat prodigiouſly, and continued to the laſt ſo to do. He ſlept little, and lay as hard as if upon the floor; not from any pious principle of mortifying, but becauſe he liked it. He was always ſurrounded with about 30 dogs and cats; and uſed to ſmoak a deal of tobacco, to keep his room ſweet againſt their exhalations. Whenever he was ill, he uſed to manage himſelf according to his own fancy and feelings: for he always made a jeſt of phyſic and phyſicians. He was a dealer in *bons mots*. Being aſked one day in full company, which of his works he thought the beſt? "I dont know," ſays he,

"which

" which is my beſt production; but this," pointing to his ſon, " is certainly my worſt."

CREECH (THOMAS), eminent or his tranſlations of ancient authors both in proſe and verſe, was ſon of Thomas Creech, and born near Sherbourne in Dorſetſhire, 1659. He was educated in grammar learning under Mr. Curganven of Sherbourne, to whom he afterwards dedicated a tranſlation of one of Theocritus's " Idylliums;" and entered a commoner of Wadham college in Oxford, 1675. Wood tells us, that his father was a gentleman; but Giles Jacob ſays, in his " Lives and Characters of Engliſh Poets," that his parents circumſtances not being ſufficient to ſupport him through a liberal education, his diſpoſition and capacity for learning raiſed him up a patron in colonel Strangeways, whoſe generoſity ſupplied that defect. Be that as it will, Creech diſtinguiſhed himſelf much; and was accounted a good philoſopher and poet, and a ſevere ſtudent. June 13, 1683, he took the degree of M. A. and not long after was elected probationer fellow of All-ſouls college; to which, Jacob obſerves, the great reputation acquired by his tranſlation of " Lucretius" recommended him. Wood tells us, that upon this occaſion he gave ſingular proofs of his claſſical learning and philoſophy before his examiners. He now began to be well known by the works he publiſhed; but father Niceron obſerves, that they were of no great advantage to his fortune, ſince his circumſtances were always indifferent. In 1701, having taken holy orders, he was preſented by his college to the living of Welwyn in Hertfordſhire; but before he left Oxford, he put an end to his own life. The motives of this fatal cataſtrophe are not certainly known. M. Bernard informs us, that, in 1700, Creech fell in love with a woman, who treated him contemptuouſly, though ſhe was complaiſant enough to others; that, not being able to digeſt this uſage, he was reſolved not to ſurvive it; and that he hanged himſelf in his ſtudy, in which ſituation he was found three days after. Jacob gives a different account of this affair. He ſays nothing of the particular manner of his death, but only that he unfortunately made away with himſelf: which he aſcribes to a naturally moroſe and ſplenetic temper, too apt to deſpiſe the underſtandings and performances of others. " This," ſays Jacob, " made him " leſs eſteemed, than his great merit deſerved; and his re- " ſentments on this account frequently engaged him in thoſe " heats and diſputes which in the end proved fatal to him."

Gen. Dict.

Ath. Oxon. Vol. II. col. 1104. edit. 1721.

Vol. I. p. 39.

Ath. Oxon.

Memoires, Vol. XXXI. p. 44.

Nouvelles, &c. Pour Sept. 1701.

Jacob, ibid.

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We will now give an account of his tranſlations; for we do not find him to have been the author of any original works. 1. "A Tranſlation of Lucretius," printed in 8vo. at Oxford 1682, and reprinted the year after. A certain writer treats him with great ſeverity, on account of his tranſlation; for having obſerved, that the only book now in being, which from one end to the other is an open defence of atheiſm, is that of "Lucretius," he tells us, that "this "moſt impious book in Charles the IId's reign was with "infinite pains turned into Engliſh verſe, that the ſmooth-"neſs and ſweetneſs of the metre might ſupply what was "wanting in the argument; that the elegance of the ex-"preſſion, the melodious harmony of numbers, and all thoſe "other bewitching beauties which attend good poetry, might "inſenſibly inſtil the poiſon into the minds of unthinking "people, eſpecially of the youth, whoſe imagination is ge-"nerally too ſtrong for their reaſon, and their fancy too "powerful for their judgement. And this celebrated tranſ-"lation was not only made by an Oxford ſcholar, who was "thereupon preferred, but it was licenſed by the univerſity "of Oxford, where he was looked on as a raw lad, that "had not read the Lucretius of Creech, who died, as he "lived, like a true atheiſt; but being a high church prieſt, "his murdering himſelf was not made to paſs for a judge-"ment." In the mean time the tranſlation is allowed to be a good one, whatever might be the guilt of the tranſlator. Dryden, in the preface to the "Miſcellany Poems" which were publiſhed by him, ſpeaks of it in the higheſt terms of approbation, calling Creech "The ingenious and learned "tranſlator of Lucretius[A];" and every body elſe entertained the ſame opinion of it. In the edition of 1714, in 2 vols. 8vo. all the verſes of the text, which Creech had left unTranſlated, particularly thoſe in the 4th book about the nature of love, are ſupplied; and many new notes added and intermixed by another hand, by way of forming a complete ſyſtem of the Epicurean philoſophy. New notes, we ſay: for Creech had publiſhed in 1695 an edition of "Lucretius "in Latin, with Notes," which were afterwards printed at the end of the Engliſh tranſlation. Another edition of this, much enlarged, was publiſhed in 1717 in 8vo. 2. In 1684, he publiſhed a "Tranſlation of Horace;" in which however he has omitted ſome few odes. As to the ſatires, he was adviſed, as he tells us in his preface, "To turn them to our

Nation vindicated from the aſperſions caſt on it in a late pamphlet, intituled, A repreſentation of the preſent ſtate of religion, &c. part ii. p. 38. Lond. 1712. See pref. to this edit.

[A] On his father's monument at Blandford, he is called "The learned, "much-admired, and much-envied Mr. "Creech."

Nichols's Poems, I. 231.

" own time; ſince Rome was now rivalled in her vices, " and parallels for hypocriſy, profaneneſs, avarice, and the " like, were eaſy to be found. But thoſe crimes," he declares, " were out of his acquaintance; and ſince the cha- " racter is the ſame whoever the perſon is, he was not ſo " fond of being hated, as to make any diſobliging applica- " tion. Such pains," ſays he, " would look like an imper- " tinent labour to find a dunghill"

Theſe are his capital performances; but he tranſlated other things of a ſmaller kind, as, 3. " The Idylliums of " Theocritus, with Rapin's Diſcourſe of Paſtorals, 1684," 8vo. 4. " The ſecond Elegy of Ovid's firſt Book of Ele- " gies;" " The ſixth, ſeventh, eighth, and twelfth of the " ſecond Book;" " The Story of Lucretia," out of his book " De Faſtis;" and the ſecond and third of " Virgil's " Eclogues;" printed in " A Collection of Miſcellany " Poems," in 1684. 5. " The thirteenth Satire of Juve- " nal, with Notes." Printed in the " Engliſh Tranſlation " of the Satires, 1693," in folio. 6. " A Tranſlation into " Engliſh of the Verſes prefixed to Quintinie's Complete " Gardener." 7. " The Lives of Solon, Pelopidas, and " Cleomenes from Plutarch." 8. " The Life of Pelopi- " das from Cornelius Nepos." 9. " Laconic Apophthegms, " or remarkable Sayings of the Spartans, from Plutarch." 10. " A Diſcourſe concerning Socrates's Dæmon, and the " two firſt Books of the Sympoſiacs, from Plutarch." Theſe tranſlations from Plutarch were publiſhed in the Engliſh tranſlation of his " Lives and Morals." 11. " A Tranſ- " lation of Manilius's Aſtronomicon," dated from All-ſouls, Oct. 10, 1696.

Reprinted in Nichols's Select Collection.

CRELLIUS (JOHN), a moſt celebrated Socinian, and next in dignity to Socinus himſelf, was born, 1590, in a village near Nuremberg. After he was educated there, he embraced the doctrines of Socinus; but the country where he lived not tolerating a liberty of conſcience, he panted after a freer air, " ubi ſentire quæ vellet, & quæ ſentiret " dicere liceret;" " where he might think what he pleaſed, " and ſpeak what he thought," as the writer of his life expreſſes it. He went into Poland therefore in 1612, where the Unitarians had a ſchool, in which he became profeſſor, and was afterwards made miniſter. He has written ſeveral tracts upon the " New Teſtament," and an anſwer to a book of Grotius's, intituled, " De Satisfactione Chriſti," which Grotius drew up againſt the doctrine of Socinus.

He

He wrote alſo a book of morals, in which he is charged with maintaining, that it is lawful for men upon certain occaſions to beat their wives; which, if true, would probably expoſe him more to the reſentment of the ladies, than all his other ſingularities of opinion. He died at Racovia of an epidemic fever in his 43d year.

See the Life of Crellius prefixed to the ſecond volume of Bibliotheca fratrum Polonorum.

He was a man of very uncommon abilities, and is allowed to have been ſo by thoſe who cannot be ſuſpected of the leaſt partiality to him. "I thank you," ſays Grotius, "for "your letter and the kind preſent of your book. I am re- "ſolved to read over and over again whatever you ſhall "write, as I am ſure I cannot do it but with great advan- "tage to myſelf. When I received your letter, I was in- "tent upon your Commentary on the Epiſtle to the Gala- "tians. You have very happily hit upon the ſcope and de- "ſign of this epiſtle, and ſhewn the connexion which plain- "ly runs through it." And in another place, ſpeaking of Crellius's book againſt himſelf, he owns it to be written with great modeſty and erudition, though he does not approve the ſentiments contained in it.

Grotius, epiſt. p. 1. ep. 197, & 552.

"Crellius," ſays father Simon, "is a grammarian, a phi- "loſopher, and a divine throughout. He has a wonderful "addreſs in adapting St. Paul's words to his own prejudices. "He ſupports the doctrines of his ſect with ſo much ſub- "tlety, that he does not ſeem to ſay any thing of himſelf, "but to make the Scriptures ſpeak for him, even where "they are moſt againſt him." Theſe are prodigious things for men to ſay of one another, who are all the while at variance about the fundamentals of religion: eſpecially if we conſider, how common it is for them to wiſh one another damned, only for diſagreeing perhaps about ſome minute circumſtances.

Hiſtoire critique des principaux commentateurs de noveau teſtament, &c. par Rich. Simon.

CRESCIMBENI (JOHN MARIA), an Italian, was born at Macerata in Ancona, 1663. His talents for poetry and eloquence developed themſelves early. His verſes at firſt had too much pomp and point; but reſiding in Rome, and reading the beſt Italian poets, brought him back to nature. He not only reformed himſelf, but undertook to reform bad taſte in general. From this motive he projected the eſtabliſhment of a new academy, under the name of Arcadia; the members of which at firſt did not exceed 14, but afterwards increaſed much. They called themſelves the ſhepherds of Arcadia, and each took the name of ſome ſhepherd and ſome place in that ancient kingdom. The founder of this

this ſociety was appointed the director of it in 1690, and held this honourable poſt 38 years; namely, to the year of his death, which happened in 1728. Among a great number of works, in verſe and proſe, the principal is, "An Hiſ-"tory of the Italian Poetry," very much eſteemed, and reprinted, 1731, at Venice, in ſix vols. 4to. This hiſtory is accompanied with a commentary, containing anecdotes of Italian poets. He publiſhed alſo "An Hiſtory of the Aca-"demy of Arcadia, together with the Lives of the moſt il-"luſtrious Arcadians:" and many other works.

CREVIER (JOHN BAPTIST LEWIS), a Pariſian, was trained under the celebrated Rollin, and afterwards became profeſſor of rhetoric. Upon the death of his maſter, in 1741, he took upon him to finiſh his "Roman Hiſtory." He publiſhed other works, and was greatly ſerviceable to the cauſe of virtue and religion, as well as letters. His death happened, 1765, in a very advanced age. Beſides the continuation juſt mentioned, he publiſhed, 1. An edition of "Livy, 1748, cum Notis," in 6 vols. 4to; and afterwards another edition, better adapted to the uſe of his pupils, in 6 vols. ſmall 8vo. 2. "L'Hiſtoire les Empereurs de Romains "juſqu'à Conſtantin, 1749," 12 tom. 12mo. 3. "Hiſtoire "de l'Univerſité de Paris," 7 tom. 12mo. 4. "Rhéto-"rique Françoiſe;" a juſt and uſeful work. 5. "Ob-"ſervations ſur l'Eſprit des Loix." Here he ventured out of his depth: he ſhould have kept within the precincts of the belles lettres.

CRINITUS (PETRUS); born at Florence in 1465, taught the belles lettres there, after the death of Angelus Politianus, who had been his maſter. He acquired great reputation by his wit and learning, but tarniſhed all by being addicted to the moſt deteſtable of ſenſualities. He died, 1505, aged 40. He compoſed the "Lives of the Latin "Poets," and a work "De Honeſtâ Diſciplinâ," printed at Paris, 1520, in folio. Paul Jovius and Eraſmus have praiſed this latter work; but Muretus, Voſſius, and many others, hold it light. Crinitus was alſo a writer of poems; which may be deemed very much below mediocrity.

CROFT (HERBERT), an eminent biſhop, and third ſon of Sir Herbert Croft of Croft-caſtle in Herefordſhire, was deſcended of an ancient family, and born Oct. 18, 1603, at Great Milton near Thame in Oxfordſhire, in the houſe

of Sir William Green; his mother being then on a journey to London. At 13 years of age he was ſent to Oxford, but upon his father's turning Papiſt, and becoming a lay-brother in the Benedictine monaſtery at Douay, he was removed from Oxford, and carried over thither. After ſome ſhort ſtay at Douay, he was ſent to the Engliſh college of Jeſuits at St. Omer's; where he was not only reconciled to the church of Rome, but perſuaded alſo to enter into the order. Some time before his father's death, which happened above five years after his going abroad, he was ſent back into England, to tranſact ſome family affairs; and becoming happily acquainted with Morton, biſhop of Durham, he was by him reclaimed to the church of England. At the deſire of Dr. Laud, he went a ſecond time to Oxford, and was admitted a ſtudent of Chriſt-church; and the univerſity generouſly allowing the time he had ſpent abroad to be reckoned as if he had reſided there, he ſoon after took the degree of B. D. entered into holy orders, and became miniſter of a church in Glouceſterſhire, and rector of Harding in Oxfordſhire. Aug. 1639, he was collated to a prebend in the church of Saliſbury; and the year after, took the degree of D. D. being then chaplain in ordinary to the king. The ſame year he was made a prebendary of Worceſter, and the year after canon of Windſor. In 1644, he was nominated dean of Hereford, where he married Mrs. Anne Brown, the daughter of his predeceſſor; though one would think that was a ſeaſon in which a man would have kept himſelf as clear of incumbrances as he could; he eſpecially, who was in conſtant peril of his then ſmall fortune, and ſometimes of his life. He ſuffered extremely for his loyalty to Charles I.; but at length, in 1659, by the ſucceſſive deaths of his two elder brothers, became poſſeſſed of the family-eſtate. At the Reſtoration, he was reinſtated in his preferments; and Dec. 2, 1661, promoted to the ſee of Hereford, which he never would quit, though he was offered a better ſee more than once. He became afterwards, about 1667, dean of the royal chapel, which he held to 1669, and then reſigned it; being weary of a court life, and finding but ſmall effects from his pious endeavours. He then retired to his dioceſe, where he lived an example of that diſcipline he was ſtrict in enjoining others; and was extremely beloved for his conſtant preaching, hoſpitable temper, and extenſive charity. He was very intent upon reforming ſome things in the church, which he thought abuſes, and not tending to edification. He was very ſcrupulous in his manner

of

English Baronetage, Vol. IV. p. 537.

Ibid.

Athen. Oxon. Vol. II. col. 865.

Wood's Faſti, Vol. I. col. 284.

Walker's ſufferings of the clergy, p. ii. p. 34.

of admitting perſons into holy orders, and more eſpecially to that of the prieſthood; and he refuſed to admit any prebendaries into his cathedral church, except ſuch as lived within his dioceſe, that the duty of the church might not be neglected, and that the addition of a prebend might be a comfortable addition to a ſmall living. Theſe ſeem to have been good reſolutions; and it is ſaid, he continued inflexible in them. Ath. Oxon.

In the mean time, he was not ſo intent upon his private concerns in his dioceſe, but that he ſhewed himſelf ready to ſerve the public, as often as he thought it in his power. Accordingly, in 1675, when the quarrel with the Non-conformiſts was at its height, and the breach ſo artfully widened, that the Papiſts entertained hopes of entering through it, he publiſhed a piece, intituled, "The naked Truth; or, "the true State of the Primitive Church," 4to. which was printed at a private preſs, and addreſſed to the lords and commons aſſembled in parliament. This, though no more than a ſmall pamphlet of four or five ſheets, made a prodigious noiſe, and was read and ſtudied by all people of ſenſe and learning in the kingdom. The author's deſign in it was to try, whether the legiſlature could be prevailed upon to take any meaſures for reconciling the differences among Proteſtants, and for ſecuring the church againſt the attempts of Papiſts. He begins with articles of faith; and having ſhewn the danger of impoſing more than are neceſſary, eſpecially as terms of communion, he proceeds next through all the great points in diſpute between the church of England, and thoſe that diſſent from her: labouring to prove throughout, that Proteſtants differ about nothing, that can truly be ſtyled eſſential to religion; and that, for the ſake of union, compliances would be more becoming, as well as more effectual, than enforcing uniformity by penalties and perſecution. The whole is written in a ſpirit of piety, and with great force of argument: nevertheleſs it was attacked with great zeal by the intolerant part of the clergy, and ſome of them wrote againſt it furiouſly: Dr. Turner, maſter of St. John's college in Cambridge, particularly, in his "Animad-"verſions on a Pamphlet, called The naked Truth, 1676," 4to. This was anſwered by Andrew Marvell, in a piece, intituled, "Mr. Smirke, or the Divine in Mode;" in which he ridicules the animadverter with his uſual life and ſpirit, and gives the following character of biſhop Croft's work. "It is a treatiſe," ſays he, "which, if not for its oppoſer, "needs no commendation, being writ with that evidence Ibid.

" and demonſtration of truth, that all ſober men cannot but " give their aſſent and conſent to it unaſked. It is a book " of that kind, that no Chriſtian can ſcarce peruſe it, with- " out wiſhing himſelf to have been the author, and almoſt " imagining that he is ſo: the conceptions therein being of " ſo eternal idea, that every man finds it to be but a copy " of the original in his own mind." Many other pamphlets were written againſt "The naked Truth;" but the author did not vouchſafe them any reply, truth and public ſervice, not vain wrangling and debate, being the points he had in view. It was reprinted in 1680, and many times ſince.

This was the firſt thing biſhop Croft publiſhed, except two Sermons: one on Iſaiah xxvii. ver. laſt, preached before the Houſe of Lords upon the Faſt-day, Feb. 4, 1673; the other before the king at Whitehall, April 12, 1674, on Philipp. i. 21. In 1678, he publiſhed a third Sermon, preached Nov. 4, at the cathedral church in Hereford, and intituled, "A ſecond Call to a farther Humiliation." The year after he publiſhed "A Letter written to a Friend con- " cerning Popiſh Idolatry:" and alſo a ſecond impreſſion corrected, with additions, of his "Legacy to his Dioceſe; " or a ſhort Determination of all Controverſies we have " with the Papiſts by God's holy Word," 4to. After the epiſtle to all the people within his dioceſe, eſpecially thoſe of the city of Hereford, comes a preface; then three Sermons upon John v. 39. "Search the Scriptures, for in them " ye think ye have eternal life;" and laſtly, a Supplement to the preceding Sermons, together with a tract concerning the holy Sacrament of the Lord's Supper, promiſed in the preface. This work was calculated by him to preſerve the people of his dioceſe from the ſnares of Popiſh miſſionaries, who were then very active all over the kingdom. In 1685, he publiſhed ſome animadverſions on a book, intituled, "The " Theory of the Earth;" and in 1688, "A ſhort Diſcourſe " concerning the reading his Majeſty's late Declaration in " Churches." This, which was the laſt employment of his pen, was ſhewn by a certain courtier to king James; who ordered ſo much of the diſcourſe, as concerned the reading of the declaration, to be publiſhed to the world, and the reſt to be ſuppreſſed, as being contrary to the views with which that declaration had been ſet forth. It is remarkable of this excellent prelate, that he had taken a reſolution ſome years before his death, of reſigning his biſhopric; to which, it ſeems, he was moved by ſome ſcruples of conſcience.

Ath. Oxon.

His

His motives he expreſſed in a long letter to Dr. Stillingfleet; who however, in an anſwer, ſatisfied his conſcience, and diſpoſed him to continue his epiſcopal charge with his uſual earneſtneſs and vigour. He died at his palace at Hereford, May 18, 1691, and was buried in the cathedral there, where there remains this ſhort inſcription over his grave-ſtone. "Depoſitum Herberti Croft de Croft epiſcopi Herefordenſis, "qui obiit 18 die Maii A. D. 1691, ætatis ſuæ 88; in vitâ "conjuncti:" that is, "Here are depoſited the remains of "Herbert Croft of Croft, biſhop of Hereford, who died "May 18, 1691, in the 88th year of his age; in life united." The laſt words, "in life united," allude to his lying next dean Benſon, at the bottom of whoſe grave-ſtone are theſe, "in "morte non diviſi," that is, "in death not divided:" the two grave-ſtones having hands engraven on them, reaching from one to the other, and joined together, to ſignify the laſting and uninterrupted friendſhip which ſubſiſted between thoſe two reverend dignitaries. Miſcellaneous Diſcourſes by Dr. Stillingfleet, 1735, 8vo. p. 1—36.

As biſhop Croft lived, ſo he died, without the leaſt tincture of that Popery, which he had contracted in his youth, as appears clearly enough from the preamble to his will. "I "do," ſays he, "in all humble manner moſt heartily thank "God, that he hath been moſt graciouſly pleaſed, by the "light of his moſt holy goſpel, to recal me from the darkneſs of groſs errors and Popiſh ſuperſtitions, into which I "was ſeduced in my younger days, and to ſettle me again "in the true ancient catholic and apoſtolic faith, profeſſed "by our church of England, in which I was born and baptized, and in which I joyfully die, &c." He had one only ſon, Herbert, who was educated in Magdalen college, Oxford, was created baronet by Charles II. Nov. 1671, and was twice knight of the ſhire in the reign of king William. He died 1720, and was ſucceeded by his ſon Archer, and he by his ſon and nameſake 1761.

CROFT (WILLIAM), a muſician, was born at Nether-Eatington in Warwickſhire; but it is not ſaid in what year. He was educated in the Royal Chapel under Dr. Blow, and became organiſt at St. Anne's, Weſtminſter. In 1700, he was admitted a gentleman-extraordinary of the Chapel Royal, and in 1704 organiſt of the ſame. In 1708, he ſucceeded Dr. Blow as maſter of the children and compoſer to the Chapel Royal, and alſo as organiſt at Weſtminſter-abbey. In 1712, he publiſhed, but without his name, "Divine Harmony, or a new Collection of ſelect Anthems;" Hawkins's Hiſt. of Muſic, V. 94.

to which is prefixed, "A Brief Account of Church Muſic." In 1715, he was created doctor in muſic at Oxford: his exerciſe for that degree was an Engliſh and alſo a Latin ode, written by Mr. afterwards Dr. Joſeph Trapp, which, with the muſic, were publiſhed with the title of "Muſicus "Apparatus Academicus." In 1724, he publiſhed by ſubſcription a noble work of his own, intituled, "Muſica Sa-"cra, or ſelect Anthems in Score," in 2 vols. the firſt containing the burial ſervice, which Purcell had begun, but lived not to complete. He died Aug. 1727, of an illneſs, occaſioned by attending upon his duty at the coronation of George II.; and there is a monument erected for him in Weſtminſter-abbey, from the inſcription upon which we learn that he was near 50 years of age.

CROIX (FRANCIS PETIS DE LA), ſecretary and interpreter to the king of France in the Turkiſh and Arabic languages, died Nov. 4, 1695, in his 73d year; after having executed this employment for the ſpace of 44 years. And it appears, that he executed it with as much integrity, as abilities: for, when the Algerines ſought for peace of Lewis XIV. conditions were offered, by which they were required to reimburſe to this monarch 600,000 *franks*. The terms being thought exorbitant, they had recourſe to ſtratagem: and they offered a large ſum to La Croix, who was the interpreter of all that paſſed, if he would put into the treaty "crowns of Tripoli," inſtead of "French crowns;" which would have made to the Algerines a difference of more than 100,000 livres. But the integrity of the interpreter triumphed over the temptation; which however was the greater, as it was next to impoſſible he ſhould be diſcovered.

L'Hiſtoire du Genghiſkan, en 1710, pref.

Beſides the Turkiſh and the Arabic, the Perſian and the Tartarian, he alſo underſtood the Ethiopian and Armenian languages. He is well known to the learned world by many works. He tranſlated the "Hiſtory of France" into the Turkiſh language. He digeſted the three volumes of "Voy-"ages into the Eaſt-Indies" of M. Thevenot. He made an accurate Catalogue of all the Turkiſh and Perſian books which are in the king's library. He compoſed two complete Dictionaries for the French and Turkiſh languages: and, when he was dying, he was about to preſent the world with the hiſtory of Genghiſcan. He undertook this hiſtory by the order of M. Colbert: for this miniſter, altogether intent upon aggrandizing his maſter, was accuſtomed every week to call together, either in the king's library or his own, certain

Dict. Portatif de les hommes celebres, Amſt. 1774. 4 tom. 8vo.

certain of the learned, whom, according as they excelled in their ſeveral departments in literature, he conſtantly ſet to work. This hiſtory, which coſt La Croix more than ten years labour, is uſeful, not only to the learned who are curious to know paſt events, or to geographers who had hitherto been greatly ignorant of Grand Tartary, but likewiſe to all who trade to China, Perſia, or other eaſtern parts of the world.

There is a good map of northern Aſia drawn by M. de l'Iſle, accompanying the work; which M. Petis de la Croix, the author's ſon, not only reviſed, but, to render it more curious, added to it an abridgement of the lives of all thoſe authors from whom it was extracted. It was tranſlated into Engliſh, and publiſhed at London, 1722, 8vo.

CROMWELL (THOMAS), Earl of Eſſex, an eminent ſtateſman in the reign of Henry VIII. and one of the chief inſtruments of the Reformation, was the ſon of a blackſmith at Putney in Surry; and born, as we ſhould imagine, about 1490. He had by nature a ſtrong conſtitution and excellent parts, to which he added uncommon induſtry. As his extraction was mean, ſo his education was low; and his higheſt proficiency in learning, was getting the Latin verſion of the "New Teſtament" by heart. When he was come to years of diſcretion he travelled abroad for his improvement; and was retained for ſome time as clerk or ſecretary to the Engliſh factory at Antwerp. But this ſituation not ſuiting his aſpiring ſpirit, he travelled into divers countries, in which he was ſecretly employed about the king's affairs: he thus learned various languages; and that he might gain ſome knowledge of the art of war, he ſerved for ſome time as a ſoldier under the duke of Bourbon, and was at the ſacking of Rome. Biog. Brit.

On his return to England, he was admitted into the family of cardinal Wolſey as his ſolicitor; to whom he approved himſelf by his fidelity and diligence in ſeveral important affairs; and whom he defended in the houſe of commons againſt the articles of impeachment with ſo much wit and eloquence, as to make his integrity and abilities much praiſed and admired.

After the cardinal's fall the king employed him in his own ſervice; to whom he rendered himſelf very acceptable, by diſcovering to him, that the biſhops had incurred a præmunire by their oaths to the Pope at their conſecration, which ſubjected all their poſſeſſions to his pleaſure, and gave him an opportunity of accumulating great riches. He was raiſed

Fox's acts and monuments, pag. 1179, 1053.

in a ſhort time to ſeveral eminent dignities; was ſucceſſively made a privy-counſellor, and maſter of the jewel-houſe; clerk of the hanaper, and chancellor of the exchequer; and principal ſecretary of ſtate, and maſter of the Rolls; lord keeper of the privy ſeal, a baron of the realm; and vicar-general, and vicegerent over all the ſpirituality, under the king, who was declared ſupreme head of the church.

Herbert's life of Hen. VIII. p. 462, 274.

He was the chief inſtrument in diſſolving the abbies and other religious houſes, and in depreſſing the clergy, whom he uſually called, on account of their acknowledging the Papal authority, the king's half ſubjects. With reſpect to the expulſion of the monks, he obſerved, that it was only reducing them to labour and a lay character, which was their original inſtitution; and as to the ſtrictneſs and auſterities of life, enjoined them by the rules of their ſeveral orders, he alledged, that they might practiſe all this diſcipline and ſelf-denial without the forms of a monaſtic confinement.

He made uſe of his power for deſtroying Popery, and promoting the Reformation. He cauſed certain articles to be ſet forth and enjoined by the king's authority, which ſtruck at many eſſentials of the Romiſh religion, ſuch as tradition, worſhiping of images, purgatory, and the ſeven ſacraments. Some injunctions were likewiſe laid on the clergy, not to extol in their ſermons images, relics, miracles or pilgrimages, but to exhort their people to ſerve God, and to make proviſion for their families; to inculcate the duty of parents to teach their children the Lord's prayer, the Creed, and the Ten Commandments in the vulgar tongue; that an Engliſh Bible ſhould be provided for every pariſh church; and that they ſhould for every church keep one book of regiſter for chriſtenings, weddings, and burying.

Having been thus inſtrumental in promoting a Reformation, the king granted him many noble manors and large eſtates, the ſpoils of the religious houſes; advanced him to the dignity of earl of Eſſex; and conſtituted him lord high chamberlain of England. The tide of proſperity, which had hitherto flowed in upon him, began now to take a turn. A ſcheme he laid to ſecure his greatneſs proved his ruin; ſuch is the weakneſs of human policy! He uſed his utmoſt endeavours to procure a marriage between king Henry and Anne of Cleves. As her friends were all Lutherans, he imagined it might tend to bring down the Popiſh party at court; and he expected great ſupport from a queen of his own making. But the capricious monarch, being diſguſted with

with her perſon on the firſt night's cohabitation, took an invincible averſion to the promoter of the marriage.

Many circumſtances concurred to his ruin. By reaſon of his low birth he was odious to the nobility; to the Roman Catholics on account of his diſſolution of the abbies: to the nation in general, on account of the large ſubſidies he had demanded and obtained. With theſe cauſes concurred a more near and ſecret reaſon. The king did not only hate his new queen, but had now ſettled his affection upon Catherine Howard; and, finding his government grown uneaſy, thought it good policy to caſt all that had been done amiſs upon a miniſter, whoſe aſcendancy over him had been notorious. He was arreſted at the council table, when he leaſt ſuſpected it, and committed to the Tower; and in his fall had the common fate of all diſgraced miniſters, to be forſaken by his friends; only Archbp. Cranmer, with a friendſhip uncommon to courtiers, wrote earneſtly to the king in his favour, declaring no monarch of England had ever ſo valuable a ſervant. But his ruin was determined. The unjuſt practice of attainting without hearing the parties anſwer for themſelves, which he had too much promoted, was now turned upon himſelf. He was accuſed of ſeveral crimes and miſdemeanors, and of ſeveral heretical principles and practices; though ſome of theſe were improbable, and he might have cleared himſelf of others by producing the king's orders, yet no one durſt venture to plead for him, and he was attainted of high treaſon and hereſy.

He uſed all his efforts to procure mercy; and once wrote to the king in ſuch pathetic terms, that his majeſty cauſed the letter to be thrice read, and ſeemed to be affected with it. But the charms of Catherine Howard, and the ſolicitations of the duke of Norfolk and the biſhop of Wincheſter at length prevailed; and he was executed on Tower-Hill, after ſix weeks impriſonment, in July, 1540. On the ſcaffold he prayed fervently for the king, and declared that he died in the Catholic faith.

His character is variouſly repreſented by Papiſts and Proteſtants; by the former, as crafty, cruel, ambitious and covetous; by the latter, as carrying his greatneſs with admirable temper and moderation, in his higheſt elevation obliging and grateful to his friends, and very bountiful to the poor. And it is obſerved, that he preferred more men of abilities and integrity, both eccleſiaſtics and laymen, than any one of his predeceſſors in power had ever done. Strype's eccleſiaſtical memorials, V. 1. p. 364. Birch's heads and characters.

CROM-

CROMWELL (OLIVER), protector of the commonwealth of England, was deſcended, both by his father and mother, from families of great antiquity. He was the ſon of Mr. Robert Cromwell, who was the ſecond ſon of Sir Henry Cromwell of Hinchinbrooke, in the county of Huntingdon, knt. whoſe great grandfather is conjectured to have been one Walter Cromwell, a blackſmith at Putney; and his grandmother ſiſter to Thomas Cromwell, earl of Eſſex, prime miniſter and favourite to Henry VIII. We ſay conjectured; for when Goodman, biſhop of Glouceſter, who turned Papiſt, and was very deſirous of making his court to the protector, dedicated a book to him, and moreover preſented a printed paper to him, by which he pretended to claim kindred with him, as being himſelf ſome way allied to Thomas earl of Eſſex, the protector with ſome warmth told him, "that lord was not related to his family in any degree." Sir William Dugdale deduces John lord Williams, of Thame, from the ſame family with Sir Richard Williams, who aſſumed the name of Cromwell, and was great grandfather of the protector. Hence it is more probable, he was ſon of Sir Thomas Cromwell ſheriff of Cambridge and Huntingdon ſhires, 28 Hen. VIII. as was Sir Richard himſelf four years after. Sir Richard was in high favour with Hen. VIII. who granted him the ſcite of five religious houſes in the county of Huntingdon; viz. Hinchinbrooke, Saltrey, St. Neot's, Huntingdon, and Ramſay; of which he made Ramſay abbey his reſidence; and rebuilt the houſe which his great grandſon Henry ſold to Col. Titus. Hinchinbroke deſcended to his grandſon Oliver, who was made a knight of the Bath at the coronation of James I. and ſold it to an anceſtor of the preſent earl of Sandwich, whoſe ſeat it now is. Robert, younger brother of Sir Oliver, and father of the protector, was ſeated at Huntingdon, and had four ſons (including the protector) and ſeven daughters. Though by the intereſt of his brother he was put into the commiſſion of the peace for Huntingdonſhire, he had but a ſlender fortune; moſt of his ſupport ariſing from a brewhouſe in Huntingdon, chiefly managed by his wife. She was Elizabeth, daughter of ——— Stewart, of Rothſeyth in Fifeſhire, and ſiſter of Sir Robert Stewart, of the iſle of Ely, Knt. who has been reported, and not without ſome foundation of truth, to have been deſcended from the royal houſe of Stuart; as appears from a pedigree of her family ſtill in being. Out of the profits of this trade, and her own jointure of 60l. per annum, Mrs. Cromwell provided fortunes for her daughters, ſufficient

Carrington's hiſtory of the life and death of Oliver, lord protector, Lond. 1659, 12mo. and others.

Fuller's Worthies in Cambridgeſhire, p. 169. Bar. II. 393.

Fuller, ibid. Dugdale's ſhort view of the late troubles, p. 459.

cient to marry them into good families. The eldeſt, or 2d ſurviving, was the wife of Mr. John Deſborough, afterwards one of the protector's major-generals; another married, firſt, Roger Whetſtone, Eſq; and afterwards colonel John Jones, who was executed for being one of the king's judges; the third eſpouſed colonel Valentine Walton, who died in exile; the fourth, Robina, married firſt Dr. Peter French, and then Dr. John Wilkins, a man eminent in the republic of letters, and after the Reſtoration, Bp. of Cheſter. It may not be amiſs to add, that an aunt of the protector's married Francis Barrington, Eſq; from whom deſcended the Barringtons of Eſſex; another aunt John Hampden, Eſq; of Buckinghamſhire, by whom ſhe was mother of the famous John Hampden, who loſt his life in Chalgrave field; a third was the wife of Mr. Whaley, and the mother of colonel Whaley, in whoſe cuſtody the king was, while he remained at Hampton-court; the fourth aunt married Mr. Dunch.

Wood's Faſti, Oxon. Vol. II. c. 90.

Having given this ſhort account of Cromwell's family, let us proceed to ſpeak of himſelf. He was born in the pariſh of St. John, Huntingdon, where his father moſtly lived, April 25, 1599, and baptized 29th of the ſame month; and educated in grammar-learning at the free-ſchool in that town. We have very different accounts of his behaviour while he remained at ſchool: ſome ſay, that he ſhewed very little propenſity to learning; others, that he made a great proficiency in it. It is very probable that both are wrong; and that he was not either incorrigibly dull, or wonderfully bright; but that he was an unlucky boy, and of an uneaſy and turbulent temper, is reported by authors of unſuſpected veracity. Many ſtories are told of his enthuſiaſm in this early part of his life; one of which we ſhall mention. Lying melancholy upon his bed, in the day-time, he fancied he ſaw a ſpectre, which told him, that he ſhould be the greateſt man in the kingdom. His father being informed of this, was very angry, and deſired his maſter to correct him ſeverely, which, however, had no great effect; for Oliver was ſtill perſuaded of the thing, and would ſometimes mention it, notwithſtanding his uncle Stewart told him, "it was too "traiterous to repeat it." Sir Philip Warwick tells us, that he was very well acquainted with one Dr. Simcot, Cromwell's phyſician in the earlier part of his life, who aſſured him, that he was a very fanciful man, and ſubject to great diſorders of imagination: and it is certain, that he was not altogether free from theſe fits during his whole life, not even in the height of his proſperity.

Parish Register.

Flagellum, or, the life of Cromwell, p. 13.

Warwick's memoirs, p. 249.

From

From Huntingdon he was removed to Sidney college in Cambridge, where he was admitted fellow-commoner, April 23, 1616. The entry of his admiſſion is in theſe words: "Oliverus Cromwell, Huntingdonenſis, admiſſus ad com-"meatum ſociorum coll. Siden. Aprilis 23, 1616; tutore "M. Ricardo Howlet." We have very different accounts of the progreſs he made in his ſtudies while a member of the univerſity. It is certain that he was well read in the Greek and Roman hiſtory; but whether he acquired this knowledge at Cambridge, is a point that may be doubted; ſince, as ſeveral writers inform us, he ſpent much of his time there at foot-ball, cricket, and other robuſt exerciſes, for his ſkill and expertneſs in which he was famous. His father dying about two years after he had been at college, he returned home; where the irregularity of his conduct ſo diſturbed his mother, that, by the advice of friends, ſhe ſent him to London, and placed him in Lincoln's-inn. But this did not anſwer the end propoſed; for, inſtead of applying to the ſtudy of the law, he gave himſelf up to wine, women, and play, ſo that he quickly diſſipated what his father had left him. His ſtay at Lincoln's-inn could not be long, nor was this ſeaſon of wildneſs of much continuance; for he was married by the time he was 21, as appears from the pariſh regiſter of St. John, Huntingdon; in which we find, that his eldeſt ſon Robert, who died a child, was born Oct. 8, 1521; ſo that if he ſtaid but two years at the univerſity, and it is very probable that he did not ſtay there longer, there was not above two years more for his going to Lincoln's-inn, and running through the whole circle of his follies. The lady he married was Elizabeth, daughter of Sir James Bouchier of Eſſex, knt. deſcended from the antient earls of Eſſex of that name; whom he gained more by the intereſt of his relations Hampden, Barrington, Stewart, &c. than by his own. She was a woman of ſpirit and parts, and it is ſaid not without a conſiderable ſhare of pride.

Rapin's Hiſtory of England, 8vo. Vol. XIII. p. 147.

Flagellum, &c. p. 15.

Ibid. p. 16.

Ibid. p. 20.

Soon after he returned to Huntingdon, where he led a very grave and ſober life. Some have imputed this very ſudden renunciation of his vices and follies, to his falling in with the Puritans; but it is certain, that he remained then, and for ſome time after, a zealous member of the church of England, and entered into a cloſe friendſhip with ſeveral eminent divines. He continued at Huntingdon till an eſtate of above 400l. a year, devolving to him by the death of his uncle Sir Thomas Stewart, induced him to remove into the iſle of Ely. It was about this time, that he began to fall off

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from the church, and to converſe with the Puritans, whoſe notions he ſoon after embraced with his uſual warmth. He was elected a member of the third parliament of Charles I. which met Jan. 20, 1628; and was of the committee for religion, where he diſtinguiſhed himſelf by his zeal againſt Popery, and by complaining of Neile biſhop of Winchester's licenſing books which had a dangerous tendency. After the diſſolution of that parliament, he returned into the country, where he continued to expreſs much concern for religion, and to frequent ſilenced miniſters, and to invite them often to lectures and ſermons at his houſe. By this he brought his affairs again into a very indifferent ſituation, ſo that, by way of repairing his fortune, he took a farm at St. Ives, which he kept about five years, but which rather helped to run out the remainder of it, and had totally undone him, if he had not thrown it up. Theſe diſappointments revived in him a ſcheme, which his bad circumſtances firſt ſuggeſted while at Lincoln's-inn, of going over into New England. This was in 1637; and his deſign, it is thought, had certainly been executed, if he had not been hindered by the iſſuing out a proclamation for reſtraining ſuch embarkations. The next year he had leſs time upon his hands; for the earl of Bedford, and ſome other perſons of high rank, who had large eſtates in the fen country, were very deſirous of ſeeing it better drained; and though one project of this ſort had failed, they ſet on foot another, and got it countenanced by royal authority, and ſettled a ſhare of the profits upon the crown. This, though really intended for a public benefit, was oppoſed as injurious to private property; and at the head of the oppoſition was Cromwell, who had a conſiderable intereſt in thoſe parts. The activity and vigilance which he ſhewed upon this occaſion, firſt rendered him conſpicuous; and gave occaſion to his friend and relation Hampden, to recommend him afterwards in parliament, as a perſon capable of contriving and conducting great things. Notwithſtanding this, he was not very ſucceſsful in his oppoſition; and, as his private affairs were ſtill declining, he was in a very neceſſitous condition at the approach of the long parliament.

Whitlocke's memorials, p. 12.

Dugdale's ſhort view of the late troubles, p. 460.

Flagellum, &c. p. 27.

Rushworth, part II. p. 298.

Dugdale's Baronage, Vol. II. p. 380.

Flagellum, &c. p. 23.

In theſe circumſtances one might wonder, how he ſhould form a deſign, at a time when elections were conſidered as things of the utmoſt conſequence, of getting himſelf choſen, more eſpecially for the town of Cambridge, where he was ſo far from having any intereſt, that he was not ſo much as known; and if he had been known, would never have been elected.

elected. But the whole of that affair was owing to an accidental intrigue, in which himſelf had at firſt no hand. One reaſon why he quitted Huntingdon was, a diſpute he had with Mr. Bernard, upon his becoming recorder, about precedency; a point in which he was very nice. After he came
Ibid. to Ely, he reſorted entirely to Nonconformiſts meetings, where he quickly diſtinguiſhed himſelf by his gifts, as they were ſtyled in thoſe days, of preaching, praying, and expounding. At one of theſe meetings he met with Richard Tims, a tradeſman of Cambridge, who rode every Sunday to Ely for the ſake of pure doctrine; and captivated his heart intirely. This man, hearing that a parliament was to be called, and being himſelf one of the common-council, took it into his head, that there could not be a fitter man to be their burgeſs, than Mr. Cromwell; and with this notion he went to Wildbore, a draper in the town, and a relation of Cromwell's, who agreed with him exactly as to the fitneſs of the perſon, but told him the thing was impoſſible, as he
Ibid. p. 24, 25. was not a freeman. Tims, not ſatisfied with that, addreſſed himſelf next to Evett, a tallow-chandler, who was alſo a Puritan. He reliſhed the thought; but, for the ſame reaſon, pronounced the deſign impracticable. However, Tims was hardly got out of his houſe, before Evett ſent for him back, and whiſpered, that the mayor had a freedom to beſtow, and that one Kitchingman, an attorney, who had married his wife's ſiſter, and was of their party, had a great influence over him. He adviſed him therefore to move Kitchingman in it, who was to uſe his intereſt with the mayor, under colour that Mr. Cromwell was a gentleman of fortune, and had a mind to come and live in the town, which was then in a poor condition; but with a ſtrict charge to hide the true deſign, alderman French, who was then mayor, being a declared Royaliſt. When they came to make this application to him, French ſaid he was ſorry, but that in reality they came too late, for he had promiſed his freedom to the king's fiſherman. Kitchingman eaſily removed this objection, by undertaking that the town ſhould confer a freedom upon the perſon he mentioned; and ſo, at the next court-day, the mayor declared his intention to beſtow his freedom upon a very worthy gentleman of the iſle of Ely, one Mr. Cromwell; who, being apprized of his friend's induſtry, came to town over night, and took up his lodgings at Almond's, a grocer. Thither the mace was ſent for him, and he came into court dreſſed in ſcarlet, richly laced with gold; where, having provided plenty of claret and ſweetmeats, they were ſo well

circulated

circulated among the corporation, that they unanimouſly declared Mr. Mayor's freeman to be a civil worthy gentleman. When the election came on, the mayor diſcovered his miſtake; but it was then too late, for the party among the burgeſſes was ſtrong enough to chooſe him, which they accordingly did at the next election the enſuing year. Notitia parliamentaria, Vol. I. p. 164.

When he came into Parliament, he was very conſtant in his attendance, and a frequent ſpeaker; though he did not at that time diſcover any of the great qualities which afterwards appeared, and which ſeem to have been called out as occaſion required. He affected not only plainneſs but careleſſneſs in dreſs, was very uniform in his conduct, and ſpoke warmly and roundly, but without either art or elocution. He was very forward in cenſuring what were called grievances, both in church and ſtate, though he had not framed to himſelf any plan of reformation. This he frankly acknowledged, with reſpect to eccleſiaſtical affairs, when preſſed by Sir Thomas Chicheley and Mr. Warwick to declare his ſentiments on that ſubject. "I can tell," ſaid Cromwell, "what I would not have, though I cannot tell what I would "have." He was very zealous in promoting the remonſtrance, which was carried Nov. 14, 1641, and which in reality laid the baſis of the civil war; and declared to lord Falkland afterwards, that if the remonſtrance had not been carried, he was reſolved to have converted the ſmall remains of his eſtate into ready money the next day, and to have quitted the kingdom upon the firſt opportunity. His firmneſs upon this occaſion recommended him ſo effectually to Hampden, Pym, and the reſt of the leaders on that ſide, that they took him into all their councils; where he acquired that clear inſight into things, and knowledge of men, of which afterwards he made ſuch aſtoniſhing uſe. As ſoon as the parliament formed any ſcheme of raiſing forces, which was in the beginning of 1642, Cromwell ſhewed his activity, by going immediately to Cambridge; where he ſoon raiſed a troop of horſe, of which himſelf was appointed commander. He fixed his head quarters there, where he acted with great ſeverity; towards the univerſity more eſpecially, after he miſſed ſeizing the plate contributed by the loyal colleges for the king's ſervice, and ſent down to the king at the very time that he ſet up his ſtandard at Nottingham. It was probably about the ſame time, that Cromwell had a very remarkable interview with his uncle, of which Sir Philip Warwick had an account from the old gentleman himſelf. "Viſiting old Sir Oliver Cromwell, his uncle and god- Life of Oliver Cromwell, lord protector, 1741, 8vo. p. 5. Life of Dr. Barwick, p. 25.

"father, at his houſe at Ramſey, he told me this ſtory of "his ſucceſsful nephew and godſon, that he viſited him with "a good ſtrong party of horſe, and that he aſked him his "bleſſing; and that the few hours he was there, he would "not keep on his hat in his preſence; but at the ſame time "that he not only diſarmed, but plundered him, for he took "away all his plate." He was more ſucceſsful in his next enterprize; for being informed that the king had appointed Sir Thomas Coningſby ſheriff of Hertfordſhire, and had ſent him a writ, requiring him to proclaim the earl of Eſſex and his adherents traitors, Cromwell marched with his troop directly to St. Alban's, where he ſeized Sir Thomas Coningſby for that action, and carried him priſoner to London. He received the thanks of the parliament for this; and we find him ſoon after at the head of 1000 horſe, with the title of colonel. Strange as it may ſeem, it is confirmed by hiſtorians on all ſides, that, though he aſſumed the military character in his 43d year, in the ſpace of a few months he not only gained the reputation of an officer, but really became a good one; and ſtill ſtranger, that by mere dint of diſcipline he made his new-raiſed men excellent ſoldiers, and laid the foundation of that invincible ſtrength, which he afterwards exerted in behalf of the parliament.

Warwick's memoirs, p. 251.

Whitlocke's memorials, p. 131. Heath's chronicle, p. 60. Rapin's hiſt. of England, 8vo, Vol. XIII. p. 145.

The nature of our work will not ſuffer us to enter into a detail of all Cromwell's exploits in the courſe of the civil war; we muſt content ourſelves with mentioning in a general way ſome few memorable acts, referring our reader to hiſtories for more particular accounts. In the ſpring of 1643, having ſettled matters in the ſix aſſociated counties of Eſſex, Hertford, Norfolk, Suffolk, Cambridge, and Huntingdon, he advanced into Lincolnſhire, where he did great ſervice by reſtraining the king's garriſon at Newark, giving a check to the earl of Newcaſtle's troops at Horncaſtle, and many other things, which increaſed his credit high with the parliament. The Scots having been invited to England by the parliament, it was judged highly requiſite that the army under the earl of Manchester and Cromwell, who was now declared lieutenant-general of the horſe, ſhould join them; the better to enable them to reduce York, which they had cloſely beſieged. This ſervice was performed with great vigour and diligence, eſpecially by Cromwell; for though the earl had the title, the power was chiefly in Cromwell; and things were ſo dextrouſly managed between him and his friends at Weſtminſter, that, as they knew they might depend upon him, they took care to put as much in his hands as they could.

Flagellum, &c. p. 35.

Ibid. p. 45.

could. In the battle of Marſton Moor, fought July 3, 1644, it is unanimouſly agreed, that Cromwell's cavalry, who were commonly ſtyled *Ironſides*, changed the fortune of the day, as that battle did of the war; for the king's affairs declined, and the parliament's flouriſhed ever after. Some, however, though they allow this readily to Cromwell's forces, have yet repreſented him as acting in a pitiful cowardly manner, and ſo terrified, as even to run away: but allowance muſt be made for the relators. It is certain, that on the 19th of the ſame month, he ſtormed the earl of Exeter's fine houſe at Burleigh; and no man's courage, conduct, and ſervices were more valued at London. He was alſo in the ſecond battle at Newbury, Sept. 17, in the ſame year; and is ſaid to have made ſo bold a charge with his horſe upon the guards, that his majeſty's perſon had been in the utmoſt danger, if the old earl of Cleveland had not come in to his relief, and preſerved his maſter's liberty at the expence of his own. And in the winter, when the diſputes in parliament ran higher than ever, nothing but Cromwell's merit and good fortune were talked of by his party; ſome of whom blaſphemouſly ſtyled him, "The Saviour of "the Nation."

Clarendon's hiſt. of rebellion, Vol. I. p. 402. folio. Memoirs of Denzil, lord Holtis, p. 15, 16, 17. Bates's elenchus motuum nuperorum in Anglia, p. 65. Whitlocke, &c. p. 149.

The wiſeſt men and the beſt patriots ſaw very clearly, whither theſe exceſſive praiſes tended. That the nation might be made as fully convinced of it, the earl of Mancheſter exhibited a charge againſt him in the houſe of lords; and Cromwell, in return, brought another againſt the noble peer in the houſe of commons. It is true, that neither of theſe charges were proſecuted; but it is nevertheleſs true, that Cromwell and his friends abſolutely carried their point, by bringing in what was called the ſelf-denying ordinance, which excluded the members of either houſe from having any commands in the army; from which, however, on account of his extraordinary merit, that ſet him above all ordinances, Cromwell was at firſt occaſionally, and at length abſolutely, exempted. From being lieutenant-general of the horſe, he became lieutenant-general of the army; and he procured an addreſs from his regiment, declaring their ſatisfaction with the change. He continued to diſtinguiſh himſelf by his military ſucceſſes, and to receive the thanks of both houſes for the ſervices he did. He ſhone particularly at the battle of Naſeby June 14, 1646, and had alſo his ſhare in reducing the weſt; till, upon the ſurrender of Exeter, April 13, 1645, he found leiſure to return to London. Upon taking his ſeat in the houſe, thanks were returned to him, in terms as ſtrong

Heath's chronicle, p. 67.

as words could expreſs; and the prevailing party there received from him ſuch encouragement, as induced them to believe he was wholly at their devotion. But in this they were miſtaken; for while they thought the lieutenant-general employed in their buſineſs, he was in reality only attentive to his own. Thus, when the parliament inclined to diſband a part of their forces, after the king had delivered himſelf to the Scots, and the Scots had agreed to deliver him to the parliament, Cromwell oppoſed it vigorouſly, if not openly. For, in the firſt place, he inſinuated by his emiſſaries to the ſoldiers, that this was not only the higheſt piece of ingratitude towards thoſe who had fought the parliament into a power of diſbanding them, but alſo a crying act of injuſtice, as it was done with no other view than to cheat them of their arrears. Secondly, he procured an exemption for Sir Thomas Fairfax's army, or, in other words, for his own, the general only having that title and appointments, while Cromwell had the power; and the weight of the reduction fell upon Maſſey's brigade in the weſt, together with the troops which colonel Poynts commanded in Yorkſhire; men of whom he had good reaſon to doubt, and upon whom the parliament might have depended. Thus he dextrouſly turned to his own advantage the means, which, in truth, were contrived for his deſtruction.

Memoirs of Denzil lord Hollis, p. 81.

Nov. 12, 1646, the army marched triumphantly through London; and in February following, the Scots having received the money agreed on, delivered up the king, who was carried priſoner to Holmby. At this time Cromwell had a very nice game to play. What wore the legal appearance of power was evidently in the hands of the parliament, in which the Preſbyterian party was ſtill prevalent; and as the general Sir Thomas Fairfax was likewiſe in that intereſt, it looked as if the real power was alſo on their ſide. At the bottom, however, the army, now taught to know their own ſtrength, were in reality the maſters; and they were intirely directed by Cromwell, though they knew it not themſelves. He ſaw the neceſſity of having a ſtrong place, and getting the king's perſon into their power; and he contrived to do both, without ſeeming to have a hand in either. Oxford was at that time in a good condition, and well ſupplied with artillery, upon which the army ſeized it with the magazines, and every thing elſe; and Cromwell, then at London, prevailed upon cornet Joyce to ſeize the king's perſon with a ſtrong detachment of horſe, not only without the general's orders, but without any orders at all, except thoſe verbal

Ludlow's memoirs, Vol. I. p. 189.

inſtructions

inſtructions from Cromwell. This was executed June 4, 1647, notwithſtanding the parliament's commiſſioners were then with the king; who was conducted from Holmby to Childerſley in Cambridgeſhire, then the army's head quarters. Here, through the management chiefly of Cromwell and his ſon-in-law commiſſary Ireton, the king was treated, not only with reverence, but with kindneſs; and when Sir Thomas Fairfax, who knew nothing of the taking the king away, and diſliked it, would have ſent him back again with the commiſſioners, under the guard of two regiments of horſe, the king abſolutely refuſed to move. Nay, to ſuch a degree was that monarch convinced of the ſincerity of his new friends, that he had the indiſcretion to tell Sir Thomas Fairfax, when he made him a tender of his duty and reſpect, with promiſes of fair treatment, that "he thought he had as good "an intereſt in the army as himſelf." Dugdale's ſhort view of the late troubles, p. 240. Memoirs of Thomas lord Fairfax, p. 116.

The remaining ſix months of this year were the moſt critical of Cromwell's whole life: for, in order to ſucceed in his ſchemes, it was abſolutely neceſſary for him to deceive the king, the parliament, and the army, which in turn was effected, though not without danger and difficulty. The king relied entirely upon Cromwell and Ireton; and they, on the other hand, ſpoke of and acted towards him in ſuch a manner, that they were looked upon as abſolute courtiers. Nor is it at all wonderful that the king gave credit to them, when they brought the army to ſend a letter to the parliament, which was delivered July 9, 1647; avowing the king's cauſe to be theirs, and that no ſettlement could be hoped for, without granting him his juſt rights. As to the parliament, ſo long as they enjoyed their power, Cromwell always ſpoke the language of a member of the Houſe of Commons; ſhewed a high regard for their privileges; and profeſſed, that he was ſuſpected and diſliked by the army, for his attachment to the civil government. This did not, however, hinder his being diſbelieved by many; till at length he found it neceſſary, for his own ſafety, to make his eſcape from the houſe with ſome precipitation. That mutinous ſpirit which the ſoldiers diſcovered againſt the parliament was raiſed, fomented, and managed by Cromwell and Ireton; the former declaring at Triploe-heath, when the parliament had been obliged to eraſe their own declaration out of their journals, that "now they might be an army as "long as they lived." Whitlocke, p. 259. Flagellum, &c. p. 55. Heath's chronicle, p. 132.

Soon after this, a new party ſprung up among the ſoldiers, under the title of Levellers, who made no ſecret of their

hating equally both king and parliament; and it was to ſave himſelf from theſe people, who, as he was informed by Cromwell, ſought his life, that the king, Nov. 11, fled from Hampton-court to the iſle of Wight, after having rejected the parliament's propoſals by Cromwell's and Ireton's advice. Immediately after this, Cromwell altered his behaviour to the king entirely; for, having made uſe of the king's preſence to manage the army, and of the power which the army had thereby acquired, to humble and debaſe the parliament, there remained no end to be anſwered by keeping meaſures any longer with the king. The parliament, now much altered from what it was, upon the king's refuſing to paſs four bills they had ſent him, fell into very warm debates; in which it is aſſerted that Cromwell was a principal ſpeaker, and inveighed bitterly againſt his majeſty, ſaying, "the king was a very able man, but withal a great diſſembler; one in whom no truſt could be repoſed, and with whom therefore they ought to have nothing to do for the future." However this might be, the parliament, Jan. 5, voted, that no more addreſſes ſhould be made to the king; and from that time he was more ſtrictly impriſoned than ever. In the mean time, there were riſings in ſeveral parts of the kingdom; which employing the military power, the city of London and the parliament were left in ſome meaſure at liberty to purſue their own ſentiments; and what theſe were, quickly appeared. For June 27, 1648, the city petitioned for a perſonal treaty with the king, which was very well received, and ſome ſteps taken thereupon. A few days after, the commons recalled their vote for non-addreſſes, ſet on foot a perſonal treaty with the king at the iſle of Wight, and at length voted his majeſty's conceſſions ſatisfactory. An attempt was alſo made to impeach Cromwell of high treaſon. But the army having now reduced all things, and returning towards London, Nov. 20, ſent a remonſtrance to the Houſe of Commons, diſapproving all they had done. The remonſtrance was carried by colonel Ewers, who went next into the iſle of Wight, where he ſeized the perſon of the king, and carried him to Hurſt caſtle. This was reſented by the parliament, who commanded the general to recal his orders; but inſtead of this, the army marched directly to London; and, in December, took poſſeſſion of it, purged the Houſe of Commons, turning out the better part of its members, and then forcing the reſt to do what they pleaſed. In moſt of theſe proceedings Cromwell

Ludlow's memoirs, Vol. I. p. 203.

Flagellum, p. 63.

Ibid. and Ludlow's memoirs, Vol. I. p. 229. 236.

Ruſhworth's collections, Vol. II. part iv. p. 1167. Dugdale, p. 289.

well appeared very active, and is, with good reaſon, believed to have directed them all. Flagellum, p. 70.

It is not neceſſary to dwell particularly upon thoſe well-known circumſtances relating to the king's being brought before the high court of juſtice, and to the ſentence of death paſſed upon him there; ſince the part Cromwell acted therein was open and public. He ſat at the court; he ſigned the warrant; and he proſecuted the accompliſhment of it by the bloody execution of the king. When the firſt propoſition was made in the Houſe of Commons for trying the king, he roſe up, and ſaid, that "if any man moved this upon "deſign, he ſhould think him the greateſt traitor in the "world; but ſince Providence and neceſſity had caſt them "upon it, he ſhould pray God to bleſs their councils, "though he was not provided on the ſudden to give them "counſel." But not long after he was: for, being a great pretender to enthuſiaſm and revelations, he told them, that as he was praying for a bleſſing from God on his undertaking to reſtore the king to his priſtine majeſty, his tongue cleaved to the roof of his mouth, that he could not ſpeak one word more; which he took as a return of prayer, that God had rejected him from being king. Many applications were made to Cromwell for ſaving the king's life; and ſome of the paſſages relating to them are curious and worth notice. One of the moſt remarkable, as it greatly illuſtrates the character of the man, we think it neceſſary to relate; and that is, the tranſaction between the lieutenant-general and a couſin of his, colonel John Cromwell, an officer in the ſervice of the States. This gentleman is ſaid to have been in England while the king was in the hands of the army; and that, in a conference he had with the lieutenant-general, the latter made uſe of this expreſſion, "I think the "king the moſt injured prince in the world;" and then, clapping his hand upon his ſword, added, "But this, couſin, "ſhall do him right." The colonel returning to Holland ſoon after, reported what he took to be truth, that the lieutenant-general had a great reſpect for the king. When therefore the news of the king's trial reached Holland, he was ſent over with letters credential from the States, to which was added a blank with the king's ſignet, and another of the prince's, both confirmed by the States, for Cromwell to ſet down his own conditions, if he would now ſave his majeſty's life. The colonel went directly to his kinſman's houſe, who was ſo retired and ſhut up in his chamber, with an order to let none know he was at home, that it was with Hiſt. of Independency, part ii. p. 54. Flagellum, p. 53.

much difficulty he obtained admittance, after he had declared who he was. Having mutually ſaluted each other, the colonel deſired to ſpeak a few words with him in private; and began with much freedom to ſet before him the heinouſneſs of the fact then about to be committed, and with what deteſtation it was looked upon abroad; telling him, that "of "all men living he could never have imagined, he would "have had any hand in it, who in his hearing had proteſted "ſo much for the king." To this Cromwell anſwered, "It was not he, but the army; and though he did once ſay "ſome ſuch words, yet now times were altered, and Pro"vidence ſeemed to order things otherwiſe." And it is ſaid he added, that "he had prayed and faſted for the king, but "no return that way was yet made to him." Upon this the colonel ſtepped a little back, and ſuddenly ſhut the door, which made Cromwell apprehend he was going to be aſſaſſinated; but pulling out his papers, ſaid to him, "Couſin, "this is no time to trifle with words; ſee here, it is now "in your own power, not only to make yourſelf, but your "family, relations, and poſterity happy and honourable for "ever; otherwiſe, as they changed their name before from "Williams to Cromwell, referring to an old tradition in "the family, ſo now they muſt be forced to change it again: "for this fact will bring ſuch an ignominy upon the whole "generation of them, as no time will be able to deface." At this Cromwell pauſed a little, and then ſaid, "I deſire "you will give me till night to conſider of it, and do you "go to your inn, but not to bed, till you hear from me." The colonel did accordingly; and about one in the morning, a meſſenger came to tell him, "He might go to reſt, "and expect no other anſwer to carry to the prince; for the "council of officers had been ſeeking God, as he alſo had "done the ſame, and it was reſolved by them all, that the "king muſt die."

Echard's Hiſtory of England, p. 658.

The government being now entirely changed, for in five days after the king's death the Houſe of Lords was voted uſeleſs, it became neceſſary to think of ſome expedient for managing the executive power; and therefore it was reſolved to ſet up a council of ſtate, of which John Bradſhaw was preſident, and lieutenant-general Cromwell a principal member. But before he had well taken poſſeſſion of this new dignity, he was again called to action; and that too as briſk, and at leaſt as hazardous, as any in which he had hitherto been concerned. The perſons he had to engage were part of the army he commanded; which, being diſſatisfied

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on ſome account or other, ſet forth their ſentiments by way of remonſtrance preſented to the general. For this high offence they were ſeized, and tried by a court martial, and ſentenced to ride with their faces to their horſes' tails, at the head of their reſpective corps, with a paper expreſſing their crime fixed on their breaſts, after which their ſwords were to be broke over their heads, and themſelves caſhiered; every circumſtance of which was ſtrictly executed, March 6, in Great Palace-yard. This ſerved only to increaſe the flame: for ſeveral regiments of horſe, and among the reſt Cromwell's own, mutinied, put white cockades in their hats, and appointed a rendezvous at Ware; where Cromwell appeared, when he was leaſt ſuſpected, and brought with him ſome regiments quartered at a diſtance, that he could depend on. Here, without any previous expoſtulations, he with two regiments of horſe ſurrounded one regiment of the mutineers, and, calling four men by name out of their ranks, obliged them to caſt dice for their lives; and thoſe two which eſcaped were ordered to ſhoot the others, which they did: upon which the reſt thought fit to ſlip their white cockades into their pockets, and to ſecure themſelves by a ſubmiſſion. The ſame ſpirit of mutinying broke out in another regiment of horſe; but it was entirely ſubdued by Cromwell, and the fomenters of it puniſhed. After this he and Fairfax went, firſt, to Oxford, where they were made doctors in civil law; and thence to London, where they were ſplendidly entertained by the city, and had preſents of great value when they took leave. At this time England, if not quiet, was totally ſubdued: the Scots were diſcontented, but not in arms; ſo that Ireland became the principal object of the parliament's care, ſince in that iſland, of three parties which had for many years been ſhedding each other's blood, their own was the weakeſt. In Auguſt therefore 1649, Cromwell embarked with an army for Ireland, where his ſucceſſes, as in England, were attended with ſo few diſappointments, that, by June 1650, he had in a manner ſubdued the whole iſland. By that time his preſence was required in England, not only by thoſe who wiſhed him well, but even by his moſt inveterate enemies; and therefore conſtituting his ſon-in-law Ireton his deputy, he took ſhip for Briſtol, where after a dangerous paſſage he ſafely arrived, leaving ſuch a terror upon the minds of the Iriſh, as made every thing eaſy to thoſe that ſucceeded him, and completed the conqueſt of that country.

Whitlocke, P. 386.

Flagellum, P. 81.

Wood's Faſti, Vol. II. c. 38.

Whitlocke, P. 406.

His return to London was a kind of triumph; and all ranks of people contended, either from love or fear, who ſhould ſhew him the moſt reſpect. At his taking his ſeat in the houſe, he had thanks returned him for his ſervices in the higheſt terms. When theſe ceremonies were over, they proceeded to matters of greater conſequence: for, by this time, the parliament had another war upon their hands, the Scots having invited home Charles II. and prepared an army to invade England. There is no doubt that the parliament would readily have truſted this war to the conduct of lord Fairfax, a brave man and good officer; but Fairfax had taken the covenant, and, ſuch were his ſcruples, he could not bring himſelf to think of breaking it, by attacking the Scots in their own country. Cromwell thought, and rightly, that they ſhould not wait for an invaſion, but prevent one invaſion by another; and therefore preſſed Fairfax to continue in his command, and the more earneſtly, becauſe he knew he would not do it; declaring that he thought it a greater honour to ſerve as his lieutenant-general, than to command in chief the fineſt army in the world. Fairfax however remained inflexible in his reſolution; ſo that, June 26, an ordinance paſſed for repealing his commiſſion, and at the ſame time another for appointing Cromwell general and commander in chief of all the forces of the commonwealth. He had now ſuch power as might have ſatisfied the moſt ambitious mind; for though he offered to reſign his lieutenancy of Ireland, the parliament would not accept it. He marched with an army to Scotland, and, Sept. 3, gained the victory of Dunbar, than which none ever did him greater credit as a commander. He continued the war all the winter: in the ſpring was ſeverely attacked by an ague: of which recovering, he after ſeveral ſucceſſes forced the king into England, and blocked him up in Worceſter. Sept. 3, 1651, he attacked and carried that city, totally defeated the king's forces, and gained what he himſelf called, in his letter to the parliament, the crowning victory. It is ſaid, that this ſignal ſtroke of ſucceſs took Cromwell a little off his guard. He would have knighted two of his principal commanders upon the field of battle, and was with difficulty diſſuaded from it: his letter to the parliament on this occaſion was conceived in higher and loftier terms than uſual: and Ludlow ſays, that his behaviour was altered from that day, and that all who were about him obſerved it. It is certain nevertheleſs, that he afterwards behaved with great humility and ſubmiſſion to the parliament; though in the mean time he

Whitlocke, p. 160.

Echard's and Rapin's Hiſt. of Engl. &c.

Whitlocke, p. 507.

Ludlow's Memoirs, Vol. II. p. 447.

he took all the care imaginable to make the army ſenſible of their own importance, and to let them ſee that nothing could divide their intereſts from his own. This was the true foundation of his growing greatneſs, and of the gradual declenſion of the parliament's power; which, though they clearly diſcerned, they knew not how to prevent.

He did not remain long with the troops, but directed his march to London; where, beſides many conſiderable marks of honour that were paid him, a general thankſgiving was appointed for his victory, and Sept. 3d made an anniverſary ſtate holiday. When theſe ceremonies and acknowledgements were over, he had leiſure to look about him, and to conſider his own condition as well as that of the nation. He ſaw himſelf at preſent general and commander in chief of a great army in England, and at the ſame time was lord lieutenant of Ireland. But then he knew that all this was derived to him from the parliament; and he clearly diſcerned, that, whether Independents or Preſbyterians ſat there, they would endeavour to perpetuate ſupreme power in their own hands, which for many reaſons he diſliked. He therefore ſifted the moſt eminent perſons, in order to find out their ſentiments about the eſtabliſhment of the kingdom; which was a new phraſe invented to cover the deſign of ſubverting the parliament. In a meeting among them, held ſome time after the battle of Worceſter, he propoſed the queſtion fairly: when ſome declared for a monarchy, as others did for a commonwealth: but this conference came to nothing. Nov. 7, 1652, meeting the lord commiſſioner Whitlocke in the Park, he entered into a long diſcourſe with him upon this important ſubject: in which he undertook to ſhew Whitlocke, that the parliament was now become a faction; that they were reſolved to ruin all, and to rule for ever, merely for their own ſakes; that they gave all employments to themſelves, their relations, and friends; that they drew every thing within their own cognizance, by which the ſubject loſt the benefit of the law, and held his property by a precarious tenure; that, all this conſidered, they had fought themſelves into a worſe condition; and that, inſtead of a monarch with a prerogative royal, they had now many maſters, who made laws and broke them at their pleaſure; that, on the other hand, the army was very ſenſible of this; that they bore it with great reluctance; that they too had great diſputes among themſelves; and that it could not be long before thoſe miſchiefs broke out into a new flame. Whitlocke very readily agreed, that he had deſcribed both Whitlocke, p. 460.

parties

parties truly; but at the ſame time acknowledged, that, notwithſtanding he was acquainted with the diſeaſes of the commonwealth, he was entirely ignorant of any right method of cure. "What," ſaid Cromwell, "if a man ſhould "take upon himſelf to be king?" Whitlocke replied by ſhewing him, that he would get nothing by it, that he had more power already than former kings ever had, and that by aſſuming the name he might run great hazard of loſing the thing. Cromwell then preſſed to know, what he would have done? Upon which Whitlocke propoſed compromiſing matters with Charles Stuart: the debating of which Cromwell declined, as an affair of much difficulty. Cromwell had many converſations of this ſort with the moſt intelligent of all parties; but we will only relate one more, which is grounded on good authority, having been often related by Mr. Henry Nevil, a celebrated politician, and once a member of the council of ſtate. Cromwell upon this great occaſion ſent for ſome of the chief city divines, as if he made it a matter of conſcience to be determined by their advice. Among theſe was the leading Mr. Calamy, who very boldly oppoſed the project of Cromwell's ſingle government, and offered to prove it both unlawful and impracticable. Cromwell anſwered readily upon the firſt head of unlawful, and appealed to the ſafety of the nation being the ſupreme law. "But," ſays he, "pray, Mr. Calamy, why impractica-"ble?" Calamy replied, "Oh, 'tis the voice of the nation; "there will be nine in ten againſt you." "Very well," ſays Cromwell; "but what if I ſhould diſarm the nine, and "put the ſword in the tenth man's hand, would not that do "the buſineſs?"

Ibid. p. 516.

Life of Hen. Nevil, Eſq; p. 35.

Notwithſtanding all this, he behaved in public with great decency and duty towards that body of men he was contriving to remove. The whole winter of 1652 was ſpent in contrivances and cabals on both ſides; by the friends of the parliament to ſupport and maintain its authority, by their opponents to bring things into ſuch a ſituation, as to render the neceſſity of diſſolving that aſſembly univerſally apparent. April 19, 1653, Cromwell called a council of officers once more to debate this point; in which as he had many friends, ſo he had alſo ſome opponents, who inſinuated, that what he did proceeded from ſelf-intereſt and ambition. Major general Harriſon, a zealous fanatic, but abſolutely deceived by Cromwell, aſſured the aſſembly, in the ſincerity of his heart, that "the lord general fought only to pave the "way for the government of Jeſus and his ſaints;" to which

which major Streater briſkly returned, that "then he ought "to come quickly; for if it was after Chriſtmas, he would "come too late." Upon this, Cromwell adjourned the meeting till the next morning, when a new point was ſtarted, whether it might not be expedient for the houſe and the army, to appoint 20 perſons on a ſide to be intruſted with the ſupreme power? In the midſt of this diſpute advice came, that the houſe had under conſideration their own diſſolution; and upon this, ſuch as were members withdrew, and went thither to promote that deſign. But in reality the parliament had framed a bill, to continue themſelves to Nov. 5th of the next year, propoſing in the mean time to fill up the houſe by new elections. Cromwell, informed what the houſe was upon, was ſo enraged, that he left the council, and marched directly with a party of 300 ſoldiers to Weſtminſter. There placing ſome of them at the door, ſome in the lobby, and others on the ſtairs, he went into the houſe; and, addreſſing himſelf firſt to his friend St. John, told him, that "he then came to do that which grieved him to the "very ſoul, and what he had earneſtly with tears prayed to "God againſt; nay, that he had rather be torn in pieces "than do it; but that there was a neceſſity laid upon him "therein, in order to the glory of God, and the good of "the nation." Then he ſat down, and heard their debates for ſome time on the fore-mentioned bill; after which, calling to major general Harriſon, who was on the other ſide of the houſe, to come to him, he told him, that "He judged "the parliament ripe for a diſſolution, and this to be the "time of doing it." Harriſon anſwered, "Sir, the work "is very great and dangerous; therefore I deſire you ſeriouſly to conſider of it before you engage in it." "You ſay "well," replied Cromwell; and thereupon ſat ſtill for about a quarter of an hour. Then the queſtion being put for paſſing the ſaid bill, he declared again to Harriſon, "This "is the time, I muſt do it:" and ſo ſtanding up of a ſudden, he bade the ſpeaker leave the chair, and told the houſe, "that they had ſat long enough, unleſs they had done more "good; that ſome of them were whoremaſters, others "drunkards, others corrupt and unjuſt men, and ſcandalous "to the profeſſion of the goſpel; that it was not fit they "ſhould ſit as a parliament any longer, and therefore he "muſt deſire them to go away." He charged them with not having a heart to do any thing for the public good, and with being the ſupporters of tyranny and oppreſſion. When ſome of the members began to ſpeak, he ſtepped into the midſt

Flagellum, p. 126.

Whitlocke, p. 524.

Flagellum, p. 129.

Ibid. p. 457.

midſt of the houſe, and ſaid, "Come, come, I will put an "end to your prating:" then walking up and down the houſe, he cried out, "You are no parliament, I ſay, you "are no parliament;" and ſtamping with his feet, he bid them for ſhame be gone, and give place to honeſter men. Upon this ſignal the ſoldiers entered the houſe, and he bade one of them take away that bauble, meaning the mace; and Harriſon taking the ſpeaker by the hand, he came down. Then Cromwell, addreſſing himſelf again to the members, who were about 100, ſaid, "'Tis you that have forced me "to this; for I have ſought the Lord night and day, that "he would rather ſlay me, than put me upon the doing of "this work." And then ſeizing on all their papers, he ordered the ſoldiers to ſee the houſe cleared of all members; and having cauſed the doors to be locked up, went away to Whitehall. Here he found a council of officers ſtill aſſembled, and this grand point yet in debate: upon which he told them roundly, "they need trouble themſelves no farther "about it, for he had done it." "Done what?" replied colonel Okey, who was not one of his creatures: and upon his telling him, expoſtulated the point warmly. But Cromwell talked ſo much louder than he, of the glory of God and the good of the nation, the removing of yokes and badges of ſlavery, that Okey very ſoon thought proper to be ſilent, and to wait for the concluſion of the affair. In the afternoon of the ſame day, Cromwell, attended by the majors general Lambert and Harriſon, went to the council of ſtate, and, finding them ſitting, addreſſed them in the following terms: "Gentlemen, if you are met here as pri-"vate perſons, you ſhall not be diſturbed; but if as a coun-"cil of ſtate, this is no place for you. And ſince you can-"not but know what was done at the houſe this morning, "ſo take notice, that the parliament is diſſolved." Serjeant Bradſhaw boldly anſwered, "Sir, we have heard what you "did at the houſe in the morning, and before many hours "all England will hear it. But, Sir, you are miſtaken to "think that the parliament is diſſolved, for no power under "heaven can diſſolve them but themſelves; and therefore "take you notice of that." Some others alſo ſpoke to the ſame purpoſe: but the council finding themſelves to be under the ſame force, all quietly departed.

Ibid.

Ibid. p. 127.

Ludlow, Vol. II. p. 461.

The true reaſon why Cromwell thus diſmiſſed this council of ſtate was, becauſe he intended to have another of his own framing; theſe being men entirely devoted to the parliament, from whom they derived their authority. He now projected

projected ſuch meaſures as appeared to him the moſt proper for the ſupport of that great authority which he had attained. He continued for a few days to direct all things by the advice of the council of officers; but afterwards a new council of ſtate was called, by virtue of letters or warrants under the lord general's hand. But this conſiſting chiefly of fifth-monarchy and other madmen, ſoon diſſolved of itſelf; and then the power returned into the hands of Cromwell, from whom it came. Harriſon, and about 20 more, remained in the houſe, and ſeeing the reign of the ſaints at an end, placed one Moyer in the ſpeaker's chair, and began to draw up proteſts; but they were ſoon interrupted by colonel White with a party of ſoldiers. White aſking them what they did there, they told him, "they were ſeeking the Lord;" to which he replied, that "to his knowledge, the Lord had not been ſought there many "years;" and ſo turned them out of doors. The ſcene thus changed, the ſupreme power was ſaid to be in the council of officers again; and they very ſpeedily reſolved, that the lord general, with a ſelect council, ſhould have the adminiſtration of public affairs, upon the terms contained in a paper, intituled, "The Inſtrument of Government;" and that his excellency ſhould be protector of the commonwealth of England, Scotland, and Ireland, and have the title of highneſs. Accordingly he was inveſted therewith Dec. 16, 1653, in the court of chancery in Weſtminſter-hall, with great ſolemnity; and thus, in his 54th year, aſſumed the ſovereign power, which he well knew how to exerciſe with dignity. When he had thus reduced the government into ſome order at leaſt, he proceeded very wiſely and warily; appointed a privy-council, in which there were great and worthy men, who he knew would either not act at all, or not very long with him; but their names giving a ſanction for the preſent, he proceeded, with the advice of as many of them as attended, to make ſeveral ordinances that were neceſſary, as alſo to diſpoſe matters for the holding a new parliament. He applied himſelf alſo to the ſettlement of the public affairs, both foreign and domeſtic; he concluded a peace with the States of Holland and Sweden; he obliged the king of Portugal, notwithſtanding all that had paſſed between the parliament and him, to accept of a peace upon his terms; and adjuſted matters with France, though not without ſome difficulty. As to affairs at home, he filled the courts in Weſtminſter-hall with able judges; and directed the lawyers themſelves to make ſuch corrections in the practice of their profeſſion, as might free them from public odium. The ſame moderation

Flagellum, p. 139.

moderation he practiſed in church matters; profeſſing an unalterable reſolution to maintain liberty of conſcience. He gave the command of all the forces in Scotland to general Monk, and ſent his ſon Henry to govern Ireland. By an ordinance dated April 12, 1654, he united England and Scotland, fixing the number of repreſentatives for the latter at 30; and ſoon after he did the ſame by Ireland. He affected to ſhew great zeal for juſtice, in cauſing the brother of the ambaſſador from Portugal to be executed for murder; which he did July 10, in ſpite of the greateſt application to prevent it.

But, notwithſtanding the pains which he took to gain the affections of the people, he found a ſpirit riſing againſt him in all the three kingdoms; and his government ſo cramped for want of money, that he was under an abſolute neceſſity of calling a parliament, according to the form which he had preſcribed in the Inſtrument of Government. He fixed Sept. 3, for the day on which they were to aſſemble, eſteeming it particularly fortunate to him; and to this he peremptorily adhered, though it happened to fall upon a Sunday. The parliament was accordingly opened on that day, after hearing a ſermon at Weſtminſter Abbey, to which the protector went in very great ſtate. He received this houſe of commons in the painted chamber, where he gave them a full account of the nature of that government which he had thought fit to eſtabliſh, the ends he propoſed, and the means he had uſed to promote thoſe ends, &c. When they came to the houſe, they fell to debating, whether the ſupreme legiſlative power of the kingdom ſhould be in a ſingle perſon, or a parliament; which alarming the protector, who found himſelf in danger of being depoſed by a vote of this new parliament, he cauſed a guard to be ſet at the door, on the 12th of the ſame month, to prevent their going into the houſe of commons; then ſent for them into the painted chamber, where he gave them a very ſharp rebuke; nor did he permit any to go into the houſe afterwards, before they had taken an oath to be faithful to the protector and his government. While this parliament was ſitting, an odd accident happened to the protector. He had received a ſet of Frieſland horſes from the duke of Holſtein as a preſent; and would needs drive his ſecretary Thurloe in his coach, drawn by theſe horſes, round Hyde Park. But the horſes, proving as ungovernable as the parliament, threw his highneſs out of the box, and in his fall one of his pocket piſtols went off; notwithſtanding which he eſcaped, without either wound or

Ludlow's Memoirs, Vol. II. p. 500.

broken

broken bones. By the Inſtrument of Government, the parliament was to ſit five months; but finding they were about to take away his power, and would give him no money, he, Jan. 23, ſent for them once more into the painted chamber, where after a long and bitter ſpeech he diſſolved them. Ibid. p. 508.

The protector's mother lived with him at Whitehall, and ſhared in the ſplendor of his court, but enjoyed it not. Though ſhe troubled him but little with her remonſtrances, her fears were ſo ſtrong, that ſhe could not believe he was ſafe if ſhe did not ſee him twice a day; and, if by accident ſhe heard a piſtol at any time diſcharged, ſhe could not help crying out, "My ſon is ſhot!" She died Nov. 18, 1654; Cromwell cauſed her remains to be interred in Henry VIIth's chapel; but this was contrary to her deſire, for ſhe eaſily foreſaw that they would never reſt in peace there. Heath's Chronicle, p. 366. Ludlow's Memoirs, Vol. II. p. 488.

The opening of 1655 proved but cloudy: the diſſolution of the parliament ſtirred all the ill blood in the kingdom, ſo that Cromwell found himſelf beſet with conſpiracies on all ſides, and by all parties; but he had the good luck to diſcover them, before they could be executed. Upon Feb. 13, he went to Guildhall; and declared, that the republicans and cavaliers had formed deſigns againſt his perſon. Of the former, major John Wildman, who had been an intimate friend of his, was ſeized while penning a paper, intituled, "A Declaration of the People of England againſt the Tyrant Oliver Cromwell;" and other violent men of that party he impriſoned, but was afraid of doing more. As to the Royaliſts, he ſuffered them to go on a little; for, by the help of one Manning, who was his ſpy in the court of Charles II. he was ſo well acquainted with their projects, as to put them upon meaſures which turned to his own account. And this is a true ſolution of that inſurrection which broke out at Saliſbury, where the king was proclaimed, and Cromwell's judges ſeized; which act of open force left no doubt with the public, that there were deſigns againſt the protector. For this inſurrection ſeveral perſons ſuffered death; and hence the protector, who had hitherto ſhewn an inclination to govern as a lawful prince if he could, ſeemed to lay aſide his diſpoſition, and no longer to make any difficulty of ſupporting his authority in any manner and by any means. In the ſpring of this year was carried into execution that famous expedition, by which the protector hoped to make himſelf maſter of the Spaniſh Weſt Indies; where, though his forces did not ſucceed in their main deſign, yet they made themſelves maſters of Jamaica, which iſland has remained ever Flagellum, p. 161.

ſince

ſince part of the Britiſh dominions. The alliance which had been ſo long in treaty with the crown of France, was ſigned Nov. 24, 1655, and proclaimed the 28th; by which it was ſtipulated, that Cromwell ſhould ſend over a body of Engliſh troops, to act in conjunction with the French againſt the Spaniards in the Low Countries; and that, on the other hand, the French king ſhould oblige the royal family to quit his dominions. The new king of Sweden ſent over an ambaſſador to compliment the protector. He was moſt graciouſly received; but the intended viſit of queen Chriſtina, who had juſt reſigned the crown, he judged proper to avoid. The glorious ſucceſſes of admiral Blake in the Mediterranean, and the great ſums he recovered from ſeveral powers for depredations committed by their ſubjects on the Engliſh merchants, did much honour to the protector's government; and, to conclude the tranſactions of this year, it muſt be allowed, that how much ſoever he might be diſliked at home, his reputation at this time was very great abroad.

The loſs he ſuſtained in the diſcovery of Manning, whom king Charles cauſed to be ſhot for correſponding with Thurloe, was moſt effectually repaired by a perſon of ſuperior character, who was chancellor Hyde's great correſpondent, and ſuppoſed to be one of the moſt active and determined Royaliſts in England. Though the war with Spain under Blake's management had brought two millions of money into the protector's coffer, he ſtill felt ſome wants, which he judged nothing but a parliament could ſupply; and having concerted more effectual methods, as he conceived, for bending them to his will, than had been practiſed before the laſt, he fixed the meeting of that aſſembly Sept. 19, 1656. It met accordingly; but with a guard poſted at the door of the houſe, who ſuffered none to enter, till they had taken the oaths prepared for them, by which many were excluded. The parliament, however, choſe a ſpeaker, paſſed an act for diſannulling the king's title, another for the ſecurity of his highneſs's perſon, and ſeveral money bills; for all which the protector gave them his moſt gracious thanks. About the cloſe of this year a new plot was either diſcovered or invented, for which one Miles Sindercombe was condemned; but he diſappointed the protector, by poiſoning himſelf the night before he was to be executed. In the ſpring of 1657, it plainly appeared what the protector aimed at, by the pains he had taken with the parliament; for now a kind of legiſlative ſettlement of the government was upon the carpet, under the title of "The humble Petition and Advice;" in which

Whitlocke's Memorials, p. 653.

which there was a blank for the ſupreme governor's title, and a clauſe prepared to countenance the eſtabliſhing ſomething like peers, under the name of the other houſe. At length the whole came to light; for one alderman Pack, a forward, time-ſerving, money-getting fellow, deep in all the jobbs of the government, moved that the firſt blank might be filled with the word *King*. This was violently oppoſed by the army-members; but at length, after various debates, carried, as well as the clauſe impowering him to make ſomething like lords; and in this form the petition was preſented to his highneſs, who deſired ſome time to conſider before he gave his anſwer. The protector would have been glad to have had the kingſhip forced upon him, but that he found ſome of his beſt friends and neareſt relations averſe to it; who carried their oppoſition ſo far, as to promote a petition from the army to the parliament againſt it. This determined Cromwell to refuſe that honour which he had been ſo long ſeeking; and therefore, May 8, 1657, he told them in the banquetting-houſe, that he could not with a good conſcience accept the government under the title of king. The parliament then thought proper to fill up the blank with his former title of protector; and his highneſs himſelf, that all the pains he had taken might not abſolutely be thrown away, reſolved upon a new inauguration, which was accordingly performed June 26, 1657, in Weſtminſter-hall, with all the pomp and ſolemnity of a coronation. After this, the houſe of commons adjourned to Jan. 20th following, in order to give the protector time to regulate all things according to the new ſyſtem; with a view to which he ſummoned his two ſons, and others, to take their ſeats in the other houſe. This year he was extremely diſconcerted with a ſmall treatiſe, which captain Titus, under the name of William Allen, publiſhed with this title, "Killing no Murder:" in which was ſhewn ſo plainly, that one who had violated all laws, could derive protection from no law, that Oliver thenceforwards believed himſelf in continual danger. But his attempt to apprehend the true author failed of ſucceſs.

Ibid. p. 657.

Heath's chronicle, p. 386. Bates Elenchus motuum, &c. p. 14. 214.

Heath, p. 389.

Whitlocke, p. 661.

Flagellum, p. 185.

In the beginning of 1658, he pleaſed himſelf with the hopes of being once at the head of an aſſembly, ſomewhat reſembling the ancient parliaments of England; and, purſuant to their own adjournment, the commons met Jan. 20, as the other houſe alſo did, agreeably to the writs of ſummons iſſued by the lord protector. He ſent for them by the black rod, and began his ſpeech with the pompous words, "My lords, and you the knights, citizens, and burgeſſes

"of the houſe of commons, &c." All this only ſerved to ſhew that his adminiſtration was founded in military force and nothing elſe: for the ancient nobility would not reſume their ſeats in ſuch company as he had aſſigned them; and the houſe of commons would have nothing to do with the new nobles in the other houſe; and the new nobles could do nothing by themſelves. Thus in leſs than a fortnight the new ſyſtem was in a fair way of being pulled to pieces; and this occaſioned the protector to come, Feb. 4th, and to diſſolve them with great bitterneſs of ſpeech and ſorrow of heart: for now he plainly ſaw, that a regular eſtabliſhment was a thing impracticable. Some farther deſigns againſt him were ſoon after diſcovered, not of the cavaliers only, but of the fifth-monarchy men alſo. With the latter he was obliged to obſerve ſome meaſures; the former he delivered over to a high court of juſtice. By the ſentence of that court, Dr. Hewett, a divine of the church of England, ſuffered death for contumacy, June 8, 1658; having refuſed to plead, or to own the juriſdiction of the court. Aug. 6, the protector's favourite daughter Elizabeth, wife of John Claypole, Eſq; of Narborough in Northamptonſhire, died, which affected him greatly on more accounts than one. For her illneſs being very painful, diſtempered her mind not a little; and in her deliriums ſhe exclaimed vehemently againſt him for his cruelties, and eſpecially for the death of Dr. Hewett, on whoſe behalf ſhe had made the moſt importunate interceſſions. He is ſaid to have been, from that time, wholly altered, and daily more reſerved and ſuſpicious: and indeed not without reaſon; for he found a general diſcontent prevailing in the nation, a ſignal diſaffection in the army, and a [illegible]creaſe of the influence of the republicans, to whom ſome of his relations, and even his wife, inclined: ſo that he knew not which way to turn, or what to expect. Theſe cares having long tormented his mind, at laſt affected his body; ſo that while at Hampton-Court, he fell into a kind of ſlow fever, which ſoon degenerated into a tertian ague. For a week this diſorder continued without any dangerous ſymptoms, inſomuch that every other day he walked abroad; but one day after dinner his five phyſicians coming to wait upon him, one of them having felt his pulſe, ſaid that it intermitted. At this, being ſomewhat ſurpriſed, he turned pale, fell into a cold ſweat, and when he was almoſt fainting, ordered himſelf to be carried to bed; where, by the

Whitlocke, p. 672.

aſſiſtance

assistance of cordials, being brought a little to himself, he made his will with respect to his private affairs. Echard's Hist. of Eng. p. 734.

It is impossible to have a better account of his last sickness, than that given by Dr. Bates, who was his physician. After mentioning the circumstance of making his will, he tells us, that the next morning early, when one of his physicians came to visit him, he asked him, "why he looked so sad?" and, when answer was made, that so it became any one, who had the weighty care of his life and health upon him; "Ye physicians," said he, "think I shall die: I tell you, I "shall not die this time, I am sure of it. Do not think," said he to the physician, looking more attentively at him on these words; "do not think that I am mad; I speak the "words of truth upon surer grounds than Galen or your "Hippocrates furnish you with. God Almighty himself hath "given that answer, not to my prayers alone, but also to "the prayers of those who entertain a stricter commerce and "greater interest with him. Go on chearfully, banishing "all sadness from your looks, and deal with me as you "would do with a serving-man. Ye may have a skill in the "nature of things, yet nature can do more than all phy-"sicians put together; and God is far more above nature." He was then desired to take his rest, because he had not slept the greatest part of the night; and this physician left him. But as he was coming out of the chamber, he accidentally met another; to whom, said he, I am afraid our patient will be light-headed. Then replied the other, you are certainly a stranger in this house; do not you know what was done last night? the chaplains, and all who are dear to God, being dispersed into several parts of the palace, have prayed to God for his health; and have brought this answer, he shall recover. Nay, to such a degree of madness they came, that a public fast being for his sake kept at Hampton-Court, they did not so much pray to God for his health, as thank him for the undoubted pledges of his recovery; and they repeated the same at Whitehall. These oracles of the saints were the cause, that the physicians spake not a word of his danger. Being removed to London, he became much worse, grew first lethargic, then delirious; and after recovering a little, but not enough to give any distinct directions about public affairs, he died Sept. 3, 1658, aged somewhat more than 59 years. A little before his death, the physicians awakened the privy-council, by representing the danger he was in; and at an appointed time he was urged to name his successor. But when in a drowsy fit he answered out of purpose, they Bates Elenchus motuum, &c. p. ii. p. 234, &c.

again asked him, if he did not name Richard his eldest son for his successor; to which he answered, yes. Then being asked where his will was, which heretofore he had made concerning the heirs of the kingdom, he sent to look for it in his closet and other places; but in vain; for he had either burnt it, or somebody had stolen it. It has been imagined that Cromwell was poisoned, but without any reason. Dr. Bates gives us the following account of his disorder. "His "body being opened, in the animal parts the brain seemed "to be overcharged; in the vitals the lungs a little inflamed; "but in the natural, the source of the distemper appeared; "the spleen, though sound to the eye, being within filled "with matter like to the lees of oil. Nor was that incon-"sistent with the disease he had for a long time been subject "to; since, for at least 30 years, he had at times complained "of hypochondriacal indispositions. Though his bowels "were taken out, and his body filled with spices, wrapped "in a fourfold sear-cloth, put first into a coffin of lead, and "then into one of wood, yet it purged and wrought through "all, so that there was a necessity of interring it before the "solemnity of the funeral." A very pompous funeral was ordered at the public expence, and performed from Somerset-house, with a splendor superior to any that has been bestowed on crowned heads. Some have related, that his body was, by his own particular order, secretly buried in Naseby field; others that it was wrapped in lead, and sunk in the deepest part of the Thames, to prevent any insult that might be offered to it; others that it was taken from the gallows after the Restoration, and deposited in the family vault of the Claypoles, at Narborough near Peterborough. From the account of what passed upon the order to disinter him after the Restoration, it seems, that his body was interred at West-minster. "In the middle isle of Henry VII's chapel, at the "east end, in a vault, was found his corps. In the inside "of the coffin, and upon the breast of the corps, was laid a "copper plate finely gilt, inclosed in a thin case of lead; on "the side whereof were engraven the arms of England, im-"paled with the arms of Oliver; and on the reverse the "following legend: Oliverius protector reipublicæ Angliæ, "Scotiæ, & Hiberniæ, natus 25 April, 1599, inauguratus "16 Decembris, 1653, mortuus 3 Septembris ann. 1658. "Hic situs est." But this in some writers is considered as a delusion; and that some other, if not the body of Charles I. was inclosed in this coffin. It has also been said, that the body of his daughter Claypole was found at the same time and place,

Bates, ibid. p. 236.

Complete Hist. of Eng. Vol. III.

place, with a silver plate with an inscription; but the workmen quarrelling about this plate, it was thrown into the vault again. The inscription on it, however, was shewn to the Society of Antiquaries, 1738, by Dr. Cromwell Mortimer, whose father married to his first wife a daughter of Richard Cromwell. The plate on Oliver's coffin was in 1773 in the possession of the Hon. George Hobart, of Noceton, in Lincolnshire, and shewn to the same Society by Mr. Wills.

Odious as Cromwell's reign had been, many marks of public approbation were bestowed upon his memory. The poems of Waller, Sprat, and Dryden, though the authors lived to change their sentiments, will not fail to give a very high idea of the man. In his life-time his actions had been celebrated by the learned abroad, as well as by his own secretary Milton at home; and with these panegyrics he seems not to have been displeased; for, no less a scholar than Wood tells us, he was very desirous to engage Meric Casaubon to write his history, and offered considerable rewards to tempt him to it, which however were not accepted. We have indeed various characters of him from persons of various sentiments; yet in most of these there seems to be a mixture of flattery or prejudice. His panegyrists knew not where to stop their praises; and his enemies were as extravagant in their censures. Lord Hollis, in his "Memoirs," will hardly allow him any great or good qualities; and one principal design of Ludlow's "Memoirs" is to represent him as the vilest of men. Cowley seems to have excelled all others, as well in respect to the matter as the manner of representing him in the different lights of praise and censure; so that his performance may justly be esteemed the most perfect of any, as it is beyond comparison the most beautiful. It is said, that cardinal Mazarine styled him a fortunate madman: but father Orleans, who relates this, dislikes that character, and would substitute in its place, that of a judicious villain. Clarendon calls him a brave wicked man; and Burnet is of opinion, that "his life and his arts were "exhausted together; and that, if he had lived longer, he "would scarce have been able to preserve his power." But this only proves, that the bishop did not discern what resources he had. "How blameworthy soever the protector "might have been in the acquisition of his high office, or "how wickedly soever he acquired it, certain it is, he rivalled the greatest of the English monarchs in glory, and "made himself courted and dreaded by the nations around

Ath. Oxon. Vol. II. p. 485.

Cowley's Works, Vol. II. p. 031.

Revolutions of England, p. 285.

Hist. of his own times, Vol. I. p. 70.

" him. The peace he gave the Dutch was honourable to " himſelf and the nation; and whether he acted prudently " or not in breaking with Spain and allying himſelf with " France, the inequality between the two crowns was far " from being as viſible then as it has ſince appeared, and " Cromwell always had it in his power to throw himſelf " into the oppoſite ſcale if neceſſary; and he diſtinguiſhed " himſelf by his interpoſition in behalf of the perſecuted " ſubjects of the French crown. His own government was " however far from being free from blame. His edict " againſt the epiſcopal clergy was very cruel, as it deprived " them in a good meaſure of their maintenance, and liberty " of worſhiping God in a way that appeared to their own " underſtandings. The cavaliers had hard meaſure from " him, as they were almoſt without exception ſubjected to " heavy taxes and other inconveniences, on account of the " raſhneſs and imprudence of ſome of their party. Nor " muſt we forget his inſtitution of major-generals, who, " in a variety of inſtances, lorded over an oppreſſed coun- " try; nor his ſometimes making uſe of packt juries, and " diſplacing judges for refuſing to follow his directions, " eſtabliſhing high-commiſſion courts, and ſo frequently " violating the privileges of parliament." Conceſſions like theſe make part of the character of Oliver Cromwell, as drawn by Mr. Harris; but when he attempts to vindicate his illegal and tyrannical actions, on the ground of his being diſappointed of regal power, and that had he accepted the kingſhip, which was offered by his parliament, a firmer ſettlement and a milder adminiſtration might have taken place, there ſeems little reaſon to doubt but the ſupport even of that rank, conſidering the dangerous and uncertain terms on which he muſt have held it, would have urged him to the ſame violent and unwarrantable meaſures.

Life of Cromwell, p. 343. 465.

In his public way of living, there was a ſtrange kind of ſplendor at Whitehall; for ſometimes his court wore an air of ſtately ſeverity, at other times he would unbend himſelf and drink freely, never indeed to exceſs; but only ſo far as to have an opportunity of ſounding men's thoughts in their unguarded moments. Sometimes in the midſt of ſerious conſultations, he ſtarted into buffoonery; ſometimes the feaſts that were prepared for perſons of the firſt diſtinction, were, by a ſignal of drums and trumpets, made the prey of his guards. There was a kind of madneſs in his mirth, as well as of humour in his gravity, and much of deſign in all. Some have commended him for keeping up a great face of religion

Flagellum, p. 158.

Ludlow's Memoirs, Vol. I. p. 240.

religion in his court and through the nation: but it is not eaſy to know what they mean: certain it is, that religion never wore ſo many faces as in his time; nor was he pleaſed to diſcover which face he liked beſt. The Preſbyterians he hated: the church of England he perſecuted: againſt the Papiſts he made laws; but the Sectaries he indulged. Yet ſome of the Preſbyterian divines he courted; affected kindneſs to a few of the miniſters of the church of England; and entered into ſome very deep intrigues with the Papiſts. This made Sir Kenelm Digby his favourite father White write in defence of his government and even of his conduct, and the Popiſh primate of Ireland ſent precepts through all his province under his ſeal, to pray for the health, eſtabliſhment, and proſperity of the protector Cromwell and his government. As for the judges in Weſtminſter-hall, he diſfered with St. John, and was ſometimes out of humour with Hale. He ſet up high courts of juſtice unknown to the law, and put Dr. Hewett to death for not pleading before one of them, though he offered to plead, if any one that ſat there, and was a lawyer, would give it under his hand, that it was a legal juriſdiction; and Whitlocke himſelf owns, that though he was named in the commiſſion he would never ſit, becauſe he knew it was not lawful. His majors-general, while they acted, ſuperſeded all law; and the protector himſelf derided Magna Charta, ſo much reſpected by our kings. He was indeed kind to ſome learned men. Milton and Marvel were his ſecretaries. He would have hired Meric Caſaubon to have written his hiſtory; and have taken the famous Hobbes into his ſervice for writing the "Leviathan," probably, becauſe in that celebrated work power is made the ſource of right and the baſis of religion: the foundation on which Cromwell's ſyſtem as well as Hobbes's was entirely built. He gave Abp. Uſher a public funeral in Weſtminſter-abbey; yet he paid but half the expence, and the other half proved a heavy burden upon that prelate's poor family.

Memorials, p. 673.

Parr's life of Uſher, p. 78.

For his conduct towards foreign courts, it is certain, that he carried his authority very far; and perhaps the Engliſh honour never ſtood higher. The queen of Sweden paid great reſpect to him, who, to expreſs his regard for her on the other ſide, hung her picture in his bed-chamber. He treated very haughtily the kings of Denmark and Portugal; and obliged the ambaſſador of the latter to come and ſign the peace at Whitehall, the very morning his brother was executed on Tower-hill. He refuſed the title of Couſin from the French king, expecting that of Brother; and ſo

artfully played the Spaniard with him at a critical conjuncture, that the two crowns contended for his friendſhip with an earneſtneſs which made them both ridiculous. Their advances were ſo extraordinary, and their acts of ſubmiſſion ſo ſingular, that the Dutch ſtruck a medal, with the buſt of Cromwell and his titles on one ſide, with Britannia on the other, and Cromwell thruſting his head in her boſom, with his breeches down and his backſide bare, the Spaniſh ambaſſador ſtooping to kiſs it, while the French ambaſſador holds him by the arm, with theſe words inſcribed, "Retire "toi, l'honneur apartient au roi mon maitre," that is, Keep back, that honour belongs to the king my maſter.

Catalogue des médailles qui ſe trouvent dans le cabinet de Nicholas chevalier, à Amſterdam.

Very little of Cromwell's private life is known; he being near 40 years of age when he firſt diſtinguiſhed himſelf in oppoſing the project for draining of the fens. Yet there were ſome who knew and underſtood him thoroughly, before his extraordinary talents were made known to the world; and in particular his couſin Hampden, of which the following was a remarkable inſtance. When debates ran high in the Houſe of Commons, and Hampden and lord Digby were going down the parliament ſtairs, with Cromwell juſt before them, who was known to the latter only by ſight: "Pray," ſaid his lordſhip to Hampden, "who is "that man, for I ſee that he is on our ſide, by his ſpeak-"ing ſo warmly to day?" "That ſloven," replied Hampden, "whom you ſee before us, who has no ornament in his "ſpeech; that ſloven, I ſay, if we ſhould ever come to a "breach with the king, which God forbid; in ſuch a caſe, "I ſay, that ſloven will be the greateſt man in England." This prophecy, which was ſo fully accompliſhed, roſe chiefly from the ſenſe Hampden had of Cromwell's indefatigable diligence in purſuing whatever he undertook. He had another quality, which was equally uſeful to him; that of diſcerning the temper of thoſe he had to deal with, and dealing with them accordingly. Before he became commander in chief, he kept up a very high intimacy with the private men; taking great pains to learn their names, by which he was ſure to call them; ſhaking them by the hand, clapping them on the ſhoulder; or, which was peculiar to him, giving them a ſlight box on the ear; which condeſcending familiarities, with the warm concern he expreſſed for their intereſts, gave him a power eaſier conceived than deſcribed. He tried to inveigle the earl of Mancheſter; but finding that impracticable, he fell upon him in the Houſe of Commons, and procured his removal. He carried himſelf

Bulſtrode's Memoirs, p. 193.

Bates's Elenchus motuum, &c. p. 77.

ſelf with ſo much reſpect to Fairfax, that he knew not how to break with him, though he knew that he had betrayed him. He not only deceived Harriſon, Bradſhaw, and Ludlow, but outwitted Oliver St. John, who had more parts than them all; and he foiled Sir Henry Vane with his own weapons. In ſhort, he knew men perfectly, worked them to his purpoſes as if they had been cattle, and, which is ſtill more wonderful, did that often while they conceived that they were making a tool of him. He had a reach of head, which enabled him to impoſe even upon the greateſt bodies of men. He fed the reſentment of the Houſe of Commons againſt the army, till the latter were in a flame, and very angry with him: yet when he came to the army, it was upon a flea-bitten nag, all in a foam, as if he had made his eſcape from that houſe: in which trim, he ſigned the engagement of Triploc-heath, throwing himſelf from his horſe upon the graſs, and writing his name as he lay upon his belly. He had yet another faculty beyond theſe; and that was, the art of concealing his arts. He dictated a paper once to Ireton, which was impoſed upon the adjutators, as if founded upon their inſtructions; who ſent it expreſs by two of their number to Cromwell, then lieutenant-general, at his quarters at Colcheſter. He was in bed when they came; but they demanded and obtained admittance. When they told him their commiſſion, he aſked them, with the greateſt rage and reſentment in his look, how they durſt bring him papers from the army? They ſaid, that paper contained the ſenſe of the army, and they were directed to do it. "Are you ſure of "that?" ſaid he with the ſame ſtern countenance, "Let me "ſee it." He ſpent a long time in reading it, and, as it ſeemed to them, in reflecting upon it: then with a mild and devout look, he told them, it was a moſt juſt thing, and he hoped that God would proſper it, adding, "I will ſtand by "the army in theſe deſires with my life and fortune."

Bates's Elenchus motuum, p. 81.

With ſuch arts and qualities as theſe, joined to his great military ſkill and reputation, we may account for all his ſucceſſes, and that prodigious authority he raiſed himſelf to, without having recourſe to that contract of his with the devil, which, as Echard pretends, colonel Lindſey was eye and ear-witneſs to. In the courſe of his life he was temperate and ſober, and deſpiſed thoſe who were not ſo. In his family he ſhewed great kindneſs, but without any diminution of his authority. He was very reſpectful to his mother, and very tender to his wife; yet neither had any influence over him. He expreſſed a deep ſenſe of the concern which

Hiſtory of England, p. 691.

the

the former expreſſed for his danger, heard whatever ſhe ſaid to him patiently, but acted as he thought proper, and in reſpect to her burial, directly againſt her dying requeſt. His wife is ſaid to have made a propoſition tending to reſtore the king; but he rejected it unmoved, as he had ſhewn himſelf before, when his ſon Richard threw himſelf at his feet, to diſſuade him from taking the king's life. He did not ſeem offended at applications of the ſame kind from other perſons, as from Whitlocke, though that gentleman thought he loſt his confidence by it; from the marquis of Hertford, whom he treated very reſpectfully; and from Dr. Brownrig, biſhop of Exeter, to whom he ſhewed more kindneſs than to any other man of his rank and profeſſion. Aſking advice once of this prelate, "My advice," ſaid he to him, "muſt be "in the words of the Goſpel: Render to Cæſar the things "that are Cæſar's, and unto God the things that are "God's." to which Cromwell made no reply. He ſhewed a great reſpect for learning and learned men, without affecting to be learned himſelf. His letters however are the beſt teſtimonies of his parts; for they are varied in their ſtyle in a wonderful manner, exactly adapted to the purpoſes for which they were written, and the perſons to whom they were addreſſed. A great number of them are to be found in Thurloe's and Nichols's collections, as well as in Rushworth and Whitlocke. His public ſpeeches were long, dark, and perplexed; and though mixed with the cant of the times, yet have ſentiments in them, which ſhew a ſuperiority of underſtanding. Several of theſe are in Whitlocke's "Me- "morials." In his converſation he was eaſy and pleaſant, and could unbend himſelf without loſing his dignity. He made an excellent choice in thoſe he employed, but truſted none of them farther than was neceſſary.

Lives of illuſtrious perſons who died in 1712, p. 296.

Memorials of biſhop Brownrig, p. 186.

It may ſeem ſtrange, that in drawing together his character, there ſhould be nothing ſaid of his principles as to government or religion; but the real truth is, that neither can be diſcovered with certainty. We know that he hated a commonwealth and the Preſbyterians; but what his ſentiments were in other reſpects, it is not poſſible to ſay. When he recollected himſelf after the follies of his youth, there ſeems to be no doubt that he had ſerious impreſſions of religion; and theſe ſeem to be very ſtrong proofs that he was afterwards tinctured with enthuſiaſm. It is impoſſible to ſuppoſe him a fanatic in the time of his elevation; it were more reaſonable to ſuppoſe him gradually to have loſt all ſenſe of religion, and only to have preſerved the maſk of it,

for

for the better carrying on his deſigns, and managing the different parties. Clarendon mentions his ſpeaking kindly of biſhops, as if there was ſomething good in that order, if the droſs was ſcoured off; and ſeems to think he was in earneſt. But the whole of his life proves that he was not ready to any form of religion, ſuppoſing him to have retained any principles at the bottom; and there ſeems to be little doubt, that the true meaning of theſe flattering words was, his deſign to return to the old form of government; for whatever he intended, this was his great aim. He did not overturn the conſtitution to leave it in ruins, but to ſet it up again, and himſelf at the head of it: and though he compared his own government at firſt to that of a high conſtable, yet all he laboured at afterwards was plainly to get the chaos new formed, and his own authority ſanctified by the regal title, and the appearance of a legal parliament.

Hiſt. of Rebellion, p. 697.

Burnet's hiſt. of his own times, Vol. 1. p. 70.

He had many children, of whom ſix, Richard, Henry, Bridget, Elizabeth, Mary, Frances, ſurvived to advanced age. Richard his eldeſt ſon was born Oct. 4, 1626, and died July 13, 1712, at Cheſhunt in Hertfordſhire. His father has been cenſured for keeping him at a diſtance from buſineſs, and giving him no employment; but for this perhaps there was not any juſt ground. He married him to a daughter and coheir of Richard Major of Hunley in Hampſhire, Eſq; who brought him a good fortune. He ſuffered him to purſue the bent of his inclinations, and to lead the life of a plain, honeſt, country gentleman; which for a time was highly ſuitable to his own intereſt, as it ſeemed to correſpond with the terms of the inſtrument of government; and with the diſlike, which the protector, when firſt ſo called, had expreſſed of hereditary right. When he had afterwards brought about a change in affairs, he altered his conduct towards his ſon; named him the firſt lord in his other houſe; reſigned to him the chancellorſhip of Oxford; and conferred upon him all the honours he could. His ſecond ſon Henry, born Jan. 20, 1627, he ſent over into Ireland, where he raiſed him gradually to the poſt of lord lieutenant. Though in this he ſeemed to give him the preference to Richard, yet in reality he uſed him more harſhly; for though his abilities were good, his manners irreproachable, and his ſubmiſſion exemplary, yet he paid no great deference to his recommendations, and allowed him as little power as could well be imagined. This ſon died March 25, 1674; having married a daughter of Sir Francis Ruſſel of Chippenham in Cambridgeſhire. He was buried in the

the church of Wicken in the ſame county, in which Spinney abbey his manſion-houſe ſtood, and has this ſimple epitaph in the chancel: "Henricus Cromwell de Spinney obiit 23 "die Martii, anno Chriſti 1673, annoque ætatis 47." His lady died April 7, 1687, aged 52, and was buried by him. He married all his daughters well, and was kind to their huſbands; but it is ſaid, that he gave them no fortunes. Bridget his eldeſt firſt married commiſſary-general Ireton, and after his deceaſe lieutenant-general Fleetwood. Cromwell is ſaid never to have had but one confident, and that was Ireton; whom he placed at the head of affairs in Ireland, where he died of the plague in 1651. This daughter was a republican, as were her two huſbands, and conſequently not quite agreeable to her father; otherwiſe a woman of very good ſenſe, and regular in her behaviour. By Ireton ſhe had one daughter of her own name, married to Mr. Bendiſh. Elizabeth, this ſecond and favourite daughter, was born in 1630, and married John Cleypole, Eſq; a Northamptonſhire gentleman, whom the protector made maſter of the horſe, created a baronet in 1657, and appointed him one of his lords. Mary, his third daughter, born in 1636, was married with great ſolemnity to lord Fauconberg, Nov. 18, 1657; but the ſame day more privately by Dr. Hewet, according to the office in the Common-prayer Book. She was a lady of great beauty, and of a very high ſpirit; and, after her brother Richard was depoſed, is thought to have promoted very ſucceſsfully the reſtoration of king Charles: for it is remarkable, that all Cromwell's daughters, except the eldeſt, had a ſecret kindneſs for the royal family, of which however he was not ignorant. Lord Fauconberg was ſent to the Tower by the committee of ſafety, and was in very high favour with Charles II. He was raiſed to the dignity of an earl by king William; and died Dec. 31, 1700. His lady ſurvived him to March 1712, and diſtinguiſhed herſelf to her death, by the quickneſs of her wit, and the ſolidity of her judgement. Frances, the protector's youngeſt daughter, was married, firſt to Mr. Robert Rich, grandſon to the earl of Warwick, in 1657, who died Feb. 16th following; and, ſecondly, to Sir John Ruſſel of Chippenham in Cambridgeſhire, by whom ſhe had ſeveral children, and lived to a great age.

See her character. Hughes's letters. Gent. Mag. 1765. p. 357. 1774. p. 251.

Flagellum, p. 169.

Bates's Elenchus motuum, p. 233.

CROSS (MICHAEL), an Engliſh artiſt, and famous copier of paintings, who flouriſhed in the reigns of Charles I. and Charles II. A pleaſant ſtory goes of him, that being employed

employed by the firſt of theſe kings to copy ſeveral eminent pieces in Italy, and having leave of the ſtate of Venice to copy the celebrated Madonna of Raphael in St. Mark's church, he performed the taſk ſo admirably well, that he is ſaid to have put a trick upon the Italians, by leaving his copy, and bringing away the original; and that ſeveral meſſengers were ſent after him, but that he had got the ſtart of them ſo far as to carry it clear off. This picture was afterwards, in Oliver Cromwell's days, bought by the Spaniſh ambaſſador, when the king's goods were expoſed to ſale. Croſs copied likewiſe Titian's Europa, and other celebrated pieces, admirably well. Lewis Croſs, who died 1724, repainted a little picture of Mary queen of Scots in the poſſeſſion of the duke of Hamilton, and was ordered to make it as handſome as he could. He made the face a round one. It was believed an original, and innumerable copies have been made from it. Walpole's Painters, III. 161, 4to.

CROUSAZ (JOHN PETER DE), a celebrated philoſopher and mathematician, was deſcended of an ancient and genteel family, and born at Lauſanne in Switzerland, April 13, 1663. His father educated him with great care; and, deſigning him for the profeſſion of arms, had him particularly inſtructed in every thing relating to the art military. Crouſaz however had no taſte for ſoldiering, but on the contrary a great love of letters and ſtudy: which being obſerved by his father, he was left to follow the bent of his natural inclination. He ſtudied under ſeveral ingenious maſters ſucceſſively; and the reading of Des Cartes's works made him apply himſelf with great earneſtneſs to philoſophy and mathematics, in which he made a conſiderable progreſs. Some time after he went to Geneva, to Holland, to France; and at Paris became acquainted with Malbranche and other eminent men. Returning to his own country, he was made an honorary profeſſor. In 1699, he was choſen profeſſor of Greek and of philoſophy at Bern; afterwards rector of the academy of Lauſanne in 1706, and 1722, and mathematical and philoſophical profeſſor at Groningen in 1724. Two years after, he was nominated a foreign member of the Royal Academy of Sciences at Paris; about which time he was pitched upon to be tutor to prince Frederic of Heſſe Caſſel, nephew of the king of Sweden. He managed the education of this illuſtrious perſon to the year 1732, when he was appointed by that king counſellor of his embaſſies. In 1737, he became profeſſor of philoſophy and mathematics

in the academy of Lauſanne; where he died in 1748, aged 85 years.

He was the author of many works; as, 1. "An Eſſay "upon Logic," in French, under this title, "A Syſtem of "Reflexions, which may contribute to clear and extend our "Knowledge: or, A new Treatiſe of Logic. Amſterd. "1712." He afterwards enlarged this work into 6 vols. 8vo. and ſo it was printed in the edition of 1741; but, ſome time before his death, he contracted theſe ſix volumes into one. 2. "A Treatiſe upon Beauty," 2 vols. 12mo. 3. "A Treatiſe upon the Education of Children," 2 vols. 12mo. 4. "An Examination of a Treatiſe upon the Li- "berty of Thinking," in 8vo. 5. "An Examination of "Ancient and Modern Pyrrhoniſm," in folio. 6. "Ser- "mons; ſeveral of which relate to the truth of the Chriſ- "tian religion." 7. "Miſcellaneous Works." 8. "A "Commentary upon Pope's Eſſay on Man." 9. "Several "Pieces upon Philoſophy and Mathematics."

Dictionaire Portatif, &c. par l'Advocat.

CROWNE (JOHN), an American, was the ſon of an Independent miniſter in Nova Scotia. Being a man of ſome genius, and impatient of the gloomy education he received in that country, he reſolved upon coming to England, to try if he could not make his fortune by his wits. When he firſt arrived here, his neceſſities were extremely urgent; and he was obliged to become gentleman uſher to an old inde- pendent lady; but he ſoon grew as weary of that preciſe office, as he was of the diſcipline of Nova Scotia. He ſet himſelf therefore to writing; and preſently made himſelf ſo known to the court and the town, that he was nominated by Charles II. to write "The Maſque of Calypſo." This nomination was procured him by the earl of Rocheſter: it muſt not however be aſcribed entirely to his merit, but to ſome little ſpite in this lord, who deſigned by that preference to mortify Dryden. Upon the breaking out of the two par- ties, after the pretended diſcovery of the Popiſh plot, the favour Crowne was in at court, induced him to embrace the tory party; about which time he wrote a comedy called, "The City Politics," in order to ſatyrize and expoſe the whigs. This comedy was by many intrigues of the party- men hindered from appearing upon the ſtage, till the king himſelf laid his abſolute commands on the lord chamberlain to have it acted immediately.

About the latter end of this reign, Crowne, tired out with writing, and deſirous to ſhelter himſelf from the reſentment

of

of many enemies he had made by his "City Politics," ventured to addreſs the king himſelf, for an eſtabliſhment in ſome office, that might be a ſecurity to him for life. The king anſwered, "he ſhould be provided for;" but added, "that "he would firſt ſee another comedy." Crowne endeavoured to excuſe himſelf by telling the king, that "he plotted "ſlowly and aukwardly." His majeſty replied, that "he "would help him to a plot;" and ſo put into his hand the Spaniſh comedy, called "Non pued eſſer," out of which Crowne took the comedy of "Sir Courtly Nice." The play was juſt ready to appear to the world; and Crowne extremely delighted to think, that he was going to be made happy the remaining part of his life, by the performance of the king's promiſe. But upon the laſt day of the rehearſal, he met Underhill the player coming from the houſe, as he was going to it; upon which, reprimanding him for neglecting ſo conſiderable a part as he had in the comedy, and upon the laſt day too; "Lord, Sir," ſays Underhill, "we are "all undone." "How!" ſays Crowne, "is the playhouſe "on fire?" "The whole nation," replies the player, "will "quickly be ſo, for the king is dead." The king's death ruined Crowne, who had now nothing but his wits to live on for the remaining part of his life. It is not certain when he died, but ſuppoſed to be ſomewhere about 1703. He was the author of 17 plays, ſome of which were acted with great ſucceſs; of "The Church Scuffle, an heroic Poem; Nichols's Select Collection of Poems, Vol. III. p. 279. "containing a true Hiſtory, and ſhewing the Folly, Fop"pery, Luxury, Lazineſs, Pride, Ambition and Contention "of the Romiſh Clergy;" and of two other poems, called "Pandion and Amphigenia," and "Dæneids."

CROXALL (Dr. SAMUEL), was the ſon of Samuel Croxall, rector of Hanworth in Middleſex, and Walton upon Thames in Surrey, in the laſt of which places young Samuel was born. He received his early education at Eton ſchool, and thence was ſent to St. John's college in Cambridge. It is ſaid, that while he was at the univerſity, he became enamoured of Mrs. Anna Maria Mordaunt, who firſt inſpired his breaſt with love; and to whom he dedicates "The Fair Circaſſian." Croxall was all along deſigned for holy orders, and had probably entered them, when he publiſhed this poem; and this made him cautious of being known to be the author of a piece, ſo ludicrouſly written, and yet taken from a book which makes a part of the canon Nichols's Select Collection of Poems.

of

of Scripture [A]. Some years after, however, it was known to be his; for one Cragg, a miniſter of Edinburgh, took occaſion, in a volume of ſpiritual poems, which he publiſhed, to complain of the horrid proſtitution of genius that was prevalent among us; and mentions particularly the author of "The Fair Circaſſian," with great indignation, for having abandoned his muſe to the purpoſes of lewdneſs, "in converting," ſays he, "the Song of Solomon into an amorous "dialogue between a king and his miſtreſs."

Croxall had not long quitted the univerſity, ere he was inſtituted to the vicarage of Hampton in Middleſex; and afterwards, Feb. 1730-31, to the united pariſhes of St. Mary Somerſet and St. Mary Mounthaw, in London, both which he held till his death. He was alſo chancellor, prebendary, canon reſidentiary, and portioniſt of the church of Hereford; in 1732, was made archdeacon of Salop, and chaplain to the king; and in Feb. 1734, obtained the vicarage of Selleck in Herefordſhire. He died at an advanced age, Feb. 13, 1752. Dr. Croxall, who principally governed the church of Hereford during the old age of Bp. Egerton, pulled down the old ſtone chapel adjoining to the palace [B], and with the materials built a houſe for his brother Mr. Rodney Croxall. Having early imbibed a ſtrong attachment to the whig intereſt, he employed his pen in favour of that party during the latter end of queen Anne's reign; and publiſhed "Two original Cantos, in imitation of Spenſer's "Fairy Queen," as a ſatire on the earl of Oxford's adminiſtration. In 1715, he addreſſed a poem to the duke of Argyle, upon his obtaining a victory over the rebels; and the ſame year publiſhed "The Viſion," a poem, addreſſed to the earl of Halifax. In 1720, he publiſhed "The Fair "Circaſſian," in 4to; in 1722, a collection of "Fables of "Æſop and others, tranſlated into Engliſh." He wrote all the dedications prefixed to the "Select Novels," printed for Watts, 1729; and was the author of "Scripture Poli-"ticks; being a View of the original Conſtitution, and "ſubſequent Revolutions in the Government, Religious "and Civil, of that People, out of whom the Saviour of "the World was to ariſe; as it is contained in the Bible,

[A] The firſt ſpecimen of this poem, under the title of "Solomon's Song, "Chap. IV." appeared in "Steele's "Miſcellany," ſo early as 1713. It is reprinted in Nichols's Collection, Vol. IV. p. 120. The firſt edition of the whole poem appeared in 1720.

[B] Of which a fine plate was publiſhed by the Society of Antiquaries in 1737. See "Vetuſta Monumenta," p. 49.

"1735,"

"1735," 8vo. His latest publication was "The Royal "Manual;" in the preface of which he endeavours to shew, that it was composed by the famous Andrew Marvel, found among his MSS. but it was generally believed to be written by himself. A complete collection of his poetical works has been announced, as intended for the public.

CROZE (MATHURIN VEYSSIERE LA), the son of a merchant, but a most learned person, was born at Nantz in 1661; and, after having voyaged into America, became a Benedictine of the congregation of St. Maur in 1678. He was already knowing in many languages, ancient and modern; his learning extensive and solid; and these, joined to a free and independent way of thinking, and perhaps some little disgusts, which are commonly a motive in these cases, induced him to quit his order and his religion in 1696. He made his abjuration at Basil; passed from thence to Berlin, where he taught youth; became librarian to the king of Prussia; married a young woman of Dauphiné; was made professor of philosophy at Berlin in 1724; and died there in 1739, aged 78. Of a great number of works, the principal are, 1. "Dissertations Historiques sur different Sujets," 4to. 2. "Entretiens sur divers Sujets d'Histoire." 3. "An "Armenian Dictionary," in 4to. He was 12 years in compiling it. 4. "Histoire du Christianisme des Indes," 12mo. 5. "Histoire du Christianisme d'Ethiopie & d'Armenie," 8vo. &c. Vie par Jordan.

M. Jordan, his pupil and friend, has written the life of his master in a competent volume; dictated, says Voltaire, by the fury of writing; but, according to more candid judges, by gratitude and friendship.

CRUSIUS, or KRANS (MARTIN), is said to have been the first person who taught the Greek language in Germany. He was born in the diocese of Bamberg, 1526; became professor of the belles lettres at Tubingen; and died at Esslingen in 1607, aged 81. As little as his name may be known, there are some curious and useful works of his compiling. 1. "Turco-Græciæ libri octo. Basil. 1584." This collection is of great use to those who would apply themselves to the history and language of the modern Greeks. 2. "Annales Sueveci, ab initio rerum ad annum 1549." 3. "Germano-Græciæ libri sex, 1585," fol.

CUDWORTH (RALPH), a moſt learned Engliſh divine, was ſon of Dr. Ralph Cudworth, and born 1617, at Aller, in Somerſetſhire, of which place his father was rector. His mother was of the family of Machell, and had been nurſe to prince Henry, eldeſt ſon of James I. His father dying when he was only ſeven years of age, and his mother marrying again, his education fell under his father-in-law, Dr. Stoughton, who conducted it with great care, and was very attentive to the promiſing genius of his ſon. In 1630, he was admitted penſioner of Emanuel College Cambridge; of which, after taking the degrees of B. A. and M. A. he was choſen fellow, and became an eminent tutor. Among his pupils, which were numerous, was Mr. William Temple, afterwards a baronet, and famous for his embaſſies and writings. Somewhere about 1641, he was preſented to the rectory of North Cadbury in Somerſetſhire. In 1642, he gave the world the firſt ſpecimen of his great abilities and learning, by publiſhing "A Diſcourſe concerning the true "Notion of the Lord's Supper." It was printed at London in 4to, with only the initial letters of his name. He contends, that the Lord's ſupper is not a ſacrifice, but a feaſt upon a ſacrifice; and endeavours to demonſtrate, that "the "Lord's Supper in the Chriſtian Church, in reference to "the true ſacrifice of Chriſt, is a parallel to the feaſts upon "ſacrifices, both in the Jewiſh religion and Heatheniſh ſu-"perſtition." Bochart, Spencer, Selden, and other eminent writers quote this diſcourſe with great commendations. The notion however, though ſupported by the author with uncommon learning, is generally rejected; the Lord's Supper being ſuppoſed nothing more than a ſimple commemoration of the death and ſufferings of Chriſt, which ſeems indeed more agreeable to the plain language of Scripture. The ſame year likewiſe appeared his treatiſe, intituled, "The "Union of Chriſt and the Church a Shadow, by R. C." printed at London, in 4to.

Account of Ralph Cudworth, D. D. prefixed to Dr. Birch's edition of his Intellectual Syſtem, p. 6.

Chap. IV.

Account, &c. p. 7.

In 1644 he took the degree of B. D. upon which occaſion he maintained the two following theſes: 1. "Dantur boni "& mali rationes æternæ & indiſpenſabiles;" that is, the reaſons of good and evil are eternal and indiſpenſable. 2. "Dantur ſubſtantiæ corporeæ ſua natura immortales;" that is, there are incorporeal ſubſtances by their own nature immortal. It appears from theſe queſtions, that he was even at that time examining and revolving in his mind thoſe important ſubjects, which he ſo long afterwards cleared up with ſuch uncommon penetration in his "Intellectual Syſtem," and

and other works ſtill preſerved in MS. The ſame year he was appointed maſter of Clare-hall in Cambridge, in the room of Dr. Paſke, who had been ejected by the parliamentary viſitors. The year after, Dr. Metcalf having reſigned the regius profeſſorſhip of the Hebrew tongues, Cudworth was unanimouſly nominated by the ſeven electors to ſucceed him. From this time he abandoned all the functions of a miniſter, and applied himſelf only to his academical employments and ſtudies, eſpecially to that of the Jewiſh antiquities. March 31, 1647, he preached before the houſe of commons at Weſtminſter, upon a day of public humiliation, a ſermon upon 1 John ii. 3, 4. for which he had the thanks of that houſe returned him the ſame day. This ſermon was printed the ſame year at Cambridge in 4to, with a dedication to the houſe of commons; of which dedication we will be at the pains to tranſcribe the firſt paragraph, merely to give the ſtranger to his character a juſt and proper idea of it, and to prevent certain prejudices, which will be apt to riſe in his mind againſt him, from the ſituation he views him in at preſent. "To the honourable houſe of "commons: The ſcope of this ſermon, which not long "ſince exerciſed your patience, worthy ſenators, was not to "contend for this or that opinion, but only to perſuade men "to the life of Chriſt, as the pith and kernel of all religion; "without which, I may boldly ſay, all the ſeveral forms of "religion, though we pleaſe ourſelves never ſo much in "them, are but ſo many ſeveral dreams. And thoſe many "opinions about religion, that are every where ſo eagerly "contended for on all ſides, where this doth not lie at the "bottom, are but ſo many ſhadows fighting with one another: ſo that I may well ſay of the true Chriſtian, that is "indeed poſſeſſed of the life of Chriſtianity, in oppoſition to "all thoſe that are but lightly tinctured with the opinions of "it, in the language of the poet,

Οιος φαντασται, σοι δ' ως σκιαι αισσουσι.

"Wherefore I could not think any thing elſe, either more "neceſſary for Chriſtians in general, or more ſeaſonable at "this time, than to ſtir them up to the real eſtabliſhment of "the righteouſneſs of God in their hearts, and that participation of the divine nature, which the apoſtle ſpeaketh of, "that ſo they might not content themſelves with mere fancies and conceits of Chriſt, without the ſpirit of Chriſt "really dwelling in them, and Chriſt himſelf inwardly formed in their hearts; nor ſatisfy themſelves with the mere

Account, &c. p. 7.

"holding of right and orthodox opinions, as they conceive, "whilſt they are utterly devoid within of that divine life, "which Chriſt came to kindle in men's ſouls; and there- "fore are ſo apt to ſpend all their zeal upon a violent ob- "truding of their own opinions and apprehenſions upon "others, who cannot give entertainment to them: which, "beſides its repugnancy to the doctrine and example of "Chriſt himſelf, is like to be the bellows, that will blow "a fire of diſcord and contention in Chriſtian common- "wealths; whilſt in the mean time theſe hungry and ſtarved "opinions and apprehenſions devour all the life and ſub- "ſtance of religion, as the lean kine in Pharaoh's dream "did eat up the fat. Nor, laſtly, pleaſe themſelves only in "the violent oppoſing other men's ſuperſtitions, according "to the genius of the preſent times, without ſubſtituting in "the room of them an inward principle of ſpirit and life in "their own ſouls; for, I fear, many of us, that pull down "idols in our churches, may ſet them up in our hearts; and, "whilſt we quarrel with painted glaſs, make no ſcruple at "all of entertaining many foul luſts in our ſouls, and com- "mitting continual idolatry with them."

In 1651, he took the degree of D.D. and in 1654, was choſen maſter of Chriſt's college in Cambridge; in which year alſo, it is obſervable that he married. He ſpent the remainder of his life in this ſtation, proving highly ſervice- able to the univerſity, and the church of England. Jan. 1656-7, he was one of the perſons nominated by a commit- tee of the parliament, to be conſulted about the Engliſh tranſlation of the Bible. The lord commiſſioner Whitlocke, who had the care of this buſineſs, mentions him among others; and ſays, that "this committee often met at his "houſe, and had the moſt learned men in the oriental "tongues, to conſult with in this great buſineſs, and divers "learned and excellent obſervations of ſome miſtakes in the "tranſlation of the Bible in Engliſh; which yet was agreed "to be the beſt of any tranſlation in the world." Our au- thor had a great ſhare in the friendſhip and eſteem of John Thurloe, Eſq; ſecretary of ſtate to the protectors Oliver and Richard Cromwell; who frequently correſponded with him, and conſulted him about ſuch perſons in the univerſity, as were proper to be employed in political and civil affairs. Thus, beſides ſeveral letters of recommendation remaining in MS. there is a printed one in Thurloe's "State Papers," in which he recommends to the ſecretary, for the place of chaplain to the Engliſh merchants at Liſbon, Mr. Zachary

Memorials of Engliſh Affairs, p. 654.

Vol. V. p. 522.

Cradock, afterwards provoſt of Eton college, and famous for his uncommon learning and abilities as a preacher. Jan. 1658-9, he wrote the following letter to ſecretary Thurloe, upon his deſign of publiſhing ſome Latin diſcourſes in defence of Chriſtianity againſt Judaiſm. Account, &c. P. 8, 9.

" Sir, Having this opportunity offered by doctour Sclater, " who deſires to wait upon you, upon your kind invitation " which I acquainted him with, I could do no leſſe than ac- " company him with theſe few lines, to preſent my ſervice " to you. I am perſwaded, you will be well ſatisfied in his " ingenuity, when you are acquainted with him. Now I " have this opportunity, I ſhall uſe the freedom to acquaint " you with another buſines. I am perſwaded by friends to " publiſh ſome diſcourſes, which I have prepared in Latine, " that will be of a polemicall nature, in defenſe of Chriſ- " tianity againſt Judaiſme; explaining ſome cheef places of " Scripture controverted between the Jews and us, as Da- " niel's propheſy of the ſeventy weeks, never yet ſufficiently " cleared and improved; and withall extricating many dif- " ficulties of chronologie. Which taſke I the rather under- " take, not only becauſe it is ſuitable to my Hebrew pro- " feſſion, and becauſe I have lighted on ſome Jewiſh writ- " ings upon the argument, as have ſcarcely ever been ſeen " by any Chriſtians, which would the better inable me fully " to confute them; but alſo becauſe I conceive it a worke " proper and ſuitable to this preſent age. However, though " I ſhould not be able myſelfe to be any way inſtrumental " to theſe great tranſactions of providence, not without cauſe " hoped for of many amongſt the Jewes; yet I perſwade " myſelfe my pains may not be altogether unprofitable for " the ſettling and eſtabliſhing of Chriſtians, or at leaſt I " ſhall give an account of my ſpending ſuch vacant hours, " as I could redeeme from my preaching and other occa- " ſions, and the perpetual diſtractions of the burſarſhip, " which the ſtatutes of this colledge impoſe upon me. It " was my purpoſe to dedicate theſe fruits of my ſtudies to " his highnes, to whoſe noble father I was much obliged, " if I may have leave or preſume to doe: which I cannot " better underſtand by any than yourſelfe, if you ſhall think " it convenient, when you have an opportunity to inſinuate " any ſuch thing, which I permitte wholy to your prudence. " I intend, God willing, to be in London ſome time in " March; and then I ſhall waite upon you to receve your " information. In the mean time, craving pardon for this

" prolixity of mine and freedome, I ſubſcribe myſelf your " really devoted friend and humble ſervant

Jan. 20, 1658, Chriſt. Coll. Cambr. R. CUDWORTH."

The " Diſcourſe concerning Daniel's Prophecy of the ſe- " venty Weeks," mentioned in this letter, and ſtill extant in MS. is highly commended by Dr. Henry More, in the preface to his " Explanation of the grand Myſtery of Godli- " neſs;" where he obſerves, that Dr. Cudworth in that diſcourſe, which was read in the public ſchools of the univerſity, had undeceived the world, which had long been miſled by the authority of Joſeph Scaliger; and, that taking Funccius's epocha, he had demonſtrated the manifeſtation of the Meſſiah to have fallen out at the end of the 69th week, and his paſſion in the midſt of the laſt, in the moſt natural and proper ſenſe thereof: " which demonſtration of " his," ſays More, " is of as much price and worth in the- " ology, as either the circulation of the blood in phyſic, or " the motion of the earth in natural philoſophy."

Account, &c. p. 11.

Upon the reſtoration of Charles II. he wrote a copy of verſes, which were publiſhed in " Academiæ Cantabrigienſis " ΣΩΤΗΡΑ, five ad Carolum II. reducem, &c. gratulatio;" and, in 1662, was preſented by Sheldon, then biſhop of London, to the vicarge of Aſhwell in Hertfordſhire. In 1678, he was inſtalled a prebendary of Glouceſter; and in this year it was, that he publiſhed at London, in folio, his famous work, intituled, " The true intellectual Syſtem of " the Univerſe: the firſt Part, wherein all the Reaſon and " Philoſophy of Atheiſm is confuted, and its Impoſſibility " demonſtrated." The writings of Hobbes were then univerſally read, and irreligion prevailed mightily; but the progreſs of it was oppoſed by no one with greater force of argument and learning, than by our author. The imprimatur by Dr. Samuel Parker, chaplain to Archbp. Sheldon, is dated May 29, 1671, ſeven years before the publication of this work; for it met with much oppoſition from ſome of Charles II's courtiers, before it was publiſhed, who alſo uſed all their endeavours to deſtroy the reputation of it after. The bigots too, on account of ſome few ſingularities in it, joined, as they generally do, with the freethinkers in decrying and abuſing it. Thus the Rev. Mr. John Turner, in his " Diſcourſe of the Meſſiah," tells us, that " we muſt " conclude Dr. Cudworth to be himſelf a tritheiſtic; a ſect " for which, I believe, he may have a kindneſs, becauſe he " loves hard words; or ſomething elſe, without either Stick

or

" or Trick, which I will not name, becauſe his book pre-
" tends to be written againſt it." And again; " the moſt,
" that charity itſelf can allow the doctor, if it were to ſtep
" forth, and ſpeak his moſt favourable character to the world,
" is, that he is an Arian, a Socinian, or a Deiſt."

Dr. Cudworth in his work was ſo extremely fair an antagoniſt, that he was ſuppoſed by ſome almoſt to betray the cauſe he meant to defend. Thus Dryden tells us, that " he " raiſed ſuch ſtrong objections againſt the being of a God " and providence, that many thought he had not anſwered " them;" and lord Shafteſbury has the following paſſage: " You know the common fate of thoſe who dare to appear " fair authors. What was that pious learned man's caſe, " who wrote the Intellectual Syſtem of the Univerſe? I " confeſs, it was pleaſant enough to conſider, that though " the whole world were no leſs ſatisfied with his capacity " and learning, than with his ſincerity in the cauſe of the " Deity; yet was he accuſed of giving the upper hand to " the Atheiſts, for having only ſtated their reaſons and thoſe " of their adverſaries fairly together." Bayle, in his " Con- " tinuation des Penſées diverſes ſur les Cometes," obſerved, that Cudworth by his plaſtic nature gave great advantage to the Atheiſts; and laid the foundation of a warm diſpute between himſelf and Le Clerc upon this ſubject, of which we have taken more particular notice in our article of Le CLERC. This laſt-mentioned gentleman expreſſed his wiſhes, that ſome man of learning would tranſlate the " In- " tellectual Syſtem" into Latin; but this deſign, though reſolved upon and attempted by ſeveral perſons in Germany, was never executed till 1733, when the learned Moſheim publiſhed his tranſlation of it. A ſecond edition of the Engliſh was publiſhed by Birch, 1743, in 2 vols. 4to. in which were firſt added, chiefly from Moſheim's Latin edition, references to the ſeveral quotations in the " Intellectual Syſtem:" for it was a conſiderable defect, and frequent among even the beſt writers of the laſt century, that the references of their quotations were very few, and thoſe obſcure and imperfect. This defect, in regard to Cudworth, was ſupplied by Moſheim; who had been at the pains to ſearch them all out, and to note them very accurately. In Birch's edition, there are, beſides the " Intellectual Syſtem," the following pieces of our author, viz. " A Diſcourſe concerning the true No- " tion of the Lord's Supper," and " Two Sermons, on " 1 John ii. 3, 4. and 1 Cor. xv. 57." to all which is prefixed " An Account of the Life and Writings of the Au- " thor by Dr. Birch."

p. 16, 17, &c.

Dedication of his tranſlation of Virgil's Æneid.

Characteriſtics, Vol. II. p. 262. Tom. I. §. 21.

Biblioth. Choiſ. Tom. I. p. 65.

Cudworth died at Cambridge June 26, 1688, and was interred in the chapel of Christ's college. He was a man of very extensive learning, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. He embraced the mechanical or corpuscular philosophy; but with regard to the Deity, intelligences, genii, ideas, and in short, the principles of human knowledge, he followed Plato, and even the latter Platonists. A great number of writers commend his piety and modesty; and Burnet having observed, that Dr. Henry More studied to consider religion as a seed of a deiform nature, and in order to this, set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin, and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, tells us, that "Cudworth carried this on "with a great strength of genius, and a vast compass of "learning; and that he was a man of great conduct and "prudence; upon which his enemies did very falsely accuse "him of craft and dissimulation." Lord Shaftesbury styles him "an excellent and learned divine, of highest authority "at home, and fame abroad." He left several posthumous works [A], which seem to be a continuation of his "Intel-"lectual System;" of which he had given the world only the first part. One of these was published by Chandler, Bp. of Durham, 1731, in 8vo. under this title, "A Treatise "concerning eternal and immutable morality." This piece was levelled against the writings of Hobbes and others, who revived the exploded opinions of Protagoras; taking away the essential and eternal differences of moral good and evil, of just and unjust, and making them all arbitrary productions of divine or human will. He left also several other MSS. the titles and subjects of which are as follows: 1. "A Discourse of moral Good and Evil." 2. Another "Book of Morality, wherein Hobbes's Philosophy is ex-"plained." 3. "A Discourse of Liberty and Necessity, "in which the Grounds of the atheistical Philosophy are "confuted, and Morality vindicated and explained." 4. Another book "de Libero Arbitrio." 5. "Upon Daniel's "Prophecy of the 70 Weeks, wherein all the Interpreta-

Hist. of his own Times, Vol. I. p. 187.

Characteristics, Vol. III. ch. ii.

[A] Of these MSS. (part of which have been printed to the public as Mr. Locke's) the progress is accurately traced in the Critical Review for May 1783, from the library at Oates, to the present more eligible station, of such of them as chance has preserved, in the British Museum.—See also Mr. Ayscough's "Catalogue "of MSS. there," Vol. I. p. 28.

"tions

" tions of the Jews are conſidered and confuted, with ſe-
" veral of ſome learned Chriſtians." 6. " Of the Verity
" of the Chriſtian Religion againſt the Jews." 7. " A
" Diſcourſe of the Creation of the World, and Immortality
" of the Soul." 8. " Hebrew Learning." 9. " An Ex-
" planation of Hobbes's Notion of God, and of the Ex-
" tenſion of Spirits." Account, &c. p. 19, 20.

Our author had ſeveral ſons, who probably died young; but he left one daughter, Damaris, who became ſecond wife to Sir Francis Maſham, of Oates in the county of Eſſex, bart. This lady had a great friendſhip with Locke, who died in her houſe at Oates in 1704, where he had reſided for ſeveral years. She was diſtinguiſhed for her uncommon genius and learning; and in 1696, publiſhed in 12mo, without her name, " A Diſcourſe concerning the Love of God:" containing 126 pages, beſides the preface. It was tranſlated into French by Peter Coſte, and printed at Amſterdam in 1705. About 1700, ſhe publiſhed another treatiſe under the title of, " Occaſional Thoughts in Reference to a Virtuous " and Chriſtian Life," 12mo. She lies buried in the abbey church of Bath, where a monument is erected to her memory, with this inſcription:

" Near this place lies dame Damaris Maſham, daughter
" of Ralph Cudworth, D. D. and ſecond wife of Sir Francis
" Maſham, of Oates in the county of Eſſex, bart. who,
" to the ſoftneſs and elegancy of her own ſex, added ſeve-
" ral of the nobleſt accompliſhments and qualities of the
" other.

" She poſſeſſed theſe advantages in a degree unuſual to
" either, and tempered them with an exactneſs peculiar to
" herſelf.

" Her learning, judgement, ſagacity, and penetration, to-
" gether with her candour and love of truth, were very ob-
" ſervable to all that converſed with her, or were acquainted
" with thoſe ſmall treatiſes ſhe publiſhed in her life-time,
" though ſhe induſtriouſly concealed her name.

" Being mother of an only ſon, ſhe applied all her na-
" tural and acquired endowments to the care of his edu-
" cation.

" She was a ſtrict obſerver of all the virtues belonging to
" every ſtation of her life; and only wanted opportunities
" to make theſe talents ſhine in the world, which were the
" admiration of her friends.

" She was born the 18th of January 1658, and died on
" the 20th of April 1708."

CUFF.

CUFF (HENRY), a celebrated wit and excellent ſcholar, but memorable chiefly for the peculiarity of his fate, was deſcended from a good family, though ſome have inſinuated the contrary, and born at Hinton St. George in Somerſetſhire about 1560. He gave early marks of genius and application, and in 1576 was admitted of Trinity college in Oxford; where he ſoon diſtinguiſhed himſelf by his knowledge of the Greek tongue, and an admirable faculty in diſputing. He became in due time fellow; but he had the misfortune to loſe his fellowſhip for a bon mot, or good thing, which, in the gaiety of his heart, he happened to ſay upon Sir Thomas Pope, the founder of his college. Sir Thomas, it ſeems, had a very extraordinary way with him, when he went a viſiting, of ſeizing whatever he could lay his hands on, and carrying it off under his gown or in his pocket; which however was not imputed to diſhoneſty, but to humour. Now Cuff, upon a time of merriment with his fellows, was led to ſay, "A pox! this is a poor beggarly college indeed: the plate that our founder ſtole, would build ſuch another." The preſident, hearing of this, ejected Cuff from his fellowſhip; not ſuffering prophane wit to be thus exerciſed within his walls, for fear perhaps that it ſhould become contagious. Cuff's merit however was ſo great, and his reputation for learning ſo extraordinary, that he was, in 1586, elected probationer of Merton college by Sir Henry Savile, then warden of it; and two years after made fellow. He was looked upon as a man capable of making a ſhining figure in life; and how dear he was to Sir Henry Savile, appears not only from the inſtance of kindneſs juſt mentioned, but alſo from a letter of his to the learned Camden, in which he gives him the higheſt character, and ſtyles him his own and Camden's intimate friend. He wrote a Greek epigram in commendation of Camden's "Britannia," which is prefixed to all the Latin editions, and to ſome of the Engliſh tranſlations of it; and which has been much admired. He was afterwards promoted to the Greek profeſſorſhip, and choſen proctor of the univerſity in 1594.

Wood's Ath. Oxon.

At what time he left Oxford, or upon what occaſion, does not appear; but there is ſome reaſon to believe, it was for the ſake of travelling in order to improve himſelf. For he was always inclined rather to a buſy, than to a retired life; and held, that learning was of little ſervice to any man, if it did not render him fitter to be employed in matters of importance. This diſpoſition of his recommended

him

him much to the favour of the celebrated Robert earl of Eſſex, who was himſelf of much the ſame temper; equally fond of knowledge and buſineſs. Cuff became his ſecretary; but it had been happier for him, if he could have contented himſelf with an eaſy and honourable ſituation, which his own learning, and the aſſiſtance of his friends in the univerſity, had procured him. For he was involved in all the misfortunes of that unhappy earl, and did not eſcape partaking of his fate. Nay, upon the ſudden reverſe of that earl's fortunes, Cuff found himſelf in the moſt wretched condition poſſible: for he was not only, as we ſay, involved in all his misfortunes, but looked upon as the chief if not the ſole cauſe and author of them. Thus, when the earl was tried and condemned, Feb. 19, 1601, and ſolicited by the divines who attended him while under ſentence, he not only confeſſed matters prejudicial to Cuff, but likewiſe charged him to his face with being the author of all his misfortunes, and the perſon who principally perſuaded him to purſue violent meaſures. Sir Henry Neville alſo, being involved in this unhappy buſineſs, mentioned Cuff as the perſon who invited him to the meeting at Drury-houſe; where the plot for forcing the earl's way to the queen by violence was concerted. Cuff was brought to his trial March 5th following, and defended himſelf with great ſteadineſs and ſpirit. He was however convicted, and with Sir Gelly Merrick executed at Tyburn, March 30, 1601; dying, it is ſaid, with great conſtancy and courage. He declared, at the place of execution, that "he was not in the leaſt concerned in that "wild commotion, which was raiſed by a particular great "but unadviſed earl, but ſhut up that whole day within "the houſe, where he ſpent his time in very melancholy "reflections: that he never perſuaded any man to take up "arms againſt the queen, but was moſt heartily concerned "for being an inſtrument of bringing that worthy gentle-"man Sir Hen. Neville into danger, and did moſt earneſtly "intreat his pardon, &c." State Trials, Vol. VII. P. 53.

His character has been harſhly treated by lord Bacon, Sir Henry Wotton, and other writers. Camden alſo, who knew him intimately, and had lived many years in great friendſhip with him, hath this ſhort but bitter reflection: "vir exquiſitiſſima doctrina, ingenioque acerrimo, ſed tur-"bido & tortuoſo;" that is, a man of moſt exquiſite learning and penetrating wit, but of a ſeditious and crooked diſpoſition. Others are milder in their cenſures; and all allow him to have been a very able and learned man. He wrote Works, Vol. IV. P. 395. Annal. Elizabeth.

wrote a book in Engliſh, very little before his death, which was printed about ſix years after, under this title: "The "Differences of the Ages of Man's Life, together with "the original Cauſes, Progreſs, and End thereof, 1607," 8vo. It has been printed more than once ſince, and commended as a curious and philoſophical piece. Wood ſays, that he left behind him other things ready for the preſs, which were never publiſhed. Biſhop Tanner has given us the title of one; viz. "De Rebus geſtis in Sancto Conci-"lio Nicæno;" or, The Tranſactions in the Holy Council of Nice, tranſlated out of Greek into Latin, and believed to have been the work of Gelaſius Cyricenus, which was tranſcribed from the original in the Vatican library by Cuff. The manner of his death deprived him, as may eaſily be imagined, of a monument; an old friend however ventured to embalm his memory in the following epitaph:

Doctus eras Græcè, felixque tibi fuit alpha,
At fuit infelix omega, Cuffe, tuum.

Which has been thus tranſlated:

"Thou waſt indeed well read in Greek;
"Thy alpha too was crown'd with hope:
"But, oh! though ſad the truth I ſpeak,
"Thy omega proved but a rope."

We conclude with the judicious and ſalutary reflection of a celebrated author, upon the uneaſy life and unfortunate death of this extraordinary perſon. "Mingle not," ſays he, "your intereſt with a great man's, made deſperate by debts "or court-injuries, whoſe breakings out prove fatal to their "wiſeſt friends and followers, averred in the laſt earl of "Eſſex but one; where Merrick his ſteward, and Cuff his "ſecretary, though of excellent parts, were both hanged. "For ſuch unconcocted rebellions turn ſeldom to the hurt "of any, but the parties that promote them; being com-"monly guided by the directions of their enemies, as this "was by Cecil, whoſe creatures perſuaded Eſſex to this in-"conſiderate attempt."

Oſborn's advice to his ſon, p. 1. c. 4.

CUJACIUS (James), a celebrated lawyer, was born at Thouloufe about 1520. His parents were mean: but nature made him more than amends for this misfortune, if it muſt be called ſo, by the great talents ſhe beſtowed upon him. He was one of thoſe geniuſes who did all without a maſter. He taught himſelf the Greek and Latin tongues, and every thing

thing elſe which related to polite literature: and he arrived to ſo prodigious a knowledge of law in general, and of civil law in particular, that he is ſuppoſed of all the moderns to have penetrated the fartheſt into the origin and myſteries of it. The means, by which he ſucceeded in theſe very deep reſearches, was that which the ancient lawyers purſued; the etymology of words, and the lights of hiſtory. Indeed he was ſome little time under Arnoldus: but it was ſo little, that it can be eſteemed of no account to him. He had then ſurely great reaſon to complain of his country, for refuſing him the profeſſor's chair when it was vacant, and preſenting one to it who was not capable of filling it with half the honour. Foreigners however did juſtice to his merit. They came from all parts, and ſtudied under his direction and management; and the ableſt magiſtrates, which France then had, were formed by the hand of this lawyer. From Thouloufe he was invited to the univerſity of Cohors, and thence to Bourges. The king of France did him vaſt honour, and permitted him to ſit amongſt his counſellors of parliament. Emanuel Philibert, duke of Savoy, invited him to Turin; and pope Gregory XIII. endeavoured to draw him to Bologne, his own native country. This was a very advantageous offer to Cujacius: but his age and infirmities did not permit him to accept it. He continued to teach at Bourges, where he took the greateſt pleaſure in communicating familiarly to his friends and ſcholars whatever he had diſcovered in the law, and ſhewed them the ſhorteſt and eaſieſt way to come to a perfect knowledge of that ſcience. He was remarkable for his friendly manner of treating his ſcholars. He uſed to eat and drink with them; and, to encourage them in their ſtudies, lent them money and books, which procured him the name of "Father of his ſcholars." He died at Bourges 1590; and his works were collected by C. Hannibal Fabrot, and publiſhed at Paris in 10 vols. 1659. There is an anecdote, which ſhews him to have been a very wiſe and prudent, as well as a very great and good man. When his opinion was aſked about ſome queſtions in divinity, which were then agitated, as they uſually are, with great warmth and tumult, he is reported to have anſwered, "nil "hoc ad edictum prætoris:" as much as to ſay, Gentlemen, theſe are matters which lawyers have nothing to do with; pray ſettle them, if you can, among yourſelves. Papir. Maſſon in vitâ Cujac.

CUMBERLAND (Dr. RICHARD), a very learned Engliſh divine, and biſhop of Peterborough, was the ſon of a citizen Payne's preface to Sanchoniatho's Phœ-

nician hiſtory, by Cumberland, p. 3.

a citizen of London, and born there July 15, 1632. He was educated in claſſical learning at St. Paul's ſchool, and removed thence to Magdalen college in Cambridge; where he took the degree of B. A. in 1653, and that of M. A. in 1656. He had then thoughts of applying himſelf to phyſic, and actually ſtudied it for ſome time; but changing his ſcheme, he went into holy orders, and being fellow of his college, was remarkable not only for a diligent application to books, but for an unaffected piety and unblemiſhed probity of manners. In 1658, he was preſented by Sir John Norwich to the rectory of Brampton in Northamptonſhire, in which rural retirement he minded little elſe than the duties of his function and his ſtudies. His relaxations from theſe were very few, beſides his journies to Cambridge, which he made frequently, for the ſake of preſerving a correſpondence with the learned in that place. Here he thought to have remained all his life, if his intimate friend and fellow collegiate Sir Orlando Bridgman, upon his receiving the ſeals in 1667, had not invited him up to town, and ſoon after beſtowed upon him the living of Allhallows Stamford.

Ibid. p. 7.

In 1672, he publiſhed a noble work in Latin, intituled, "De Legibus Naturæ Diſquiſitio Philoſophica, &c. or, A "Philoſophical Enquiry into the Laws of Nature, in which "their Form, principal Heads, Order, Promulgation, and "Obligation, are inveſtigated from the Nature of Things; "and in which alſo the philoſophical Elements of Hobbes, "Moral as well as Civil, are conſidered and refuted," 4to. This was written while he lived in London, and dedicated to Sir Orlando Bridgman, whoſe chaplain he was. Mr. Payne, his chaplain after he was made a biſhop, and the author of his life, has obſerved, and very juſtly, that it was one of the firſt pieces written on a moral ſubject in the demonſtrative way, and at the ſame time the perfecteſt: and it has been univerſally allowed, that the philoſopher of Malmeſbury was never ſo cloſely handled, or his notions ſo thoroughly ſifted, as by Cumberland. It has twice been tranſlated into Engliſh: firſt, by James Tyrrel, Eſq; grandſon to Abp. Uſher, in 1692; and, next, in 1727, by Mr. Maxwell, who has prefixed "An Introduction concerning "the miſtaken Notions, which the Heathens had of the "Deity, and the Defects in their Morality, whence the "Uſefulneſs of Revelation may appear;" and has ſubjoined an "Appendix of two Diſcourſes, one, concerning the Im-"materiality of Thinking Subſtance, another, concerning

Ibid. p. 26.

"the

" the Obligation, Promulgation, and Obſervance of the " Law of Nature."

Notwithſtanding the loud applauſe that was every where beſtowed on this performance, Cumberland ſeemed regardleſs of it all, and went on doing his duty with the ſame calmneſs and chearfulneſs as before. In this ſtation of a private clergyman he was importuned, ſuch was his reputation, by the univerſity and his acquaintance there, to take upon him the trouble of reſponding at the public commencement. He had diſtinguiſhed himſelf, while he was a fellow in the college, by the performance of academical exerciſes. He went out B. D. at a public commencement in 1663; and afterwards kept an act at another public commencement for his doctor's degree. This he did in 1680, in a very maſterly manner; and his queſtions, directed againſt the oppoſite enemies of the church of England, were theſe; viz. 1. " Sancto Petro nulla data eſt juriſdictio in cæteros " Apoſtolos," that is, St. Peter had no juriſdiction granted him over the reſt of the apoſtles. 2. " Separatio ab eccleſia " Anglicana eſt ſchiſmatica," that is, A ſeparation from the church of England is ſchiſmatical.

In 1686, he publiſhed " An Eſſay on Jewiſh Meaſures " and Weights," in which he ſhewed great abilities and learning. Le Clerc has given a very large extract of this work; and it has always been eſteemed by the curious. Bernard nevertheleſs, in his book " De Ponderibus & Menſuris " antiquis" publiſhed in 1688, ventured to contradict ſome of his aſſertions without naming him: upon which Cumberland wrote ſome ſheets to juſtify his calculations, but laid them aſide, and left his book to ſhift for itſelf. He had, as his chaplain tells us, too great a burden on his mind at that time, to permit him to be ſolicitous about the credit of any literary performance. His ſincere attachment to the Proteſtant religion made him very apprehenſive of its danger; and the melancholy proſpect of affairs then affected him ſo deeply, that it is ſuppoſed to have brought on him a moſt dangerous fever. He was quite eaſy however after the Revolution, and remained in the ſame ſituation as before; perfectly contented, and without ſoliciting or even deſiring preferment. It was therefore no ſmall ſurprize, when walking, as is ſaid, on a poſt-day to the coffee-houſe, he read there in a news-paper, that Dr. Cumberland of Stamford was nominated to the biſhopric of Peterborough: which indeed proved true. For it was looked upon at that time as a thing neceſſary to the eſtabliſhment of the new government,

Bibl. Univ. tom. V.

Ibid. p. 27.

Ibid. p. 12.

ment, that the men, who were to be raiſed to high ſtations in the church, ſhould be only ſuch as had been moſt eminent for their learning, moſt exemplary in their lives, and moſt firm to the Proteſtant intereſt. While men with theſe qualifications were looking for, the king was told, that Dr. Cumberland was the fitteſt man he could nominate to the biſhopric of Peterborough; and accordingly he was elected May 15, 1691, in the room of Dr. Thomas White, who refuſed the new oath.

He now applied himſelf as attentively and diligently to the work of a biſhop, as he had hitherto diſcharged the duties of a private clergyman: and he did not omit the moſt minute particular, which belonged to his office. He is ſaid to have been in this reſpect very rigid to himſelf, and never to have ſpared himſelf on any account whatever. To the laſt month of his life it was impoſſible to diſſuade him from undertaking fatigues, though ſuperior to his ſtrength: his anſwer and reſolution was, "I will do my duty as long as "I can." He had acted by a maxim like this in his vigour: for when his friends repreſented to him, that by his ſtudies and labours he would injure his health, his uſual reply was,
Ibid. p. 14. "A man had better wear out than ruſt out." In the mean time he did not neglect to cultivate the ſtudies he had all his life purſued: and theſe included almoſt every branch of human knowledge that is worthy of attention. He had ſtudied mathematics in all its parts, and the ſcriptures in their original languages. He was thoroughly acquainted with philoſophy in all its branches, had good judgement in phyſic, knew every thing that was curious in anatomy, and was perfectly acquainted with the claſſics. Indeed he was a ſtranger to no part of learning, but was as able, as he is ſaid to have been willing, to talk in a maſterly manner upon every ſubject that could be ſtarted.

He ſpent a good many years of his life in examining Sanchoniatho's "Phœnician Hiſtory:" his motives to which are thus related by Mr. Payne, who was firſt his chaplain and afterwards, by marrying his daughter, became his ſon-in-
Ibid. p. 28. law. The advances, ſays he, which Popery had made under king James, occaſioned him to turn his thoughts to enquiring, by what ſteps and methods idolatry got ground in the world. The oldeſt account of this he believed he found in Sanchoniatho's "Fragment." This he ſaw was a profeſſed apology for idolatry, and he ſtudied it with no other view, than as it led to the diſcovery of its original: for he ſpent ſome time upon it, before ever he had a thought of extracting

extracting from it footſteps of the hiſtory of the world before the flood. While other divines therefore of the church of England were engaged in the controverſy with the Papiſts, he was endeavouring to ſtrike at the root of their idolatrous religion. His firſt deſign he finiſhed about the time of the Revolution, and would then have printed it; but his bookſeller, being a cautious man, did not care to undertake it. Upon this diſcouragement, he laid aſide the thoughts of making it public; but, having entered on a ſubject in which he thought he had made a great diſcovery, he went on with it rather for his own entertainment, than with any deſign of acquainting the world with it. He made a progreſs on a ſecond part, which he intituled, "Origines Gentium Anti-"quiſſimæ;" nor did he diſcontinue theſe reſearches into the oldeſt times, till 1702. It has ſeemed ſurprizing to ſome, that ſo conſcientious a prelate, after having ſpent ſo much time and pains in an enquiry which he judged of great importance, and eſpecially after having, as he thought, ſucceeded in it, ſhould yet never reſolve to communicate it to the world: but this neglect, if it was one, has been imputed to his averſion to a controverſy, which the novelty of his ſyſtem might probably have drawn him into. Theſe works however have not been loſt, for they were publiſhed after his death by his chaplain and ſon-in-law Mr. Payne: the firſt, in 1720, 8vo. under this title, "Sanchoniatho's "Phœnician Hiſtory, tranſlated from the firſt Book of Eu-"ſebius de Præparatione Evangelica: with a Continuation of "Sanchoniatho's Hiſtory by Eratoſthenes Cyrenæus's canon, "which Dicæarchus connects with the firſt Olympiad." Theſe authors are illuſtrated with many hiſtorical and chronological remarks, proving them to contain a ſeries of Phœnician and Egyptian chronology, from the firſt man to the firſt olympiad, agreeable to the ſcripture accounts. The ſecond work was publiſhed in 1724, 8vo. under this title, "Origines Gentium Antiquiſſimæ; or, Attempts for diſ-"covering the Times of the firſt Planting of Nations," in ſeveral tracts. Ibid. p. 33, 34.

Biſhop Cumberland lived to a very great age, and appears to have retained great vigour of mind, as well as great vigour of body, to the laſt. When Dr. Wilkins had publiſhed his "Coptic Teſtament," he made a preſent of one of them to the biſhop, who ſat down to ſtudy it when he was paſt 83. Old as he was, he maſtered the language; and went through great part of this verſion, making remarks and obſervations all the way. At length, in the autumn of 1718,

he was ſtruck in the afternoon with a deadly palſy, from which he could not be recovered. He had no previous no-
Ibid. p. 26. tice of this at all; for he roſe that morning rather better and more vigorous than uſual. He died Oct. 9, in his 87th year, and was buried in his own cathedral. It is doing him no more than juſtice to ſay, that he was a man of very uncommon parts, very uncommon learning, and of virtue and true piety ſtill more uncommon.

His book "De Legibus Naturæ," is his capital work, and will always be read, while ſound reaſoning ſhall continue to be thought the beſt ſupport of religion. His "Eſſay on "Jewiſh Weights and Meaſures" will alſo be valued by the religious antiquary. But his "Explication of Sanchonia-"tho," and his "Origines gentium Antiquiſſimæ," though they ſhew great parts and learning, will perhaps not retain that high eſteem, as they certainly reſt too much on unwarranted hypotheſis and precarious conjectures.

CUNÆUS (PETER), a very learned lawyer, and profeſſor in the univerſity of Leyden, was born at Fleſſingue, or Fluſhing, in Zealand, 1586. He was ſent to Leyden at 14, where he made great progreſs in Greek, Latin, Hebrew, Chaldaic, and Syriac learning under John Druſius; and with his aſſiſtance gained a deep knowledge into the Jewiſh antiquities. It appears that he was at firſt deſigned for divinity, by his maintaining theological theſes under Arminius in 1605; but religious diſputes running high at that time, he conceived a diſguſt to it, and applied himſelf to the belles lettres and the law. He was created LL.D. at Leyden in 1611, at which time he was choſen profeſſor in the Latin tongue, or of eloquence. He was afterwards made profeſſor of politics; and in 1615 of civil law, which employment he held to his death, which happened in 1638. He was the author of ſeveral ingenious and learned works; and his little book "De Republica Hebræorum" is ſtill held in high eſteem. His "Satyra Menippæa in ſui ſæculi homines inepte erudi-"tos," was printed at Leyden in 1632, and as much admired for its wit as learning. He likewiſe publiſhed remarks upon Nonius's "Dionyſiaca," and ſome inauguration and other ſpeeches; not to omit a tranſlation which he made of Julian's Cæſars. He was a man of great parts and learning; and we find Voſſius, Caſaubon, and other great men, ſpeaking of him in the higheſt terms of applauſe, and paying the profoundeſt deference to his judgement. Scaliger ſays, that he was extremely learned, but of a melancholy humour;

no

no wonder, for it is a humour which ariſes uſually from a ſedentary way of life, and which therefore men of hard application and ſtudy are very apt to fall into.

CUPERUS (GISBERT), one of the moſt learned members of the academy of belles lettres at Paris, was born at Hemmen in the duchy of Gueldres, 1644; became profeſſor of hiſtory, and alſo burgomaſter at Deventer; and died there in 1716. His works are, 1. "Obſervationes Criticæ & "Chronologicæ," 3 vols. 4to. 2. "Apotheoſis Homeri, "1683," 4to. 3. "A Hiſtory of the three Gordians." 4. "A Collection of Letters," ſome of which are ſmall diſſertations upon obſcure points of antiquity.

CURCELLÆUS (STEPHEN), an eminent and learned divine, was born at Geneva in 1586, and died at Amſterdam in 1658. He was a miniſter in France for many years, and afterwards retired to Amſterdam, where he acquired a great reputation among the followers of Arminius. He read lectures in divinity to thoſe of his own party, and ſucceeded Epiſcopius in the profeſſorſhip. He wrote a great many pieces in the theological way, where he always follows the ſentiments of Epiſcopius, and very often does little more than abridge him: however, he explains his notions in a clear and elegant manner. He had great ſkill in the Greek, as appears by his tranſlation of Comenius's book, intituled, "Janua linguarum," into that language. He applied himſelf particularly to a critical examination of the Greek copies of the New Teſtament; of which he gave a new edition with many various readings drawn from different MSS. He prefixed a large diſſertation to this edition, in which he treats of various readings in general; and remarks among other things, that it would be extremely well, if there were no various readings in the books of the New Teſtament, but that it is undeniable there are numbers, and very ancient ones too; yet none, as he confeſſes, which affect in the leaſt a ſingle article of faith. Sandius has placed Curcellæus in his "Bibliotheque of Antitrinitarians," as if he had been a follower of Socinus: but this all agree to have been done very injuriouſly. Le Clerc has defended him two or three times againſt ſome little exceptions and cavils, particularly againſt our Stillingfleet; and the reaſon he gives for doing it is, not only becauſe Curcellæus had truth and equity on his ſide, but becauſe he was his great uncle, which made him look upon himſelf as in duty bound. The life of Curcellæus,

Bibl. Choiſ. Tom. VI. P. 394.

cellæus, as it was ſet forth in an oration by Polemburg his ſucceſſor in the chair, is prefixed to the folio edition of his works.

CURTIUS (QUINTUS), a Latin hiſtorian, who has written the actions of Alexander the Great in ten books: the two firſt of which are indeed not extant, but yet are ſo excellently ſupplied by Freinſhemius, that we hardly know how to deplore the loſs of them. Where this author was born, nobody pretends to know; and even when he lived, is ſtill a diſpute among the learned, and never likely to be ſettled. Some have fancied from the ſtyle of his hiſtory, for it is finely and elegantly written, that he muſt have lived in or near the Auguſtan age; but there are no explicit teſtimonies to confirm this opinion; and a judgement formed upon the ſingle circumſtance of ſtyle will always be found precarious. Others place him in the reign of Veſpaſian, and others have brought him down ſo low as to Trajan's: but this is all conjecture, and muſt needs be ſo, nobody having mentioned his hiſtory, as far as is yet known, before the 15th century. This extraordinary circumſtance has made ſome imagine, that the name of Quintus Curtius was forged by an Italian wit, who compoſed that hiſtory, or romance as it has been called, about 300 years ago; but it is hard to conceive, that a man who was ſo good a Latin writer, and who had written a book, that was able to immortalize his name, if he had made himſelf known, ſhould have been willing to ſacrifice his glory to that of an imaginary Quintus Curtius, who could not enjoy it.

Perroniana. Cardinal du Perron was ſo great an admirer of this hiſtorian, that he declared one page of him to be worth 30 of Tacitus. This extravagant admiration however, for ſuch we may juſtly call it, may be ſomewhat abated by reviſing what Le Clerc has written about this author, at the end of his book upon the art of criticiſm; in which are manifeſtly ſhewn ſeveral great faults in him, ignorance of aſtronomy and geography, contradictions, wrong deſcriptions, ill taſte in the choice of matter, careleſſneſs in dating the events, &c. though, perhaps, as Bayle rightly obſerves, the greateſt part of thoſe faults might be found in moſt antient hiſtorians, if one would take the pains, or had the opportunity, to criticiſe them ſeverely. He has nevertheleſs many qualities as a writer, which will always make him admired and applauded; and a better account of him cannot be given, than in the words of Rapin. "Quintus Curtius," ſays that critic,

Dict. Quintus Curtius.

critic, "is florid and ſhining; nothing can be more polite; "he affects a gaiety in his expreſſions, which extremely "pleaſes the men of wit. Every thing ought to be grounded "upon reaſon and probability; therefore this hiſtorian is "not always in the right. When he endeavours to make "his hero admirable, he does not make him take the wiſeſt "reſolutions, but only the moſt heroic and perilous. He "always finds a charm in danger, and cares not ſo much "for conqueſts, as the honour of conquering. He has "handled a noble theme with too florid and gay an air; in "terms too exquiſite and far-fetched, and figures too ſtu-"died. In ſome places he ſports a little with his ſubject; "forgetting, that the importance of it required more gra-"vity. His hero has it in his power to ſurprize Darius in "the night, and by that means to conceal his weakneſs from "him; which would certainly have been politic and wiſe, "ſince Darius had double the number of men. But this "great man, leſs ſolicitous for getting a victory than ex-"citing an admiration of his valour, muſt needs attack the "king of Perſia in the broad day; chuſing rather to die "with honour, than to conquer by ſurprize. His hiſtorian "in theſe caſes does him great honour, no doubt; but does "not all this honour want a little probability? does he not "make his hero more raſh than wiſe? and more adventurous "than ambitious? to be ſure, he thought thoſe ſentiments "more noble; but then he has ſtrained them too far, and "given us reaſon to doubt, whether he has left us a ro-"mance or an hiſtory." This hiſtorian however deſerves to be commended for his ſincerity; for he ſpeaks the good and the bad of his hero, without the leaſt prepoſſeſſion of his merit. If any fault is to be found with his hiſtory, it is for being too polite; nevertheleſs, he has excelled in a pleaſant and natural way of deſcribing the manners of men. Rapin ſur l'hiſtoire, &c.

There is a ſingular anecdote relating to this hiſtorian, preſerved of Alphonſo king of Naples, which I will juſt mention. This prince labouring under an indiſpoſition at Capua, from which none of his phyſicians could relieve him, every one ſtrove to bring him ſuch things as they thought would divert him beſt. Antonius Panormita made choice of books, and among the reſt of the "Hiſtory of Alexander" by Quintus Curtius. To this the prince liſtened very attentively, and was ſo extremely pleaſed with it, that he almoſt entirely recovered the very firſt day it was read to him. Upon which occaſion he could not help raillying his phyſicians, and telling them, that whatever they might think of

their Hippocrates and their Avicenna, Quintus Curtius was worth a thouſand of them.

CUSA (NICOLAS DE), a cardinal, ſo called from Cuſa, the place of his birth. His parents were mean and poor; and it was his own perſonal merit, which raiſed him to the height of dignity he afterwards attained. He was a man of extraordinary parts and learning, particularly famous for his vaſt knowledge in law and divinity, and withal a great natural philoſopher and geometrician. Nicolas V. made him a cardinal by the title of St. Peter ad vincula in 1448, and two years after biſhop of Brixia. In 1451, he was ſent legate into Germany to preach the croiſade, that is, to ſound the trumpet to an holy war; but not ſucceeding in this attempt, he took the opportunity of reforming ſome monaſteries which he viſited, and of eſtabliſhing ſome new orders relating to eccleſiaſtical diſcipline. He returned to Rome under Calixtus III. and afterwards was made governor of it by Pius II. during his abſence at Mantua; where he was chief concerter and manager of the war againſt the Turks. He died at Todi, a city of Umbria, in 1464, aged 63 years. His body was interred at Rome; but his heart, it is ſaid, was carried to a church belonging to the hoſpital of St. Nicolas, which he had founded near Cuſa, and where he erected a moſt noble and ample library of Greek and Latin authors. He left many excellent works behind him, which were collected and printed in three volumes at Baſil in 1565. The firſt volume contains all his metaphyſical tracts, in which he is very abſtruſe and profound: the ſecond, his controverſial pieces, and others which relate to the diſcipline of the church: the third, his mathematical, geographical, and aſtronomical works. It is ſaid of Cuſa, that before he was made a cardinal, he had taken the freedom to reprehend ſome errors and miſdemeanors in the Pope; and there are ſome inſtances in his works, where he has made no ſcruple to detect and expoſe the lying ſophiſtries and falſe traditions of his church. For inſtance, in his piece intituled "Catholic "Concord," he has acknowledged the vanity and groundleſſneſs of that famous donation of Conſtantine the Great to Sylveſter biſhop of Rome; which only ſhews, however, how careleſs men naturally grow of ſupporting their pretenſions by reaſon, when they find themſelves able to carry them by power. We muſt not forget to take notice of one performance of Cuſa's, and that is, his "Cribratio Alcorani." The Turks had taken Conſtantinople in 1453; which ſeems to have

have given occaſion to his writing this book; by way of antidote, as he propoſed it, to that falſe religion, which was now in ſo fair a way of ſpreading itſelf through the weſtern parts of the world. For it appears by the dedication, that it was not written till after the loſs of that city: being inſcribed to Pius II. who did not enter on the Papacy till the Turks had been about three years in poſſeſſion of it. It is a very learned and excellent performance.

CUSPINIAN (JOHN), a German, was born at Sweinfurt in 1473; and died at Vienna in 1529. He was firſt phyſician to the emperor Maximilian I. and employed by that prince in ſeveral delicate negotiations. We have of his in Latin, 1. "A Hiſtory of the Roman Emperors from Julius "Cæſar to the Death of Maximilian I." Degory Wheare, in his "Methodus Legendæ Hiſtoriæ," calls this "luculen-"tum ſane opus, & omnium lectione digniſſimum." 2. "An Hiſtory of Auſtria;" being a kind of continuation of the preceding. 3. "An Hiſtory of the Origin of the "Turks, and of their Cruelties towards Chriſtians." Gerard Voſſius calls Cuſpinian "magnum ſuo ævo hiſtoriæ "lumen." Pop. Blount, Cenſ. Auct. De Hiſt. Lat. p. 428.

CUTTS (JOHN lord), a ſoldier of moſt hardy bravery in king William's wars, was ſon of Richard Cutts, Eſq; of Matching in Eſſex; where the family were ſettled about the time of Henry VI. and had a great eſtate. He entered early into the ſervice of the duke of Monmouth, was aid-de-camp to the duke of Lorrain in Hungary, and ſignalized himſelf in a very extraordinary manner at the taking of Buda by the Imperialiſts in 1686; which important place had been for near a century and a half in the hands of the Turks. Mr. Addiſon, in a Latin poem worthy of the Auguſtan age, plainly hints at Mr. Cutts's diſtinguiſhed bravery at that ſiege. Returning to England at the Revolution, he had a regiment of foot; was created baron of Gowran in Ireland, Dec. 6, 1690; appointed governor of the Iſle of Wight, April 14, 1693; was made a major-general; and, when the aſſaſſination project was diſcovered, 1695-6, was captain of the king's guard. In 1698 he was complimented by Mr. John Hopkins, as one to whom "a double crown was due," as a hero and a poet. And in 1699, his lordſhip is thus introduced in a compliment to king William on his conqueſts: Muſæ Anglicanæ, Vol. II. p. 2. Nichols's Select Collection, Vol. II. p. 327.

Ibid. p. 192, " The warlike Cutts the welcome tidings brings,
" The true beſt ſervant of the beſt of Kings;
" Cutts, whoſe known worth no herald needs proclaim,
" His wounds and his own worth can ſpeak his fame."

He was colonel of the Coldſtream, or ſecond regiment of guards, in 1701; when Mr. Steele, who was indebted to his intereſt for a military commiſſion, inſcribed to him his firſt work, " The Chriſtian Hero." On the acceſſion of queen Anne, he was made a lieutenant-general of the forces in Holland; commander in chief of the forces in Ireland, under the duke of Ormond, March 23, 1704-5; and afterwards one of the lords juſtices of that kingdom, to keep him out of the way of action, a circumſtance which broke his heart. He died at Dublin, Jan. 26, 1706-7, and is buried there in the cathedral of Chriſt church. He wrote a poem on the death of Queen Mary; and publiſhed, in 1687, " Poetical Exerciſes, written upon ſeveral Occaſions, and " dedicated to her Royal Highneſs Mary princeſs of Orange; " licenſed March 23, 1686-7, Roger L'Eſtrange." It contains, beſides the dedication ſigned J. Cutts, verſes to that princeſs; a poem on Wiſdom, another to Mr. Waller on his commending it; ſeven more copies of verſes (one of them called " La Muſe Cavalier," which had been aſcribed to lord Peterborough, and as ſuch mentioned by Mr. Walpole in the liſt of that nobleman's writings) and 11 ſongs; the whole compoſing but a very thin volume; which is by no means ſo ſcarce as Mr. Walpole ſuppoſes it to be. The author ſpeaks of having more pieces by him. A ſpecimen of his poetry (of which the five firſt lines are quoted by Steele in his fifth Tatler) is added below [A].

Printed among the Court Poems.

Select Collection, p. 328.

[A] Only tell her that I love,
Leave the reſt to Her and Fate;
Some kind planet from above
May perhaps her pity move;
Lovers on their ſtars muſt wait;
Only tell her that I love.
Why, oh, why ſhould I deſpair?
Mercy's pictur'd in her eye;
If ſhe once vouchſafe to hear,
Welcome Hope, and welcome Fear.
She's too good to let me die;
Why, oh, why ſhould I deſpair?

CYPRIANUS (THASCIUS CÆCILIUS), a principal father of the Chriſtian church, was born at Carthage in Africa, about the beginning of the third century. We know nothing more of his parents, than that they were heathens; and he himſelf continued ſuch till the laſt 12 years of his life. He applied himſelf early to the ſtudy of oratory; and ſome of the ancients, Lactantius in particular, inform us, that he taught rhetoric at Carthage with the higheſt applauſe. Tertullian

Cave, Dupin, Pearſon's annales Cyprianici, prefixed to Fell's edition of Cyprian's Works. Lact. l. v. c. 1.

tullian was his maſter; and Cyprian was ſo fond of reading him, that, as St. Jerome tells us, there never went a day, but he uſed to ſay to his amanuenſis, "Da magiſtrum," Give me my maſter. However, Cyprian far excelled Tertullian as a writer. Tertullian's ſtyle was exceedingly harſh and crabbed. Cyprian's, on the contrary, clear and intelligible. Lactantius, in the place above referred to, has given him the following character; and to ſay the truth, we think he deſerves it. "He was," ſays he, "eaſy, copious, ſweet, "and, which is the greateſt quality in a writer, perſpicuous; "ſo that one cannot well diſcern whether he was more hap- "py in explaining, more ſkilful in adorning, or more pow- "erful in perſuading." It is certain in the mean time, that the eloquence of both Tertullian and Cyprian was figurative, high-flown, and declamatory; which makes very trite and common things paſs upon us at firſt for things of unuſual importance. But it was the eloquence of the times, and perhaps of the climate; for the Africans ſeem to have poſſeſſed more of this warmth of imagination, and to have dealt more in this falſe ſort of oratory, which is the reſult of it, than any nation whatſoever. In catalog. ſcript. eccleſ.

Cyprian's converſion to the religion of Chriſt is fixed by Pearſon to the year 246; and was at Carthage, where, as St. Jerome obſerves, he had often employed his rhetoric in the defence of Paganiſm. It was brought about by one Cæcilius, a prieſt of the church of Carthage, whoſe name Cyprian afterwards took; and between whom there ever after ſubſiſted ſo cloſe a friendſhip, that Cæcilius at his death committed to Cyprian the care of his family. Cyprian was alſo a married man himſelf; but as ſoon as he was converted to the faith, he reſolved upon a ſtate of continence, which was thought a high degree of piety, as being yet not become general. This we learn, as we do many other particulars, from his deacon Pontius, who has left us memoirs of his life, which are prefixed to his works. Being now a Chriſtian, he was to give the uſual proof of the ſincerity of his converſion; and that was, by writing againſt Paganiſm, and in defence of Chriſtianity. With this view he compoſed his piece "De Gratia Dei," or "Concerning the Grace of "God," which he addreſſed to Donatus. It is a work of the ſame nature with the "Apologetic" of Tertullian, and the "Octavius" of Minutius Felix; and it is remarkable, that Cyprian has not only inſiſted upon the ſame arguments with thoſe writers, but frequently tranſcribed their words, thoſe of Minutius Felix eſpecially. In 247, the year after his

his converſion, he compoſed another piece upon the ſubject, intituled, "De Idolorum Vanitate," or, "Upon the Vanity "of Idols;" in which he has taken the ſame liberties with Tertullian and Minutius Felix. His Oxford editor, biſhop Fell, endeavours to excuſe him from the charge of plagiariſm upon this occaſion; becauſe, ſays he, having the ſame points to treat as all the apologiſts had before, namely the truth and excellency of Chriſtianity, and the falſhood and vanity of Heatheniſm, he could not well avoid making uſe of the ſame topics. Præfat.

Cyprian's behaviour, both before and after his baptiſm, was ſo highly pleaſing to the biſhop of Carthage, that he ordained him prieſt a few months after. It was rather irregular to ordain a man thus in his very noviciate; but Cyprian was ſo extraordinary a perſon, and thought capable of doing ſuch ſingular ſervice to the church, that it might ſeem allowable in his caſe to diſpenſe a little with the form and diſcipline of it. For beſides his known talents as a ſecular man, he had acquired a high reputation of ſanctity ſince his converſion; having not only ſeparated himſelf from his wife, as we have obſerved before, which in thoſe days was thought an extraordinary act of piety, but alſo conſigned over all his goods to the poor, and given himſelf up intirely to the things of God. It was on this account, no doubt, too, that when the biſhop of Carthage died the year after, that is, in 248, none was judged ſo proper to ſucceed him as Cyprian. Cyprian himſelf, as Pontius tells us, was extremely againſt it, and kept out of the way on purpoſe to avoid being choſen; but the people inſiſted upon it, and he was forced to comply. The quiet and repoſe which the Chriſtians had enjoyed for the laſt 40 years had, it ſeems, greatly corrupted their manners; and therefore Cyprian's firſt care, after his advancement to the biſhopric, was to correct diſorders and reform abuſes. Luxury was prevalent among them; and many of their women were not ſo ſtrict as they ſhould be, eſpecially in the article of dreſs. This occaſioned him to draw up his piece, "De Habitu Virginum," or, "Concerning the Dreſs "of young Women;" in which, beſides what he ſays on that particular head, he inculcates many leſſons of modeſty and ſobriety.

In 249, the emperor Decius began to iſſue out very ſevere edicts againſt the Chriſtians, which particularly affected thoſe upon the coaſts of Africa; and in the beginning of 250, the heathens, in the circus and amphitheatre at Carthage, loudly inſiſted upon Cyprian's being thrown to the lions: a com-

mon method, as is well known, of deſtroying the primitive Chriſtians. Cyprian upon this withdrew from his church at Carthage, and fled into retirement, to avoid the fury of the perſecution; which ſtep, how juſtifiable ſoever in itſelf, gave great ſcandal, and ſeems to have been conſidered by the clergy of Rome, in a public letter written upon the ſubject of it to the clergy of Carthage, as a deſertion of his poſt and paſtoral duty. It is no wonder therefore to find Cyprian himſelf, as well as his apologiſt Pontius, the writer of his life, ſo ſolicitous to excuſe it; which they both endeavour to do by affirming, that "he was commanded to retire by a "ſpecial revelation from heaven; and that his flight was "not the effect of any other fear but that of offending God." Cyprian. Epiſt. ii.

It is remarkable, that this father was a great pretender to viſions. For inſtance, in a letter to Cæcilius, he declares, "that he had received a divine admonition, to mix water "with wine in the ſacrament of the euchariſt, in order to "render it effectual." In another to the clergy, concerning certain prieſts, who had reſtored ſome lapſed Chriſtians too haſtily to the communion of the church, he threatens them to execute "what he was ordered to do againſt them, "in a viſion, if they did not deſiſt." He makes the ſame threat to one Pupianus, who had ſpoken ill of him, and withdrawn himſelf from his communion. In a letter likewiſe to the clergy and the people, he tells them, "how he had been "admoniſhed and directed by God to ordain one Numidicus "a prieſt." The learned Dodwell, in his "Diſſertationes "Cyprianicæ," has made a large collection of theſe viſions of Cyprian, which he treats with great reverence; nay, he goes ſo far as to pronounce all thoſe to be Atheiſts, who ſhall preſume to queſtion the truth of them. Dodwell was certainly a very learned, but he was too a very credulous man. Many believe the exiſtence of a God, and the truth of the Chriſtian religion too, who have no great faith in the viſions of Cyprian; who have, we may ſay, no faith at all in them, but take them to have been, what they certainly were, either the deluſions of a diſtempered imagination, or, as is more probable, fictions of his own, contrived for ſuch purpoſes as he thought ſufficient to juſtify the fraud. Epiſt. ix. Vit. per Pont. Epiſt. lxiii. Epiſt. ix. Epiſt. lxix. Epiſt. xxxv. Diſſ. iv.

As ſoon as Cyprian had withdrawn himſelf, he was proſcribed by name, and his goods confiſcated. He lay concealed, but not inactive; for he continued to write from time to time to the clergy and to the laity ſuch letters, as their unhappy ſituation and occaſions required. He exhorted the clergy to take care of the diſcipline of the church, of

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the poor, and eſpecially of thoſe who ſuffered for the goſpel; and he gave them particular directions upon each of theſe heads. He exhorted the people to be of good courage, to ſtand faſt in the faith, and to perſevere againſt all the terrors of perſecution even unto death; aſſuring them, that the preſent "afflictions, which were but for a moment, would "work for them a far more exceeding and eternal weight of "glory." When the perſecution was over, as it was in 251 or 252, Cyprian returned to Carthage, and appeared again at the head of his clergy. He had now much buſineſs upon his hands, which was occaſioned in his abſence, partly by the perſecution, and the diſorders attending it, and partly by diviſions which had ariſen among the Chriſtians. The firſt thing that preſented itſelf was the caſe of the lapſed, or thoſe unhappy members of the church who had not been able to ſtand the fiery trial of perſecution, but had been drawn by the terrors of it to renounce Chriſt, and ſacrifice to idols; and for the ſettling of this, he immediately called a council at Carthage. The year after, he called another council, to ſit upon the baptiſm of infants; and, in 255, a third, to debate concerning baptiſm received from heretics, which was there determined to be void and of no effect. All theſe points had produced great diſputes and diſturbances; and as to the laſt, namely, heretical baptiſm, it was ſo far from being fixed at Carthage to the ſatisfaction of the church, that Stephen the biſhop of Rome, and a great part of the Chriſtian world, afterwards oppoſed it with the utmoſt violence.

2 Cor. iv. 17.

Theſe diviſions and tumults among the Chriſtians raiſed a ſecond perſecution againſt them, in 257, under the emperor Valerian. Stephen, biſhop of Rome, was put to death, and Cyprian ſummoned to appear before Aſpaſius, the proconſul of Africa; by whom, after he had confeſſed himſelf a Chriſtian, and refuſed to ſacrifice to idols, he was condemned to be baniſhed. He was ſent to Curebes, a maritime town of Zeugitania; and here, if you will believe Pontius, he had a viſion, admoniſhing him of his death, which was to happen the year after. When he had continued in this deſert, for ſuch it was, 11 months, and without having ſuffered a forfeiture of his goods, Galerus Maximus, a new proconſul, who had ſucceeded Aſpaſius, recalled him from his exile, and ordered him to be public at Carthage; nevertheleſs, Galerius being retired to Utica, and Cyprian having intimations that he was to be carried thither, the latter abſconded, and, when ſoldiers were ſent to apprehend him, was not to be found. Cyprian excuſes this conduct in a

letter, by saying, that "it was not the fear of death, which "made him conceal himself, but that he thought it became "a bishop to die upon the spot, and in sight of that flock "over which he presided." Accordingly, when the pro- Epist. lxxx.
consul returned to Carthage, Cyprian came forth, and presented himself to the guards, who were commissioned and ready to seize him. He was carried to the proconsul, who ordered him to be brought again on the morrow. Cyprian being introduced, the proconsul asked him, "whether he "was Thascius Cyprian?" To which Cyprian answered, "I am." P. "Have you presided over these sacrilegious per-"sons?" C. "Yes." P. "The most holy emperors have "commanded you to sacrifice." C. "I will not do it." P. "Consider upon it." C. "Execute your orders; for I need "not consider upon a thing so just." Then the proconsul, after conferring a little with his counsellors, delivered himself in the following terms: "You have lived long in this sacri-"legious way; you have engaged many persons in a detest-"able conspiracy, you have declared war with the Gods of "the Romans, and with their most sacred laws; nor have "the most holy and pious emperors, Gallienus and Vale-"rian, been able to recall you to the religion of their an-"cestors. Wherefore, being convicted of being the grand "promoter and leader of the greatest crimes, you shall be "made an example to those whom you have seduced into a "confederacy with you, and shall satisfy the law by your "death." When he had said this, he pronounced upon him a sentence, conceived in these terms: "We will, and "it is our pleasure, that Thascius Cyprianus be beheaded;" to which the martyr answered, "God be praised!" He was then led away to the place of execution, where he suffered with great firmness and constancy; after he had been bishop of Carthage 10 years, and a Christian not more than 12. He died Sept. 14, 258.

See S. Cypriani Passio ex Vet. Cod. MS. at the end of Pontius's life of him in Fell's edition of his works.

The works of this father and confessor have been often printed. The first edition of any note was that of Rigaltius, printed at Paris in 1648; afterwards in 1666, with very great additions. This edition of Rigaltius was considerably improved by Fell, bishop of Oxford; at which place it was handsomely printed in 1682, with the "Annales Cyprianici" of Bp. Pearson prefixed. Fell's edition was reprinted at Amsterdam in 1700; after which a Benedictine monk published another edition of this father at Paris in 1727. The works of Cyprian have been translated into English by Dr. Marshal; for this reason chiefly, that of all the fathers none

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are capable of being made ſuch good uſe of, in ſupporting the doctrines and diſcipline of our church, as he.

CYRANO (BERGERAC), a French author of a ſingular character, was born in Gaſcony about 1620. His father, who was a gentleman, placed him at firſt under a prieſt in the neighbourhood; but making little progreſs under ſuch a maſter, he was ſent to Paris, and there became a cadet in the regiment of guards, where all the young French gentlemen ſerve their apprenticeſhip in the art military. He was but 19 years of age when he entered this company; and here his natural courage, and readineſs to ſerve his friends, ſoon made him known by the frequent duels he was engaged in, in the quality of a ſecond. The courage he ſhewed upon theſe occaſions, and ſome other deſperate actions in which he diſtinguiſhed himſelf, got him the name of the Intrepid, which he retained to the end of his life. He was ſhot through the body at the ſiege of Mouzon, and run through the neck at the ſiege of Arras, in 1640. The hardſhips he ſuffered at theſe two ſieges, the little hopes he had of preferment, and in ſhort, the great love he had for letters, made him renounce the trade of war, and apply himſelf altogether to the exerciſe of wit. He had indeed never neglected literature, but had often withdrawn himſelf, amidſt the diſſipations of a ſoldier's life, to read and to write. He compoſed many works, in which he ſhewed great fire and a moſt lively imagination. The mareſchal of Gaſſion, who loved men of wit and courage, becauſe he had both the one and the other himſelf, would have Cyrano with him; but he, being an idolater of liberty, looked upon this advantage as a conſtraint that would never agree with him, and therefore refuſed it. Nevertheleſs at length, to comply with his friends, who preſſed him to procure a patron at court, he overcame this great paſſion for liberty, and placed himſelf with the duke of Arpajon in 1653. To this duke he dedicated his works the ſame year, for he had publiſhed none before; and they conſiſted of ſome letters written in his youth, with a tragedy, intituled, "The Death of Agrippina, Widow of Germanicus." He afterwards printed a comedy, called "The Pedant, or mere Scholar ridiculed:" but his other works were not printed till after his death. His "Comic Hiſtory of the States and Empires of the "Moon" was printed in 1656. His "Comic Hiſtory of "the States and Empires in the Sun," ſeveral letters and dialogues, and a fragment of phyſics, were all collected and publiſhed

Moreri, &c.

publiſhed afterwards in a volume. His comic hiſtories and fragments ſhew, that he was well acquainted with Des Cartes's philoſophy. He died in 1655, aged only 35 years: and his death was occaſioned by a blow upon his head, which he unluckily received from the fall of a piece of wood a few months before.

The earl of Orrery, in his "Remarks on the Life and "Writings of Swift," has taken occaſion to ſpeak of him in the following manner. "Cyrano de Bergerac is a French "author of a ſingular character, who had a very peculiar "turn of wit and humour, in many reſpects reſembling "that of Swift. He wanted the advantages of learning "and a regular education: his imagination was leſs guarded "and correct, but more agreeably extravagant. He has "introduced into his Philoſophical Romance the ſyſtem of "Des Cartes, which was then much admired, intermixed "with ſeveral fine ſtrokes of juſt ſatire on the wild and "immechanical enquiries of the philoſophers and aſtrono-"mers of that age: and in many parts he has evidently "directed the plan which the dean of St. Patrick's has "purſued."

CYRILL, of Jeruſalem, was ordained a prieſt of that church by Maximus Bp. of Jeruſalem; and after Maximus's death, which happened about 350, became his ſucceſſor in that ſee, through the intereſt of Acacius Bp. of Cæſarea, and the biſhops of his party. This made the orthodoxy of Cyrill highly ſuſpected, becauſe Acacius was an Arian; and St. Jerom abuſes Cyrill, as if he was one too: but Theodoret aſſures us, that he was a ſound believer and moſt ſtrenuous defender of the very doctrine of the apoſtles. Be that as it will, his connexions with Acacius were preſently broken by a violent conteſt, which aroſe between them about the prerogatives of their reſpective ſees. The council of Nice had decreed to the biſhop of Jeruſalem the honour of precedency amongſt the biſhops of his province, without concerning himſelf at all with the right of the church of Cæſarea, which was metropolitan to that of Jeruſalem. This made Maximus, and after him Cyrill, who were biſhops of Jeruſalem, to inſiſt upon certain rights about conſecrating biſhops, and aſſembling councils, which Acacius conſidered as an encroachment upon the juriſdictions of his province. Hence a quarrel enſued, and Acacius calling a ſynod, contrived to have Cyrill depoſed, under the pretence of a very great ſin he had committed in the time of a late famine;

Hieron. Chron. ap. 349. Hiſt. Eccleſ. l. ii. c. xxvi.

famine; and that was, expoſing to ſale the treaſures of the church, and applying the money to the ſupport of the poor. This however might poſſibly have been paſſed over, as an offence at leaſt of a pardonable nature, but for one circumſtance that unluckily attended it; which was, that amongſt theſe treaſures that were ſold there was a rich embroidered robe, which had been preſented to the church by Conſtantine the Great; and this ſame robe was afterwards ſeen to have been worn by a common actreſs upon the ſtage: which, as ſoon as it was known, made the ears of all good people to tingle, and was indeed a moſt horrible profanation of that ſacred veſtment.

Cyrill in the mean time, encouraged by the emperor Conſtantius himſelf, appealed from the ſentence of depoſition, which Acacius and his council had paſſed upon him, to the higher tribunal of a more numerous council: nevertheleſs he was obliged to retire to Tarſus, where he was kindly received by Sylvanus the biſhop of that place, and ſuffered to celebrate the holy myſteries, and to preach in his dioceſe. In 359, he appeared at the council of Seleucia, where he was treated as a lawful biſhop, and had the rank of precedency given him by ſeveral biſhops, though Acacius did all he could to hinder it: which provoked Acacius to depoſe him a ſecond time. Under Julian, he was reſtored to his ſee of Jeruſalem, and is ſaid to have ridiculed very highly the attempts that were made in that reign to rebuild the temple. Laſtly under Theodoſius, we find him firmly eſtabliſhed in his old honours and dignities, in which he continued unmoleſted to the time of his death, which happened in 836.

The remains of this father are not voluminous; but conſiſt only of 23 catecheſes, and a ſingle letter. The letter is indeed a remarkable one, as well for its being written to Conſtantius, as for the ſubject it is written upon: for it gives an account of that wonderful ſign of the croſs, which appeared in the heavens at Jeruſalem, in the reign of this emperor. "This bleſſed croſs," ſays Cyrill, "ſhone forth "at Jeruſalem in the days of Pentecoſt. It was the great-"eſt and moſt glorious of all croſſes; conſiſting wholly of "light, and reaching from the moſt holy mount Golgotha "even to the holy mount of Olives. It was not ſeen only "by here and there a man, but manifeſtly ſhewn to the "whole city at once: and leſt you ſhould gueſs it to be no-"thing more than a deluſion of the imagination, it was "held out to us for many hours together, exceeding all the "while the ſun in the force of its luſtre. The Chriſtians

"were

" were ſo frightened with this amazing prodigy, that they " all with one accord ran to the church: and the heathens " began now with one heart and voice to confeſs Jeſus to " be the Chriſt, the only Son of God: convinced from " hence, that faith cometh not with the enticing words of " man's wiſdom, but in demonſtration of the ſpirit, and of " power; not as it is preached by men only, but as mani- " feſted by ſigns and wonders from heaven by God himſelf." Cyrill. epiſt. ad Conſtantium.

CYRILL, of Alexandria, ſucceeded his uncle Theophilus in the biſhopric of that place, in 412. The biſhops of Alexandria had long acquired great authority and power in that city, and uſually exerciſed their juriſdiction very rigorouſly. Cyrill was not of a temper to ſuffer any power to be diminiſhed or to relax in his hands; but on the contrary, as we ſhall ſee, took every opportunity to confirm and increaſe it. He was no ſooner advanced to this ſee, than he drove the Novatians out of the city; and, as Dupin ſays, ſtript Theopemptus their biſhop of every thing he had. In 415, the Jews committed ſome inſult or other upon the Chriſtians of Alexandria, which ſo inflamed the holy zeal of Cyrill, that he put himſelf at the head of his people, demoliſhed the ſynagogues of the Jews, drove them all out of the city, and ſuffered the Chriſtians to pillage their effects. This adventure of Cyrill however highly diſpleaſed Oreſtes, the governor of the town; who began to be ſenſible, that the biſhop's authority was grown very potent, and if not timely ſuppreſſed, might poſſibly be found too ſtrong for that of the magiſtrate. Upon which a kind of war broke out between Oreſtes and the biſhop, and each had his party. The inhabitants were then inclined to be ſeditious; many tumults were raiſed, and ſome battles fought in the very ſtreets of Alexandria. One day, when Oreſtes was abroad in an open chariot, he found himſelf inſtantly ſurrounded with about 500 monks, who had left their monaſteries to revenge the quarrel of their biſhop. They purſued him fiercely, wounded him with ſtones, and had certainly killed him, if the people had not reſtrained their fury till his guards got up to his relief. Ammonius, one of theſe monks, was afterwards ſeized by the order of Oreſtes, and being put upon the rack, died under the operation: Cyrill however, to make him amends, had him immediately canonized, and took every public opportunity of commending his zeal and conſtancy. About the ſame time there was at Alexandria a heathen philoſopheſs, named Hypathia, whoſe fame and character was every where ſo celebrated, that people came Biblioth. Eccleſ. tom. iv.

from all parts to see and to consult her. Orestes saw her often, which made the Christians imagine, that it was she who inspired the governor with such an aversion to their bishop. This suspicion wrought so strongly upon some of their zealots, that on a certain day they seized upon Hypathia, as she was returning home, dragged her violently through the streets, and caused the mob to tear her limb from limb. Damascius, who wrote the life of Isidore the philosopher, charges Cyrill himself with being the contriver of this horrid murder: but Cave says, that Damascius was a heathen, and deserves no credit in this case; for that the well-known probity of Cyrill would not suffer him to have been guilty of any thing so atrocious.

Hist. Literat. Vol. I. P. 391. edit. 1720.

But what affords the most memorable instance of Cyrill's zeal and ardor for pure Christianity, is his quarrel with Nestorius bishop of Constantinople. Nestorius had urged in some of his homilies, that the Virgin Mary ought not to be called the mother of God; and these homilies, coming to Egypt, raised no small disturbance among the monks there. Cyrill wrote a pastoral letter to the monks, in which he maintained, that the Virgin Mary was indeed the mother of God, and therefore ought to be called so. As soon as Nestorius heard of this letter, he openly declared Cyrill his enemy, and refused to have any farther commerce with him. Cyrill upon this wrote Nestorius a very civil letter, without approving his doctrine; which Nestorius answered as civilly, without retracting it. The affair was laid at length before Celestine Bp. of Rome; after which Cyrill, supported by Celestine's authority, began to issue forth anathemas against Nestorius and his doctrine. In short, the quarrel rose to such a pitch, that it was necessary to convene a general council at Ephesus, in order to put an end to it: where some bishops of the East, who were assembled on the part of Nestorius, gave Cyrill so warm an opposition, that they got him deprived of his bishopric, and thrown into prison. But he was soon set at liberty and restored, and gained a complete victory over Nestorius, who was deposed from his see of Constantinople in 431. Cyrill returned to Alexandria, where he died in 444. This bishop had certainly fought many fights, but whether or no they were good ones, may very well be disputed. He seems to have thought, like his name-sake in the last article, that faith was not to be propagated by the enticing words of man's wisdom, but by power; though his power was very different from that there alluded to. His works are voluminous, and have been often printed.

DACIER

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DACIER (ANDREW), a French critic and philologer, was born of Proteſtant parents at Caſtres in Upper Languedoc April 6, 1651, and had his education in the college there; but, when the direction of it was given, in 1664, to the Jeſuits alone, his father ſent him to the univerſity of Puylouſens, and afterwards to that of Saumur, that he might finiſh his claſſical ſtudies under Tanneguy le Fevre, or Tanaquil Faber. This excellent maſter was ſo taken with Dacier's uncommon genius and inclination for learning, that he kept him alone in his houſe, after he had diſmiſſed the reſt of his pupils; and here he conceived that affection for Le Fevre's celebrated daughter, which ended at length in marriage. Le Fevre dying Sept. 12, 1672, Dacier returned to his father; and after ſome time went to Paris, in order to gain a ſettlement there to his advantage. After a journey or two he got recommended to the duke of Montauſier, governor to the dauphin, who put him on the liſt of the commentators for the uſe of the dauphin, and engaged him in an edition of "Pompeius Feſtus." This he publiſhed in 4to. at Paris, 1681, and it was again publiſhed in 4to. at Amſterdam, 1699; which edition is preferable to that of Paris, becauſe there are added to it the entire notes of Joſeph Scaliger, Fulvius Urſinus, and Antony Auguſtinus, and the new fragments of Feſtus. His "Horace," with a French tranſlation, and notes critical and hiſtorical, came out at Paris in 10 vols. 12mo. 1681, and has often been printed ſince. The beſt edition of this work is that of Amſterdam, 1726, conſiſting of the ſame number of volumes in the ſame ſize. Another edition was printed at Amſterdam in 8 vols. 12mo. to which were added the tranſlation and notes of father Sanadon, publiſhed at Paris in 2 vols. 4to. 1728. Mr. John Maſſon made ſeveral animadverſions upon Dacier's notes on Horace, in his life of that poet, printed at Leyden in 1708; which occaſioned Dacier to publiſh "Nouveaux Eclairciſſemens ſur les Oeuvres d' "Horace, &c." that is, "New Explications upon the "Works of Horace," with an Anſwer to the Criticiſms of "Mr. Maſſon, a Refugee Miniſter in England." He treats Maſſon's book with great contempt; and, ſpeaking of verbal criticiſm, ſtyles it "The laſt effort of reflection and "judgement," in which he will no doubt be thought by

many to have been not a little biaſſed in favour of his profeſſion. Theſe "Nouveaux Eclairciſſemens, &c." are to be found in Sanadon's edition of Dacier's "Horace." The next ſpecimen of his learning was in the edition he gave of "S. Anaſtaſii Sinaitæ Anagogicarum Contemplationum in "Hexaemeron, lib. xii. &c." that is, "The 12th Book of "the Anagogical Contemplations of St. Anaſtaſius, Monk "of Mount Sinai, upon the Creation of the World, now "firſt publiſhed, together with Notes and a Latin Tranſ-"lation." This was publiſhed in 4to. at Lond. 1682.

In 1683, Dacier married Madamoiſelle Le Fevre; and in 1685, abjured with his lady the Proteſtant religion. We ſhall ſay more of this, and of their ſettling at Paris, in our account of her. Dacier's marriage ſeems to have interrupted his literary purſuits conſiderably; for we hear no more of him till 1691, and then he proceeded to oblige the world with new publications. In that year he publiſhed a French tranſlation of "The Moral Reflections of the Emperor Marcus Antoninus, with Notes," in 2 vols. 12mo. Madam Dacier had a hand in this work. In 1692, he publiſhed "La Poetique d'Ariſtotle, &c." that is, "Ariſtotle's "Poetics, containing the moſt exact Rules of judging of "an heroic Poem, and of theatrical Writings, as Tragedy "and Comedy; tranſlated into French, with critical Re-"marks upon the whole Work," in 4to. This work was reprinted in Holland in 12mo; and ſome have aſſerted it to have been Dacier's maſter-piece. In 1693, he publiſhed a French tranſlation of "The Oedipus and Electra of So-"phocles," in 12mo; but not with the ſame ſucceſs as the Poetics juſt mentioned. We have already mentioned ſix publications of Dacier: the reſt ſhall now follow in order; for the life of this learned man, like that of moſt others, is little more than a hiſtory of his works. He publiſhed, 7. "Vies des Hommes illuſtres, &c." that is, "Plutarch's "Lives of illuſtrious Men, tranſlated into French, with "Notes, Paris, 1694," Tom. I. 8vo. This eſſay, which contains only five lives, is the beginning of a work, which he afterwards finiſhed. 8. "Les Oeuvres d'Hippocrate, "&c." that is, "The Works of Hippocrates, tranſlated into "French, with Notes, and compared with the Manuſcripts "in the King's Library, Paris, 1697," 2 vols. 12mo. The "Journal des Sçavans" ſpeaks well of this verſion. 9. "Les Oeuvres de Platon, &c." that is, "The Works of "Plato, tranſlated into French, with Notes, and the Life "of that Philoſopher, with an Account of the principal "Doctrines

" Doctrines of his Philoſophy, 1699," 2 vols. 12mo. Theſe are only ſome of Plato's pieces. 10. " La Vie de Pytha-" gore, &c." that is, " The Life of Pythagoras, his Sym-" bols, and Golden Verſes, The Life of Hierocles, and his " Commentary upon the Golden Verſes, 1706," 2 vols. 12mo.

In 1695, Dacier had ſucceeded Felibien in the Academy of Inſcriptions, and Francis de Harlay, Abp. of Paris, in the French academy. In 1701, a new regulation was made in the Academy of Inſcriptions, by which every member was obliged to undertake ſome uſeful work ſuitable to his genius and courſe of ſtudies: and, in conformity to this order, Dacier had made this tranſlation of " The Life of Py-" thagoras, &c." 11. " Le Manuel d'Epictete, &c." that is, " The Manual of Epictetus, with five Treatiſes of Sim-" plicius upon important Subjects, relating to Morality and " Religion, tranſlated into French, with Notes, 1715," 2 vols. 12mo. The authors of the " Europe Sçavante of Jan. " 1718," having criticiſed the ſpecimen which he had given of his tranſlation of " Plutarch's Lives," he printed, 12. " An Anſwer to them," and inſerted it in the " Journal des " Sçavans of the 25th of June and the 11th of July, 1718." 13. " Vies des Hommes illuſtres de Plutarque, &c." that is, " Plutarch's Lives of illuſtrious Men, reviſed by the MSS. " and tranſlated into French, with Notes hiſtorical and cri-" tical, and the Supplement of thoſe Compariſons which " are loſt. To which are added, thoſe Heads which could " be found, and a general Index of Matters contained in " the Work, Paris, 1721," 8 vols. 4to: Amſterdam, 1723, 9 vols. 8vo. This work was received with applauſe, and ſuppoſed to be well done; yet not ſo, ſay the authors of the " Bibliotheque Françoiſe," as to make the world at once forget the tranſlation of Amyot, obſolete as it is. Dacier publiſhed ſome other things of a leſſer kind, as, 14. " Diſ-" cours, &c. A Speech made in the French Academy, " when he was admitted into it in the room of Mr. Harlay." 15. " Anſwers, which he made, as Director of the Aca-" demy, to the Speech of M. Couſin in 1697, and to that " of M. de Boze in 1715." Theſe two pieces are inſerted in the collections of the French academy. 16. " Diſſerta-" tion ſur l'Origine de la Satire," that is, " A Diſſertation " upon the Origin of Satire." This is inſerted in the ſecond volume of the " Memoirs of the Academy of Belles Lettres " in 1717." 17. " Notes ſur Longin;" that is, " Notes " upon Longinus." Boileau, in the preface to his tranſla-

tion of "Longinus," ſtyles theſe notes very learned; and ſays, that "the author of them is not only a man of very "extenſive learning, and an excellent critic, but likewiſe a "gentleman of ſingular politeneſs; which is ſo much the "more valuable, as it ſeldom attends great learning." Boileau has added them to his own notes upon "Longinus;" and they are printed in all the editions of his works. Dacier wrote alſo a "Commentary upon Theocritus," which he mentions in his notes upon Horace; and a ſhort "Treatiſe "upon Religion, containing the reaſons which brought him over to the church of Rome: but theſe two works were never printed.

Ode xxix.

He had a ſhare in the "Hiſtory of Lewis XIV. by Me-"dals;" and when it was finiſhed, was choſen to preſent it to his majeſty: who, being informed of the pains which Dacier had taken in it, ſettled upon him a penſion of 2000 livres; and about the ſame time appointed him keeper of the books of the king's cloſet in the Louvre. In 1713, he was made perpetual ſecretary of the French academy. In 1717, he obtained a grant in reverſion of 10,000 crowns upon his place of keeper of the books of the king's cloſet; and when this poſt was united to that of library-keeper to the king in 1720, he was not only continued in the privileges of his place during life, but the ſurvivance of it was granted to his wife; a favour, of which there had never been an inſtance before. But her death happening firſt, rendered this grant, ſo honourable to her, ineffectual. Great as Dacier's grief was for the loſs of an help-mate ſo like himſelf, it did not prevent him from ſeeking out another; and he had actually been married a ſecond time, if death had not prevented him. He died Sept. 18, 1722, of an ulcer in the throat; which he did not think at all dangerous, ſince that very evening he was preſent at the academy. He was 71 years of age; ſhort of ſtature, and of a long and meagre viſage. He was a great promoter of virtue and learning; and if he was ſomewhat partial to antiquity, yet he is to be excuſed, becauſe he had particularly ſtudied thoſe writers among the Pagans, who had applied themſelves with moſt ſucceſs to the knowledge and regulation of the human mind. Conſidered in this light, Dacier is an author highly to be valued: for he choſe none but uſeful ſubjects; devoted his labours to works only of importance; and enriched the French language with thoſe remains of wiſe antiquity, which are moſt advantageous to the morals of mankind.

DACIER

DACIER (ANNE), wife of Andrew Dacier, and daughter of Tanneguy le Fevre, profeſſor of Greek at Saumur in France, was born in that city about the end of 1651. She was 11 years old when her father reſolved to give her a learned education; and the occaſion of his taking ſuch a reſolution was this: while he was teaching one of his ſons the rudiments of grammar, in the ſame room where Mad. le Fevre was employed with her needle, ſhe, as a perſon wholly unconcerned, now and then ſupplied her brother with anſwers to queſtions that puzzled him. Her father, diſcovering her talents from thence, obliged her to a regular courſe of leſſons, and brought her up a ſcholar. She went to Paris in 1673, the year after her father died; and was then engaged in an edition of Callimachus, which ſhe publiſhed 1674, in 4to. Some ſheets of that work having been ſhewn to Huetius, preceptor to the dauphin, and other learned men at court, a propoſal was made to her of preparing ſome Latin authors, for the uſe of the dauphin; which, though ſhe rejected at firſt, ſhe at laſt undertook, and publiſhed an edition of Florus in 1674, in 4to. Her reputation being now ſpread over all Europe, Chriſtina of Sweden ordered count Coningſmark to make her a compliment in her name; upon which Mad. le Fevre ſent the queen a Latin letter with her edition of Florus. Her majeſty wrote her an obliging anſwer; and not long after wrote her another letter, to perſuade her to quit the Proteſtant religion, and made her conſiderable offers to ſettle her at court. This however ſhe declined, and proceeded in the taſk ſhe had undertaken, of publiſhing authors for the uſe of the dauphin. "Sextus Aurelius "Victor" came out under her care at Paris 1681, 4to; in which ſame year alſo ſhe publiſhed a French tranſlation of "The Poems of Anacreon and Sappho with Notes," which met with great applauſe; ſo great, as to make Boileau declare, that it ought to deter any perſon from attempting to tranſlate thoſe poems into verſe. She publiſhed, for the uſe of the dauphin, "Eutropius, Paris, 1683," 4to. which was afterwards printed at Oxford, 1696, 8vo; and "Dictys Cre- "tenſis & Dares Phrygius, Paris, 1684," 4to. which was afterwards printed, "cum notis variorum," at Amſt. 1702, 8vo. She had alſo publiſhed French tranſlations of "The "Amphytrio, Epidicus, and Rudens, Comedies of Plautus, "Paris, 1683," 3 vols. 12mo; and of "The Plutus and "Clouds of Ariſtophanes, 1684," 12mo: with notes, and an examen of all theſe plays according to the rules of the theatre. She was ſo charmed with the "Clouds of Ariſto-

"phanes," it ſeems, that, as we learn from herſelf, ſhe had read it over 200 times with pleaſure.

In the midſt of all theſe various publications, ſo cloſe to each other, ſhe found time to marry Dacier, with whom ſhe had been brought up in her father's houſe from her earlieſt years. This happened, as we have already obſerved in our account of that gentleman, in 1683; though ſome have controverted not only the date, but even the marriage itſelf; and have ſurmiſed, that ſhe was previouſly married to one John Leſnier, a bookſeller of her father's, and that ſhe run away from him for the ſake of Dacier, with whom ſhe was never married in any regular way. We know not how to come at certainty in this matter, yet are inclined to reject the account, as not built upon any ſolid foundation; ſince it is hardly poſſible to conceive, but that ſo extraordinary a circumſtance in the hiſtory of ſo celebrated a lady, muſt, if it were true, have been notorious and inconteſted. We are therefore apt to admit father Niceron's ſolution of this difficulty; who obſerves, upon this occaſion, that "nothing "is more common than for a perſon, who abandons any "party, to be expoſed to the calumnies of thoſe whom they "have quitted," and to ſuffer by them. Now Mad. Dacier, ſoon after her marriage, declared to the duke of Montauſier and the Bp. of Meaux, who had been her friends, a deſign of reconciling herſelf to the church of Rome; but as M. Dacier was not yet convinced of the reaſonableneſs of ſuch a change, they thought proper to retire to Caſtres in 1684, in order to examine the controverſy between the Proteſtants and Papiſts. They at laſt determined in favour of the latter; and, as we have already obſerved, made their public abjuration in Sept. 1685. This might probably occaſion the above-mentioned rumour, ſo much to the diſadvantage of Mad. Dacier; though we cannot affirm it did, or that there was at the bottom no better reaſon for it. After their converſion, the duke of Montauſier and the Bp. of Meaux recommended them at court; and the king ſettled a penſion of 1500 livres upon M. Dacier, and another of 500 upon his lady. The patent was expedited in November; and, upon the advice which they received of it, they returned to Paris, where they reſumed their ſtudies, and obliged the world with many valuable productions.

Memoirs, &c. tom. III. p. 132.

See art. DACIER (Andrew)

In 1688, ſhe publiſhed a French tranſlation of "Terence's "Comedies, with Notes," in 3 vols. 12mo. She is ſaid to have riſen at five o'clock in the morning during a very ſharp winter, and to have diſpatched four of the comedies; but,

upon looking them over ſome months after, to have flung them into the fire, being much diſſatisfied with them, and to have begun the tranſlation again. She brought the work then to the higheſt perfection, and even reached the graces and noble ſimplicity of the original. It was a circumſtance greatly to her honour, that, having taken the liberty to change the ſcenes and acts, her diſpoſition of them was afterwards confirmed by an excellent MS. in the king of France's library. The beſt and moſt finiſhed edition of this univerſally admired performance, is that of 1717; which however was greatly improved afterwards, by adopting the emendations in Bentley's edition of Terence. She had a hand in the tranſlation of "Marcus Antoninus," which her huſband publiſhed in 1691, and likewiſe in the ſpecimen of a tranſlation of "Plutarch's Lives," which he publiſhed three years after; but being deſirous of publiſhing a tranſlation of Homer, ſhe left her huſband to finiſh that of Plutarch. In 1711, ſhe publiſhed "The Iliad of Homer, tranſlated into "French, with Notes," in 3 vols. 12mo; and the tranſlation is reckoned elegant and faithful. In 1714, ſhe publiſhed "Des Cauſes de la Corruption du Gout," that is, "The Cauſes of the Corruption of Taſte." This treatiſe was written againſt M. de la Motte, who, in the preface to his "Iliad," had declared very little eſteem for that poem. Mad. Dacier, ſhocked with the liberty he had taken with her favourite author, immediately began this defence of him, in which ſhe did not treat La Motte with the greateſt civility. This was the beginning of a literary war, which produced a great number of books in the courſe of it. In 1716, ſhe publiſhed "Homere Defendu, &c." that is, "A Defence of "Homer againſt the Apology of Father Hardouin, or, a "Sequel of the Cauſes of the Corruption of Taſte:" in which ſhe attempts to ſhew, that father Hardouin, in endeavouring to apologize for Homer, has done him a greater injury, than ever he received from his moſt declared enemies. Beſides theſe two pieces, ſhe had prepared a third againſt La Motte; but ſuppreſſed it, after M. de Vallincourt had procured a reconciliation between them. The ſame year alſo, ſhe publiſhed "The Odyſſey of Homer, tranſlated from the "French, with Notes," in 3 vols. 12mo; and this, as far as we can find, was the laſt thing ſhe publiſhed. She was in a very infirm ſtate of health the laſt two years of her life; and died, after a very painful ſickneſs, Aug. 17, 1720, being 69 years of age. She had two daughters and a ſon, of whoſe education ſhe took the ſtricteſt care; but the ſon died young;

young: one of her daughters became a nun, and the other, who is ſaid to have had united in her all the virtues and accompliſhments of her ſex, died at 18 years of age. Her mother has ſaid high things of her, in the preface to her tranſlation of the "Iliad."

Mad. Dacier was a lady of great virtue as well as learning. She was remarkable for firmneſs, generoſity, good nature and piety. Her modeſty was ſo great, that ſhe never ſpoke of ſubjects of literature; and it was with ſome difficulty that ſhe could at any time be drawn to do it. There is an anecdote related of her, which ſets this modeſty in a very ſtrong light. It is cuſtomary with the ſcholars in the Northern parts of Europe, who viſit, when they travel, the learned in other countries, to carry with them a book, in which they deſire ſuch perſons to write their names with ſome ſentence or other. A learned German paid a viſit to Mad. Dacier, and requeſted her to write her name and ſentence in his book. She ſeeing in it the names of the greateſt ſcholars in Europe, told him, that ſhe ſhould be aſhamed to put her name among thoſe of ſo many illuſtrious perſons; and that ſuch preſumption would by no means become her. The gentleman inſiſting upon it, ſhe was at laſt prevailed upon; and taking her pen, wrote her name with this verſe of Sophocles, Γυναικὶ ἡ σιγὴ φέρει κόσμον, that is, "Silence is "the ornament of the female ſex." So again, ſhe was often ſolicited to publiſh a tranſlation of ſome books of Scripture, with remarks upon them; but ſhe always anſwered, that "a woman ought to read, and meditate upon the "Scriptures, and regulate her conduct by them, and to "keep ſilence, agreeably to the command of St. Paul." We muſt not forget to obſerve, that the academy of Ricovrati at Padua choſe her one of their body in 1684.

Memoires des Trevaux, Janvier, 1721.

DAILLÉ (JOHN), a miniſter of the church of Paris, and one of the ableſt advocates the Proteſtants ever had, was born at Chatelleraut, Jan. 6, 1594; but carried ſoon after to Poitiers, where his father uſually lived, on account of the office which he bore of receiver of the conſignations there. His father deſigned him for buſineſs, and propoſed to leave him his office; but the prodigious inclination, which nature had given him for books, over-ruled that project, and he was ſent, though not till he was 11 years of age, to S. Maixent in Poitou, to learn the firſt rudiments of learning. He continued his ſtudies at Poitiers, Chatelleraut, and Saumur; and, having finiſhed his claſſical learning in the laſt of thoſe towns,

Abrege de la Vie de M. Daillé, p. 3.

Ibid. p. 4.

towns, he entered on logic at Poitiers, at the age of 16, and finiſhed his courſe of philoſophy at Saumur under the celebrated Duncan. He began his theological ſtudies at Saumur in 1612; which, ſays his ſon, was indiſputably one of the moſt lucky years in his whole life, becauſe, in the October of it, he was admitted into the family of the illuſtrious Monſ. du Pleſſis Mornay, who did him the honour to pitch upon him for a tutor to two of his grandſons. Here, though he diſcharged the truſt he had undertaken very well, yet it is ſaid that he received more inſtruction from the grandfather, than he communicated to the grandſons. Mornay was extremely pleaſed with him, frequently read with him, and concealed from him nothing of whatever he knew: ſo that ſome have been ready to inipute the great figure Mr. Daillé afterwards made, to the lectures he had liſtened to at the feet of this Gamaliel; and it is but reaſonable to ſuppoſe, that they contributed not a little to it. Ibid. p. 5, 6. Ibid. p. 7.

Daillé, having lived ſeven years with ſo excellent a maſter, was now to travel with his two pupils. They ſet out in the autumn of 1619, and went to Geneva; and from thence through Piedmont and Lombardy to Venice, where they ſpent the winter. During their abode in Italy, a melancholy affair happened, which perplexed him greatly. One of his pupils fell ſick at Mantua; and he removed him with all ſpeed to Padua, where thoſe of the Proteſtant religion have more liberty. This young gentleman unfortunately died; and then the difficulty was, how to avoid the traverſes of the inquiſitors, and get him carried to France, to the burial-place of his anceſtors. He thought at length, that the beſt way would be to ſend him under the diſguiſe of a bale of merchandize goods or a cargo of books; and in this manner his corpſe was conveyed to France, under the care of two of his ſervants; not however without the neceſſary ſafe-conduct and paſſports, which were procured for him from the republic by the celebrated father Paul. He continued to travel with his other pupil; and they ſaw Switzerland, Germany, Flanders, Holland, England; and returned to France towards the end of 1621. The ſon relates, that he had often heard his father regret thoſe two years of travelling, which he reckoned as loſt, becauſe he could have ſpent them to better purpoſe in his cloſet; and, it ſeems, he would have regretted them ſtill more, if he had not enjoyed the privilege at Venice of being familiarly acquainted with father Paul. "The only fruit, which he ſaid he had reaped from that "journey, was the acquaintance and converſation of father "Paul.— Ibid. p. 9. Ibid. p. 10.

" Paul.—M. du Pleſſis, with whom that father correſponded " by letters, had recommended to him in a very particular " manner both his grandſons and their governor; ſo that " M. Daillé was immediately admitted into his confidence, " and there paſſed not a day but he viſited him, and had " ſome hours diſcourſe with him. The good father even " conceived ſuch an affection for M. Daillé, that he uſed " his utmoſt endeavours with a French phyſician of our re- " ligion, and one of his intimate friends, to prevail with
Ibid. p. 11. " him to ſtay at Venice." By the way, this circumſtance of Daillé's life may furniſh one argument among a thouſand, to prove, that father Paul concealed, under the habit of a monk, a temper wholly devoted to Proteſtantiſm and its profeſſors.

Daillé was received miniſter in 1623, and firſt exerciſed his office in the family of du Pleſſis Mornay: but this did not laſt long; for that lord fell ſick a little after, and died the ſame year, in the arms of the new paſtor. Daillé ſpent the following year in digeſting ſome papers of his, which were afterwards publiſhed in two volumes, under the title of " Memoirs." In 1625, he was appointed miniſter of the church of Saumur; and the year after removed to that of Paris. Here he ſpent the reſt of his life, and diffuſed great light over the whole body, as well by his ſermons, as by his books of controverſy. In 1628, he wrote his celebrated book, " De l'Uſage des Peres," or, " Of the Uſe of the " Fathers;" but, on account of ſome troubles which ſeemed to be coming upon the Proteſtants in France, it was not
Ibid. p. 17. publiſhed till 1631. Bayle has pronounced this work a maſter-piece; and does not know whether it ſhould not be eſteemed Daillé's maſter-piece. " It is," ſays he, " a very " ſtrong chain of arguments, which form a moral demon- " ſtration againſt thoſe who would have religious diſputes
Bayle's Dict. " decided by the authority of the fathers;" and therefore very properly levelled againſt the Papiſts, who, in their attempts to convert the Proteſtants, have always urged antiquity, and the general conſent of all the fathers of the firſt
Daillé's epiſ. dedicat. ages of Chriſtianity. But as the epiſcopal party in England have accuſtomed themſelves, very impoliticly as well as improperly, in our humble opinion, to claim antiquity on their ſide, in their diſputes with the Romaniſts, it has happened, that Daillé's book, excellent as it is, has generally given offence to the churchmen here. It has even been written againſt with great ſeverity by ſome, merely becauſe it tends to take down the authority of the fathers; as if the cauſe of

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Proteſtantiſm was to riſe or fall, according as the fathers were more or leſs in credit. "Opinions," ſays a certain author, "are pretty much divided concerning this work De "Uſu Patrum. The Preſbyterians eſteem it highly; but "thoſe of the church of England make no great account of "it. Speaking one day of this book to a learned man, who "is now in epiſcopal orders, he told me, that in his opinion "it was the leaſt of M. Daillé's works; and that he won- "dered how, having read the fathers pretty much, he ſhould "make uſe of that reading to darken the merit of the primi- "tive church." Colomies Biblioth. Choiſ. p. 2.

In the mean time, there are now, and there always have been, from the firſt publication of this book, good ſcholars and good churchmen too in England, who knew and acknowledged its high worth and merit; and ſo early as 1651, an Engliſh tranſlation of it was publiſhed by the learned Thomas Smith, B.D. fellow of Chriſt's college in Cambridge. An advertiſement is prefixed to it, which we tranſcribe a paſſage or two from, becauſe ſuch a tranſcript will give the reader a juſter notion of the book, and of the reception it met with among the diſcerning part of mankind, than any thing we can ſay. "The tranſlation of this tract," ſays Mr. Smith, "hath been often attempted, and oftener deſired "by many noble perſonages of this and other nations; "among others by Sir Lucius Cary late lord viſcount Falk- "land, who, with his dear friend Mr. Chillingworth, made "very much uſe of it in all their writings againſt the Ro- "maniſts. But the papers of that learned nobleman, where- "in this tranſlation was half finiſhed, were long ſince in- "volved in the common loſs. Thoſe few, which have "eſcaped it and the preſs, make a very honourable mention "of this monſieur, whoſe acquaintance, the ſaid lord was "wont to ſay, was worth a voyage to Paris. In page 202 "of his Reply, he hath theſe words: This obſervation of "mine hath been confirmed by conſideration of what hath "been ſo temperately, learnedly, and judiciouſly written by "M. Daillé, our Proteſtant Perron.—I ſhall add but one "lord's teſtimony more, namely, the lord George Digby's, "in his late Letters concerning Religion, in theſe words, "p. 27, 28; The reaſons prevalent with me, whereon an "enquiring and judicious perſon ſhould be obliged to rely "and acquieſce, are ſo amply and ſo learnedly ſet down by "M. Daillé in his Emploi des Peres, that I think little, "which is material and weighty, can be ſaid on this ſubject, "that his rare and piercing obſervation hath not anticipated. Falkland's diſcourſe of infallibility, &c. Lond. 1651.

"And

" And for myſelf, I muſt ingenuouſly profeſs, that it was the " reading of this rational book, which firſt convinced me, " that my ſtudy in the French language was not ill employ- " ed; which hath alſo enabled me to commend this to the " world, as *faithfully* tranſlated by a judicious hand." It is neceſſary to remember, that Mr. Mettayer, who was miniſter of St. Quintin, publiſhed a Latin tranſlation of this work; which tranſlation was reviſed, and augmented here and there with new obſervations, by Daillé himſelf. It was printed at Geneva in 1656.

Abrege, &c. p. 17.

In 1633, he publiſhed another work of general concern, intituled, " L'Apologie de nos Egliſes," or, " An Apology " for the reformed Churches;" in which he vindicates, with much learning and argument, their ſeparation from the church of Rome, from the imputation of ſchiſm, which was uſually brought againſt them. This work was alſo tranſlated into Engliſh by Mr. Smith, in 1658; as it was into Latin the ſame year by Daillé himſelf, and printed at Amſterdam in 8vo. It was greatly complained of by the clergy of France, as ſoon as it was publiſhed, and ſome were employed to write againſt it. Daillé wrote two or three little pieces in defence of it, which were afterwards printed with it in the Latin edition. We need not enumerate the ſeveral works of Mr. Daillé; for, being chiefly controverſial, and written on particular occaſions, they are now of very little uſe. He wrote a great deal; which will not be wondered at, when it is conſidered, that he lived long, was very laborious, enjoyed a good ſtate of health, and was not burthened with a large family. He was endued with the qualifications of a writer in a moſt eminent degree; and had this ſingular advantage, that his underſtanding was not impaired with age: for it is obſervable, that there is no leſs ſtrength and fire in his two volumes " De Objecto cultûs Religioſi," the firſt of which was publiſhed when he was 70 years old, than in any of his earlier works.

Ibid. p. 21.

Ibid. p. 22, 23, 24.

Ibid. p. 66, 67.

He aſſiſted at the national ſynod, which was held at Alenſon in 1637; and his authority and advice contributed much to quiet the diſputes, which were then warmly agitated among the Proteſtants concerning univerſal grace. He declared ſtrenuouſly for univerſal grace; and afterwards publiſhed at Amſterdam, in 1655, a Latin work againſt Frederic Spanheim, the divinity profeſſor at Leyden, intituled, " An Apology for the Synods of Alenſon and Charenton." This work rekindled the war among the Proteſtant divines; yet Daillé endeavoured to clear himſelf, by ſaying, that his book

Ibid. p. 26.

book had been published without his knowledge. Nevertheless, he answered the celebrated Samuel des Marets, professor of Groningen, who had written against him with all the sharpness imaginable; which produced a short, but very warm contest between them, in which Daillé did not come off intirely clear and free from blame in this respect. He died at Paris April 15, 1670; having never experienced throughout his life any thing to call illness, except that in 1650 he was suddenly seized with a lethargic or apoplectic disorder, in which he lay 10 or 11 days, apparently without a possibility of recovering. He left a vast reputation behind him; and the Protestants used to say in France, that "they "had had no better writer since Calvin than M. Daillé." Besides controversial and other writings, he published a vast number of sermons; as many as amounted to near 20 volumes. He is very clear, both with regard to the expression, and to the disposition of his subject. He was reproached by one of his adversaries with stealing several things from Dr. Davenant, in his "Exposition of the Epistle to the Colos-"sians;" but he answered the charge.

Ibid. p. 32.

Patin's letters, v. iii. p. 46.

Daillé, Replique à Adam & à Cottiby, part iii. c. 5.

He married in the lower Poitou, in May 1625; and his wife died the 31st of that month, 1631, leaving him only one son, of whom she lay-in at the house of the Dutch ambassador, Oct. 31, 1628. She had taken refuge there, because the Protestants were afraid lest the news of the taking of Rochelle might raise popular tumults among them. This only son, whose name was Hadrian Daillé, was received a minister in 1653. He had continued his theological studies with his father for several years, when the consistory of Rochelle invited him thither. Five years after, that is, in 1658, he was chosen a minister of Paris, and became a colleague with his father. He was alive at the revocation of the edict of Nantz, and, then retiring to Switzerland, died at Zurich in May 1690. All his MSS. among which were several works of his father's, were carried to the public library. He wrote that abridgement of his father's life, from which we have chiefly collected the materials of this article. It is remarkable, that Daillé the father, though a widower at 37, never attempted to marry again.

Abrege, &c. p. 12. 15. 17.

Ibid. p. 29, 30.

DALECHAMPS (JAMES), a learned physician, was born of a gentleman's family at Caen in Normandy, in 1513. He was excellently skilled in the belles lettres, and was the author of some works, which shewed his learning to be very universal. He wrote "A General History of Plants,"

Baillet Jugemens des sçavans, Tom. VI.

which consisted of 18 books, in French; three books "De "Peste;" and "Scholia in Pauli Æginetæ," lib. vii. He published Pliny's "Natural History with Notes," which Scaliger was greatly prejudiced against, before it appeared; thinking, that, though otherwise a very learned man, he had not talents for a work of that nature. "I know," says he, "that Dalechamps is one of those rash critics who take "the liberty of striking out of an author, all words that "do not please them, and of substituting often worse in "their place." It seems however, that Scaliger was happily deceived; at least he owns in another place, that his edition of Pliny was the best which had appeared. He translated also into Latin the 15 books of Athenæus, and spent, it is said, 30 years about it. Casaubon observes, that, "content with expressing the sense of his author, he was "little solicitous about adhering to his words; nevertheless, "that whoever will be at the pains to compare the translation with the original, will find no great reason to be dissatisfied with the translator." He practised physic at Lyons from 1552 to 1558, when he died, aged 75.

Prima Scaligerana, p. 69.

P. 189.

Præf. ad animadv. in Athen.

DALTON (JOHN, D.D.), was born at Deane in Cumberland, where his father was then rector, 1709. He had his school education at Lowther in Westmorland, and thence was removed, at 16, to Queen's college in Oxford. When he had taken his first degrees, he had the employment of being tutor or governor to lord Beauchamp, only son of Algernon Seymour, earl of Hertford, late duke of Somerset. During his attendance on that noble youth, he employed some of his leisure hours in adapting Milton's "Masque at "Ludlow Castle" to the stage, by a judicious insertion of several songs and passages selected from other of Milton's works, as well as of several songs and other elegant additions of his own, suited to the characters, and to the manner of the original author. He rendered it a very acceptable present to the public; and it still continues one of the most favourite dramatic entertaiments, under the title of "Comus, a Masque," being set to music by Dr. Arne. Besides this, it had the advantage of being at first performed by Mr. Quin in the character of Comus, and by Mrs. Cibber in that of the lady. We cannot omit mentioning to Dalton's honour, that, during the run of this piece, he industriously sought out a grandaughter of Milton's, oppressed both by age and penury; and procured her a benefit from this play, the profits of which to her amounted it is said to upwards

upwards of 120l. A bad ſtate of health prevented him from attending his pupil abroad, and ſaved him the mortification of being an eye-witneſs of his death; for he died of the ſmall-pox at Bologna in Italy. Soon after, ſucceeding to a fellowſhip in his college, he entered into holy orders, according to the rules of that ſociety.

He now applied himſelf with diligence to the duties of his function, and was noticed as an able preacher at the univerſity. As ſuch, he was employed by Secker, afterwards archbiſhop of Canterbury, as his aſſiſtant at St. James's. He was preſented to the rectory of St. Mary at Hill by the late duke of Somerſet; and, upon his recommendation, promoted by the king to a prebend of Worceſter; at which place he died in 1673. He married a ſiſter of Sir Francis Goſling, an alderman of London, of whom he left no ſurviving iſſue. He had publiſhed 1. A volume of "Sermons, "1757;" and, before that, 2. "Two Epiſtles, written 1735, "1744," 4to. 3. "A Deſcriptive Poem, addreſſed to two "Ladies at their Return from viewing the Coal Mines near "Whitehaven; to which are added ſome Thoughts on "Building and Planting, to Sir James Lowther, of Low-"ther Hall, Bart. 1755," 4to. This entertaining poem deſcribes the real deſcent of two fair heroines into the ſubterraneous, and indeed ſubmarine, regions; the mines, which are remarkable for many ſingularities; Savery's fire-engine; in a poetical and philoſophical manner: and the remainder is employed in a ſurvey of the improvements in Whitehaven, by the great commerce theſe mines occaſion; and in a very elegant diſplay of the beauties of the adjacent country. 4. "Remarks on twelve Hiſtorical Deſigns of Ra-"phael, and the Muſeum Græcum & Egyptiacum; or, An-"tiquities and Views of Greece and Egypt, illuſtrated by "Prints from Mr. Richard Dalton's Drawings."

Richard Dalton his brother is librarian to his majeſty; and beſides the prints of antiquities here mentioned, publiſhed lately, "A Deſcription of certain Prints, from Drawings "made by himſelf on the Spot, of the Proceſſion to Mecca."

DAMASCENUS (JOHN), an illuſtrious father of the church in the 8th century, was born at Damaſcus, where his father, though a Chriſtian by birth and education, had the place of counſellor of ſtate to the Saracen caliph. He was liberally educated in his father's houſe by a private tutor, under whom he made a very great progreſs in all kinds of literature, and alſo imbibed a ſtrong zeal for religion: and he was thought a man of ſuch uncommon parts and attain-

Cave, hiſt. literar. c. i. p. 624. Oxon. 1740. Bayle's Dict.

ments, that, at the death of his father, he ſucceeded him in the place of counſellor of ſtate. In 728, when the controverſy about images was warmly agitated, he ſhewed himſelf extremely zealous for them; and diſperſed letters through the empire, to ſupport their cauſe againſt the efforts of the emperor Leo Iſauricus, who oppoſed them vehemently. Some of theſe letters fell into the hands of Leo, who, they ſay, was ſo exaſperated at the zeal of Damaſcenus, that he contrived the following expedient, in order to be revenged on him. He cauſed the hand-writing of them to be ſo well ſtudied by a penman, ſkilled in the art of counterfeiting hands, that it was impoſſible to diſtinguiſh the true from the falſe. Then he cauſed a letter to be written, wherein he makes Damaſcenus adviſe Leo to ſend ſome troops towards Damaſcus; and promiſed him, as governor of the place, to order all things in ſuch a manner, that the taking of it ſhould be infallible. After which, he ſent this letter to the prince of the Saracens; and gloried very much in refuſing to take advantage of a traitor's perfidy, and in having the generoſity to diſcover to the caliph the treaſon of one of his ſubjects. The caliph, without hearing the proteſtations of innocence which Damaſcenus made, and without ſuffering him to diſcover Leo's artifice, commanded that hand, with which he ſuppoſed he had written ſo treaſonable a letter, to be immediately ſtruck off, and ordered it to be publicly expoſed on a gibbet to the ſight of the whole city. John of Jeruſalem, who wrote the life of Damaſcenus, relates this account; and adds a further miraculous circumſtance, that the Virgin Mary, upon the application of Damaſcenus, who was earneſt to have a proof of his innocence, cauſed, by her interceſſion with her Son, his hand to be joined again to his arm, with only a circle above his wriſt, to ſhew where it had been cut off. But the ſtory itſelf, as well as the miracle which belongs to it, has been queſtioned greatly, and even rejected by ſome. After this, Damaſcenus obtained leave of the caliph to retire from public affairs, and to ſpend the remainder of his days in ſolitude; and with this view, after he had ſold his goods and poſſeſſions, and diſtributed the money to the poor, he went to Jeruſalem, where he ſhut himſelf up in the monaſtery of St. Sabas. There he ſet himſelf to write books of divinity about 730, and continued to do ſo to the time of his death. The monk, who was choſen for his ſpiritual director, enjoined him perpetual ſilence; and, becauſe he did not obſerve the ſaid injunction, turned him out of his cell, and ordered him, for penance, to empty the filth of the monaſtery:

naſtery: but, ſeeing him ready to obey, he diſpenſed with his doing it, and affectionately embraced him. Damaſcenus was ordained prieſt towards the latter end of his life by the patriarch of Jeruſalem, and returned immediately to his monaſtery. He died about 750, leaving behind him many compoſitions of various kinds. His works have been often printed; but the beſt edition of them is that of Paris 1712, in 2 vols. folio.

DAMASCIUS, a celebrated heathen philoſopher and writer, of the Stoic ſchool as ſome ſay, of the Peripatetic according to others, was born at Damaſcus, and flouriſhed ſo late as 540, when the Goths reigned in Italy. If great maſters can make a great ſcholar or philoſopher, Damaſcius muſt have been one; for he ſeems to have had every advantage of this kind. Theon, we are told, was his maſter in rhetoric; Iſidorus in logic; Marinus, the ſucceſſor of Proclus in the ſchool of Athens, in geometry and arithmetic; Zenodotus, the ſucceſſor of Marinus, in philoſophy; and Ammonius in aſtronomy, and the doctrines of Plato. He wrote the life of his maſter Iſidorus, and dedicated it to Theodora, a very learned and philoſophic lady, who had been a pupil of Iſidorus. In this life, which was copiouſly written, Damaſcius frequently attacked the Chriſtian religion; yet obliquely, it is ſaid, and with ſome reſerve and timidity: for Chriſtianity was then too firmly eſtabliſhed, and protected by its numbers, to endure any longer the bare-faced inſolence of Paganiſm. Of this life however we have nothing remaining, but ſome extracts which Photius has preſerved; who alſo acquaints us with another work of Damaſcius, of the philoſophic, or, if you will, of the theologic kind. This was divided into four books; the firſt of which was, "De Admirandis Operibus," the ſecond, "Admirandæ Narrationes de Dæmonibus," the third, "De Animarum Apparitionibus poſt obitum Admirandæ Narrationes," the fourth we know not what; the title not being preſerved. If this work had been extant, we ſhould probably have had another proof, that the heathens of thoſe times were no leſs credulous and ſuperſtitious than the Chriſtians of thoſe times; but it is loſt. Damaſcius ſucceeded Theon in the rhetorical ſchool, over which he preſided nine years; and afterwards Iſidorus in that of philoſophy at Athens, in which ſituation it is ſuppoſed that he ſpent the latter part of his life.

Fabric. Bibl. Græc. Tom. IX. Cave, hiſt. literar.

Bayle's Dict. DAMIAN (PETER), cardinal and bishop of Ostia, flourished in the 11th century, and seems to have been a very honest man. He had been a Benedictine, and, it is thought, would always have preferred solitude to the dignities of the church, if he had not been forced, as it were, to accept them. He publicly condemned the liberty which the popes took of opposing the emperors in the way of war; affirming, that the offices of emperor and pope are distinct, and that the emperors ought not to meddle with what belongs to the popes, nor the popes with what belongs to the emperors. "As the Son of "God," says he, "surmounted all the obstacles of worldly "power, not by the severity of vengeance, but by the lively "majesty of an invincible patience, so has he taught us rather "to bear the fury of the world with constancy, than to take "up arms against those who offend us; especially since be-"tween the royalty and the priesthood there is such a distinc-"tion of offices, that it belongs to the king to use secular "arms, and to the priest to gird on the sword of the Spirit, "which is the word of God," &c. This was strange doctrine to come from a cardinal: what would the popes, Alexander VI. or Julius II. have said to it? Damian described also in a very lively manner the enormous vices of his age, in several of his works; in his "Gomorrhæus" particularly, which, though pope Alexander II. thought fit to suppress, has nevertheless been preserved. Controversial writers have spoken much of this work; and Du Plessis Mornay has given us the following account of it. "By reason of the laws enjoin-"ing celibacy, sodomy is so prevalent among the Roman "clergy, that Peter Damian, who was then retired to his "hermitage, was obliged to write a book concerning it, in-"tituled 'Gomorrhæus;' wherein he lays open the several "species of that sin; and he dedicated it to Leo IX. ad-"juring him to provide against it. Baronius himself ac-"knowledges it in these words:—Briars and nettles had "overrun the householder's field; all flesh had corrupted "its way, and there was need not only of a deluge to wash, "but of fire from heaven to consume us as Gomorrah.— "Whereupon Leo made some regulations, and ordained "some punishments; but soon after he lost the favour of "Leo; and Alexander II. being then advanced to the papal "chair, tricked him out of his book, under colour of giving "it to the abbot of St. Saviour to transcribe, pretending, "that he had spoken too immodestly, as if such ordures could "be stirred without raising a stink: of which action the "good man bitterly complains," &c. Bayle has here ob-

Du Plessis, Mystere d'iniquité, p. 228.

served

ſerved one thing, very remarkable; which is, that Baronius, as great a friend as he was to the ſee of Rome, and as zealouſly as he has ſupported its credit and authority, has yet deceived the Proteſtants. Mornay, as we have ſeen, in regard to the idea of Damian's "Gomorrhæus," deceived them too to the diſadvantage and diſcredit of his own communion. For it appears from the book, that Damian has not repreſented the crying ſin of ſodomy to be univerſal in the church of Rome, but as only committed by ſome eccleſiaſtics of the pope's quarters; that is, in the neighbourhood of mount Apennine, whither he himſelf had retired, and where he lived with ſome hermits. Damian's works were printed at Paris in 1663.

DAMIENS, a native of France, executed March 28, 1757, for attempting to aſſaſſinate the king. For the form and manner of his execution, which was very grievous, ſee the article CHASTEL.

DAMOCLES, a flatterer of the tyrant Dionyſius, affecting, upon ſome occaſion or other, to admire the fortune of that prince, Dionyſius, to convince him that princes are not always ſo happy as they ſeem to be, invited him to a feaſt; and cauſed a naked ſword to be hung over his head, which was only held by a ſingle hair. Damocles, extremely ſtruck with a ſenſe of the hazardous ſituation he was in, changed his opinion at once; and, for his own particular part, begged of Dionyſius, that he might retire from court and high life into that mediocrity of condition, where no danger was, and where he ſhould not be ſubject to a reverſe of fortune.

DAMPIER (Capt. WILLIAM), the famous Engliſh voyager, was deſcended from a good family in Somerſetſhire, and born in 1652; but loſing his father when very young, he was ſent to ſea, where he ſoon diſtinguiſhed himſelf, particularly in the South Sea. He aſſociated himſelf with Capt. Cook, in order to cruize on the Spaniards; and, Aug. 23, 1683, ſailed from Achamac in Virginia for the Cape de Verde iſlands. After touching at ſeveral of them, he ſteered for the ſtreights of Magellan; but, the wind being againſt them, they ſtood over for the Guinea coaſt, and in a few days anchored at the mouth of Sherborough river, where the ſhip's crew were hoſpitably received by the inhabitants. He then proceeded to the South Seas through the ſtreights

of Magellan; and, arriving at the iſle of Juan Fernandez, took on board a Moſkito Indian, who had been left in that uninhabited place above three years before. After ſtaying 14 days at this iſland, they ſet ſail April 8, 1684, ſteering towards the line, off the iſlands of Peru and Chili; took ſeveral prizes, and proceeded to the Gallipago iſlands, and from thence to Cape Blanco, where Capt. Cook was interred. July 19, Mr. Edward Davis was appointed captain in the room of Cook, ſailed the next day towards Rio Leja, and from thence to the gulph of Amapalla; and Sept. 20th came to an anchor in the iſland of Plata. Here they made a deſcent upon Paita, attacked the fort, and took it with little oppoſition. But finding that the governor and inhabitants had quitted the town, and carried off their money, goods and proviſions, they ſet fire to it: and afterwards ſailed for, and attacked Guaiquil, but without ſucceſs.

They entered now the bay of Panama: their deſign was to look into ſome river unfrequented by the Spaniards, in ſearch of canoes; and therefore they endeavoured to make the river of St. Jago, on account of its nearneſs to the iſland of Gallo, in which there is much gold, and ſafe anchorage for ſhips. Dampier with ſome others, in four canoes, ventured to row ſix leagues up the river; but the Indians, at their approach, got into their canoes, and paddled away againſt the ſtream much faſter than they could follow. They therefore returned the next morning, in order to ſail for the iſland of Gallo; and in their way took a Spaniſh pacquet boat, ſent with diſpatches from Panama to Lima, by which they learned, that the armada, being arrived from Spain at Porto Bello, waited for the plate fleet from Lima, which made them reſolve to rendezvous among the king's or pearl iſlands, by which all the ſhips bound to Panama from Lima muſt neceſſarily paſs. On May 28th they diſcovered the Spaniſh fleet; but night approaching they exchanged only a few ſhot. The Spaniſh admiral, by the artifice of a falſe light, got the weather-gage of them the next day, and came up to them with full ſail, which obliged them to make a running fight of it all round the bay of Panama, and thus their long-projected deſign ended unſucceſsfully. They ſailed now for the iſland of Quibo, where they found Capt. Harris; and as their late attempt at ſea had been fruitleſs, they reſolved to try their fortune by land, by attacking the city of Leon, on the coaſt of Mexico. This place they took and burnt, and proceeded to Rio Leja, which they alſo took.

Here

Here Dampier left Capt. Davis, and went on board Capt. Swan, in order to ſatisfy his curioſity, by obtaining a more perfect knowledge of the Northern parts of Mexico. They continued ſailing to the Weſtward, till they came to Guatulco, one of the beſt ports in the kingdom of Mexico; and from thence to Cape Cerientes, where they waited ſome time in hopes of meeting with a galleon, of which they had received information. They continued cruizing off this cape till Jan. 1, when their proviſions being exhauſted, they ſteered to the valley of Valderas to procure a ſupply of beef. And while they were engaged in this neceſſary buſineſs, the Manilla ſhip paſſed by them to the Eaſtward. After this they ſteered towards California, and anchored in one of the Tres Maria iſlands. Dampier, having been long ſick of a dropſy, was here buried for about half an hour up to the neck in ſand, which threw him into a profuſe ſweat; and being afterwards wrapped up warm, and put to bed in a tent, found great benefit from this extraordinary remedy.

Their ſucceſs in this part of the world having been very indifferent, and there appearing no probability of its mending, Swan and Dampier agreed to ſteer their courſe for the Eaſt-Indies. They ſailed to St. John's iſland, to the Piſcadores, to Bouton iſland, to New Holland, to Trieſt; and arriving at Nicobar, Dampier with others was left on ſhore, and treated with great civility by the inhabitants. He however left them, and arrived at the Engliſh factory at Achen; where he became acquainted with Capt. Bowry, who would have perſuaded him to ſail with him to Perſia in quality of boatſwain: but he declined accepting of this propoſal, on account of the ill ſtate of his health. He afterwards engaged with Capt. Weldon, under whom he made ſeveral trading voyages, for upwards of 15 months, and afterwards entered as a gunner to an Engliſh factory at Bencoolen. Upon this coaſt he ſtaid till 1691, and then embarked for England, when he was obliged to make his eſcape by creeping through one of the port-holes; for the governor had revoked his promiſe of allowing him to depart, but he brought off his journal and moſt valuable papers. He arrived in the Downs Sept. 16; and being in want of money, ſold his property in a painted Indian prince, who was carried about for a ſight, and ſhewn for money. He appears afterwards to have been concerned in an expedition concerted by the merchants of Briſtol to the South Sea, commanded by Capt. Woodes Rogers, which ſailed in Aug. 1708, and returned Sept. 1711; a voyage attended with many ſingular

circumſtances, and a great number of curious and entertaining events. We have no further particulars of his life or death. His "Voyage round the World" is well known, and has gone through many editions.

DANCHET (ANTONY), a French poet, was born at Riorn in 1671; and went to Paris, where he diſtinguiſhed himſelf very early in the republic of letters. At 19, he was invited to Chartres, to be profeſſor of rhetoric; which office he diſcharged with high repute for four years. Upon his return to Paris, he devoted his labours entirely to the ſervice of the theatre; for which he continued to write ſongs, operas, and tragedies, to the end of his life. He was admitted a member of the Academy of Inſcriptions in 1706, and of the French academy in 1712. He had a place in the king's library, and died at Paris 1748; after having long poſſeſſed the eſteem of the public, as well by his integrity as by his writings. His works were collected and printed at Paris 1751, in 4 vols. 12mo.

Bayle's Dict. DANDINI (JEROME), an Italian Jeſuit, was born at Ceſena in the eccleſiaſtical ſtate, in 1554; and was the firſt of his order who taught philoſophy at Paris. He bore ſeveral honourable offices in the ſociety; for, beſides teaching divinity at Padua, he was rector of the ſeveral colleges at Ferrara, Forli, Bologna, Parma, and Milan; viſitor in the provinces of Venice, Toulouſe, and Guienne; provincial in Poland, and in the Milaneſe. He taught philoſophy in Perugia 1596, when he was pitched upon by Clement VIII. to be his nuncio to the Maronites of mount Libanus. He embarked at Venice in July the ſame year, and returned to Rome in Auguſt the year following. The French tranſlation, which was made of his "Journey to Mount Libanus" by father Simon, was printed at Paris in 1675, and reprinted at the Hague in 1685: in the preface to which the tranſlator ſays, that "father Dandini endeavoured to diveſt himſelf of "all the prejudices, which he attributes to thoſe who had "been thither before him. He did not wholly rely on the "pope's bulls, although they made the beſt part of his in-"ſtructions, becauſe he did not think them infallible as to "the facts in queſtion: but he heard with a great deal of pa-"tience the patriarch and the principal Maronites, who com-"plained of ſome Jeſuits who went before him in the ſame "employ; all which precautions are convincing proofs of "his prudent conduct." Dandini's book was printed at Ceſena

Ceſena in 1656, under the title of "Miſſiona Apoſtolica al "Patriarcha e Maroniti del Monte Libano." It contains the relation of his journey to the Maronites and to Jeruſalem; but father Simon has left out the journey to Jeruſalem in his tranſlation, becauſe, he ſays, there is nothing new in it, "nothing but what has been obſerved by travellers "already."

Dandini died at Forli 1634, aged 80. His "Commen- "tary on the three Books of Ariſtotle de Anima" was printed at Paris 1611, in folio; and after his death, his "Ethics" was printed at Ceſena 1651, in the ſame ſize. Father Simon has given him a great character; and, after obſerving that he was deſcended from a noble family in Italy, ſays, that "he was a man of a penetrating wit, ſolid judgement, "and great experience; that, beſides the ſchool-divinity, "which he underſtood perfectly, he was maſter of the theo- "logy of the fathers, and, above all, of moral philoſophy, "of which he has compoſed an excellent treatiſe; that the "pope could not make choice of a man better qualified to "treat with the Maronites; that indeed he wanted ſkill in "the Oriental languages, but that he eaſily ſupplied that "deficiency by an interpreter." Bayle ſays, that this could not be prejudice of father Simon in his favour, becauſe he has taken great liberties with him, criticiſed him, ſtrongly refuted him on a thouſand occaſions, in the remarks he has added to the tranſlation of his travels.

DANET (PETER), a French abbé, was of the number of thoſe learned perſons, who were pitched upon by the duke of Montauſier, to illuſtrate claſſical authors for the uſe of the dauphin. He had Phædrus allotted to his ſhare, which he publiſhed with a Latin interpretation and notes. He was the author alſo of a dictionary, which was once much read, but is now grown obſolete; and of ſome other works. He died at Paris in 1709.

DANIEL (SAMUEL), an eminent poet and hiſtorian of our own country, who flouriſhed in the reigns of Elizabeth and James I. was the ſon of a muſic-maſter, and born near Taunton in Somerſetſhire, in 1562. In 1579, he was admitted a commoner of Magdalen college in Oxford, where he continued three years, and made a conſiderable progreſs in academical learning; but his genius inclining him more to ſtudies of a ſofter and gayer kind, he left the univerſity without a degree, and applied himſelf to poetry and hiſtory. Fuller's Worthies of Somerſetſhire, p. 28. Wood's Ath. Oxon. Vol. I.

Wood

Wood tells us, that at about 23, he tranſlated into Engliſh the worthy tract, as he calls it, of Paul Jovius, containing, "A Diſcourſe of rare Inventions both military and civil, "called Impreſe;" which was printed in 1585, and to which he put an ingenious preface. His own merit, added to the recommendation of his brother-in-law John Florio, ſo well known for his Italian dictionary, procured him the patronage of Anne, the conſort of James I. who made him one of the grooms of the privy chamber. The queen took great pleaſure in Daniel's converſation; and the encouragement he met with from the court, together with his own perſonal qualifications, eaſily introduced him to the moſt ingenious and learned men of his time; ſuch as Sir John Harrington, Camden, Sir Robert Cotton, Sir Henry Spelman, Spenſer, Ben Jonſon, Stradling, Owen, &c. He rented a ſmall houſe and garden in Old-ſtreet near London, where in private he compoſed moſt of his dramatic pieces. Afterwards he became tutor to the lady Anne Clifford, who, when ſhe came to be counteſs of Pembroke, was a great encourager of learning and learned men; and, upon the death of the famous Spenſer, was made poet-laureat to queen Elizabeth. Towards the end of his life, he retired to a country farm, which he had at Beckington near Philips-Norton in Somerſetſhire; where, ſays Wood, after he had enjoyed the muſes and religious contemplation for ſome time with very great delight, he died in 1619. He was buried in the church of Beckington, and the following inſcription was fixed upon the wall over his grave: "Here lies, expecting the ſecond "coming of our Lord and Saviour Jeſus Chriſt, the dead body "of Samuel Daniel, Eſq; that excellent poet and hiſtorian, "who was tutor to the lady Anne Clifford in her youth, ſhe "that was daughter and heir to George Clifford earl of Cum-"berland; who, in gratitude to him, erected this monument "to his memory, a long time after, when ſhe was counteſs "dowager of Pembroke, Dorſet, and Montgomery. He "died in October, an. 1619." Daniel was a married man, but left no children.

Ibid.

Langbaine's Lives of Poets, p. 100.

Ath. Oxon.

His poetical works, conſiſting of dramatic and other pieces, are as follow: 1. "The Complaint of Roſamond, "1594," 4to. 2. "A Letter from Octavia to Marcus "Antonius, 1611," 8vo. Theſe two pieces reſemble each other both in ſubject and ſtyle, being written in the Ovidian manner, with great tenderneſs and variety of paſſion. 3. "Hymen's Triumph: a paſtoral Tragi-comedy. Preſented "at the Queen's Court in the Strand, at her Majeſty's mag-

2 "nificent

" nificent Entertainment of the King's moſt excellent Ma-
" jeſty, being at the Nuptials of the Lord Roxborough,
" 1623," 4to. 2d edit. It is dedicated to the queen, and is introduced by a pretty contrived prologue, in the way of dialogue; in which Hymen is oppoſed by Avarice, Envy, and Jealouſy, the diſturbers of quiet marriage. 4. " The " Viſion," or, as ſome copies have it, " The Wiſdom of " the Twelve Goddeſſes: a Maſk, 1604," 8vo. The poet's deſign, under the ſhapes, and in the perſons, of the 12 goddeſſes, was to ſhadow out the bleſſings which the nation enjoyed under the peaceful reign of James I. By Juno was repreſented power; by Pallas, wiſdom and defence; by Venus, love and amity; by Veſta, religion; by Diana, chaſtity; by Proſerpine, riches; by Macaria, felicity; by Concordia, the union of hearts; by Aſtrea, juſtice; by Flora, the beauties of the earth; by Ceres, plenty; and by Tethys, naval power. All theſe allegorical perſonages were properly attired, and offered up the ſeveral emblems of their power to the temple of peace, erected upon four pillars, repreſenting the four virtues, that ſupported the globe of the earth. 5. " The Queen's Arcadia; a paſtoral Tragi-comedy; 1623." 6. " The Tragedy of Cleopatra, 1594. 7. " The Tragedy " of Philotas, 1611," 8vo; dedicated by a copy of verſes to the prince, afterwards Charles I. This play met with ſome oppoſition, becauſe it was reported, that the character of Philotas was drawn for the unfortunate earl of Eſſex; which obliged the author to vindicate himſelf from this charge in an apology, printed at the end of it. Both this play and that of " Cleopatra" are written after the manner of the ancients, with a chorus between each act. 8. " The Hiſ-
" tory of the civil Wars between the Houſes of York and
" Lancaſter;" a poem in eight books, dedicated to prince Charles; 1604, 8vo. Mr. Daniel's picture is before it. 9. " A Defence of Rhime, againſt a Pamphlet intituled,
" Obſervations on the Art of Engliſh Poeſy: wherein is de-
" monſtratively proved, that Rhime is the fitteſt Harmony
" of Words, that comports with our Language; 1611," 8vo. It is dedicated " To all the worthy lovers and learned
" profeſſors of rhime within his majeſty's dominions;" and it is addreſſed to William Herbert, earl of Pembroke, who was our author's particular friend and patron. This is a proſe performance. All theſe pieces, with others, which there is no occaſion to particularize here, were publiſhed together in two volumes 12mo, 1718.

Daniel's poetical works, Vol. I. p. 228.

We

We come now to consider Daniel as an historian, in which capacity he wrote "The first Part of the History of Eng. "land, in three Books;" printed in 1613, 4to. and reaching to the end of Stephen's reign. To this he afterwards added "A second Part," which was printed in 1618, and reached to the end of Edward III. This history was continued to the end of Richard III. by John Trussel, a trader, and alderman of the city of Wincheiter; who however, as Nicolson has observed, "has not had the luck to have "either his language, matter, or method, so well approved "as those of Mr. Daniel." Of Daniel's history a certain writer gives this character: "It is written with great brevity "and politeness; and his political and moral reflections are "very fine, useful, and instructive." Langbaine is of opinion, that however well qualified our author's genius was for poetry, yet, "his history is the crown of all his works." To give the reader the best idea we can of it, we will transcribe what is said of it, in the preface to Kennet's "Complete History of England." "Mr. Daniel's history follows next, containing the reigns of William I. and II. Henry I. Stephen, Henry II. Richard I. John, Henry III. Edward I. II. and III. The author had a place at court in the reign of James I. and seems to have taken all the refinement a court could give him. It is said, he had a good vein in poetry; and it is certain, he has shewn great judgement in keeping it, as he did, from infecting his prose, and destroying that simplicity, which is a principal beauty in the style of an historian. His narration is smooth and clear, and carries every where an air of good sense and just eloquence; and his English is much more modern than Milton's, though he lived before him. But Milton chose to write, if the expression may be allowed, a hundred years backwards; whereas it is particularly to be admired, how Daniel could, so long ago, express himself with the same purity and grace, as our most sensible writers do now; though we flatter ourselves, that we have considerably improved the language."

English hist. library, p. 72.

Bohun's translation of Wheare's Method. legendi hist. p. 191. Account, &c. p. 104.

Wood informs us, that there was another Samuel Daniel, a master of arts, who published in 1642, a book intituled, "Archiepiscopal Priority instituted by Christ;" and another, if he is not mistaken, called, "The Birth, Life, and Death "of the Jewish Unction." But he does not pretend to know any more of him.

Ath. Oxon.

DANIEL

DANIEL (GABRIEL), a very ingenious and learned Frenchman, was born at Roan, Feb. 8, 1649; and, at 18, admitted into the ſociety of the Jeſuits. He read lectures upon polite literature, upon philoſophy, and theology, at ſeveral places, in the beginning of his life; but afterwards, dropping theſe ſort of exerciſes, he aſſumed the author-character, and publiſhed a great many books upon different ſubjects. One of his earlieſt productions was his "Voyage du "Monde de Deſcartes," or, "A Voyage to the World of "Deſcartes." This is a ſatirical confutation of the Carteſian philoſophy, dreſſed up under the appearance of a romance; for the author tells us, in the view of this work prefixed to it, that, though his main point was to examine and diſcuſs the general ſyſtem of Deſcartes, yet he thought it neceſſary to diverſify and enliven a ſubject naturally dry and melancholy, not only becauſe it would be a great relief to the reader, but alſo becauſe the method he had uſed would give him an opportunity of relating ſome very extraordinary and curious anecdotes in the hiſtory of Carteſianiſm. Two of our own countrymen have ſpoken very highly of this work; and as their opinion is intirely ours, it will be ſufficient to preſent the reader with what they ſay. The firſt is the anonymous, but well-known, author * of the "Reflec- "tions upon Learning;" who, ſpeaking of the Carteſian philoſophy, obſerves, that "it has been anſwered and effec- "tually confuted in all its branches by ſeveral hands, but "by none better than the author of 'A Voyage to the "World of Deſcartes;' which, though not always conclu- "ſive, is every where ingenious, and confutes him in his "own way; for one romance is beſt anſwered by another." Chap. vii. The other is the late lord Bolingbroke, who has expreſſed himſelf, to our preſent purpoſe, in the following fine manner: "There is a ſort of knight-errantry in philoſophy, as "well as in arms. The end propoſed by both is laudable; "for nothing can be ſo more, than to redreſs wrongs, and "to correct errors. But when imagination is let looſe, and "the brain is over-heated, wrongs may be redreſſed by new "wrongs, errors may be corrected by new errors. The "cauſe of innocence may be ill defended by heroes of one "ſort, and that of truth by heroes of another. Such was "Don Quixote, ſuch was Deſcartes; and the imaginary "character of the one, and the real character of the other, "gave occaſion to the two moſt ingenious ſatirical romances, "that ever were writ." This performance was ſo well received, that it was ſoon tranſlated into ſeveral languages; Works, Vol. V. § 1.

* Mr. Thos. Baker.

into

into Engliſh, into Italian, &c. It has undergone ſeveral editions, which have been reviſed and enlarged by the author; and to that printed in 1703, there were added, by way of ſupplement, two or three pieces, which have a connexion with the ſubject. They are intituled, "Nouvelles Diffi-"cultez, &c." that is, "New Difficulties propoſed to the "Author of the Voyage, &c. concerning the Conſciouſneſs "or Perception of Brutes: with a Refutation of two De-"fences of Deſcartes's general Syſtem of the World; by "G. Daniel."

But the work for which the name of father Daniel is, and will be moſt memorable, is "The Hiſtory of France;" publiſhed at Paris 1713, in three volumes folio. Le Clerc has given an account of it, in the firſt article of the 27th volume of his "Bibliotheque Choiſee;" the ſubſtance of which is as follows: He ſays, that "though there were many "hiſtories of France before father Daniel's, yet there were "none with which there was reaſon to be entirely ſatisfied. "Moſt of them were nothing more than copies of one ano-"ther; moſt of them had mixed true hiſtory with falſe, fa-"ble with fact, too promiſcuouſly; and none of them," he means, no general hiſtory of France, written in the French language, "were written in a tolerable ſtyle; in a ſtyle, that "would not diſguſt a modern reader. Even Mezeray's "hiſtory, the great work as well as the abridgment, is," ſays he, "very badly writ; and would not even be borne "with, if it was not for that air of ſincerity and impartiality, "which runs through the whole. Now father Daniel is "happily free from all theſe faults. Inſtead of tranſcribing "from other authors, he has recurred to the original re-"cords, from which they ought all to have drawn their "materials. He has punctually cited the authors on whom "he depends; and has carefully diſtinguiſhed in each, what "is credible from what is not ſo; that is, as often as, by "reaſon of the diſtance of time and other circumſtances, it "was in his power to do it. And, laſtly, his ſtyle is pure, "perſpicuous, and abounding with ſuch ornaments, as are "natural in hiſtory, and cannot fail to engage every reader "of taſte. Not that father Daniel is abſolutely free from "imperfections; for there are three things in particular to "be obſerved in his hiſtory, which will not give entire ſatiſ-"faction to foreigners, and eſpecially to Proteſtants. In "the firſt place, he has erred greatly in the orthographical "part, where he had occaſion to uſe the names of foreign "perſons and towns, as Engliſh, German, Flemiſh, Italian, "&c.

" &c. which, either through an ignorance of thoſe lan-
" guages in himſelf, or by following the authority of thoſe
" who did not underſtand them, he has often miſ-ſpelt and
" miſuſed. But theſe are triſles, and may eaſily be corrected
" in a future edition. Secondly, he has written with ſome
" partiality againſt the Proteſtants, whom he conſtantly calls
" heretics; and has acted a little unfairly, wherever he treats
" of matters which concern them, or the leaders of their
" party. And, thirdly, he appears to have omitted, at leaſt
" to have touched in a very curſory manner, ſome very re-
" markable facts, which an impartial hiſtorian would have
" drawn out at length, and copiouſly enlarged upon. But
" notwithſtanding all this, Le Clerc owns, that father Da-
" niel's hiſtory has all the good qualities mentioned above;
" and the judicious may read it with advantage and with
" pleaſure." For, as he goes on to obſerve, every writer of hiſtory, being of ſome ſect or party, muſt of courſe hold certain principles, which will warp his underſtanding, and bias his judgement, at leaſt a little, in the relations of ſome particular facts; and if this be an imperfection, father Daniel has it but in common with all the hiſtorians that ever were, or ever will be: whence this follows undeniably, that all hiſtorians ought to be read, not only with caution, but even with ſome degree of ſuſpicion. He afterwards publiſhed at Paris 1722, in ſeven volumes 4to, a ſecond edition of his hiſtory, reviſed, corrected, augmented, and enriched with ſeveral authentic medals; and a very pompous edition of it has been lately publiſhed, with a continuation, but in the way of annals only, from the death of Henry IV. in 1610, where father Daniel ſtopped, to the end of Lewis XIVth's reign.

He was the author of ſome other works: of an anſwer to the provincial letters, intituled, 1. " Dialogues between " Cleander and Eudoxus." This book, in leſs than two years, ran through 12 editions: it was tranſlated into Latin by father Juvenci; and afterwards into Italian, Engliſh, and Spaniſh. 2. " Two Letters of M. Abbot to Eudoxus," by way of remarks upon the " New Apology for the provincial " Letters." 3. " Ten Letters to Father Alexander," where he draws a parallel between the doctrine of the Thomiſts and the Jeſuits, upon the ſubjects of probability and grace." 4. " The Syſtem of Lewis de Leon concerning our bleſſed " Saviour's laſt Paſſover, with a Diſſertation and Notes up-
" on the Sentiments and Practice of the Quarto-decimans."
5. " A Defence of St. Auguſtin againſt a Book ſuppoſed to

" be

" be written by Launoi." 6. " Four Letters, upon the " Argument of the Book intituled, ' A Defence of St. Au- " guſtin." 7. A theological tract, " touching the Efficacy " of Grace," in two volumes. In the ſecond volume, he anſwers Serry's book, intituled, " Schola Thomiſtica vin- " dicata;" " a Remonſtrance to the Lord Archbiſhop of " Rheims, occaſioned by his Order, publiſhed July 15, " 1697." This performance of father Daniel's was often printed, and alſo tranſlated by Juvenci into Latin. He publiſhed other ſmaller works, which were all collected and printed in three volumes, 4to.

Father Daniel was ſuperior of the maiſon profeſſe of the Jeſuits at Paris, and died there June 23, 1728. By his death, the Jeſuits loſt one of the greateſt ornaments their order ever had.

DANTE, an eminent Italian poet, was deſcended from
Bayle's Dict. an antient family, and born at Florence May 27, 1265. He diſcovered an early inclination and genius for poetry; and as he fell in love very early in his youth, conſecrated the firſt labours of his muſe to Venus. Afterwards he undertook a more ſerious work, which he begun in Latin, and finiſhed in Italian verſe. He excelled greatly in Tuſcan poetry; and, as Bayle ſays, it would have been happy for him, had he
Ibid. never meddled with any thing elſe. But he was ambitious; and having attained ſome of the moſt conſiderable poſts in the commonwealth, he was cruſhed by the ruins of the faction which he embraced. The city of Florence, being divided into two factions, was become ſo tumultuous, that Pope Boniface VIII. ſent Charles de Valois thither in 1301, to re-eſtabliſh the public tranquillity. Dante's faction being the weakeſt, it was expelled the city, and himſelf and other leaders ſent into baniſhment. He did not bear this miſfer-
Ibid. tune with conſtancy; his reſentment was exceſſive. In the firſt place, he took the ſtrongeſt vengeance in his power againſt Charles de Valois, who was brother to Philip the Fair of France, by railing at the kings of France, and ſatirizing them in his writings for the meanneſs of their extraction. Thus he feigns, but very ridiculouſly, that Hugh Capet, the firſt of the third race of the kings of France, was the ſon of a butcher; and makes him own himſelf to be the root of a
Purgatory, canto 20. plant, which has done great miſchief to Chriſtendom. In the next place, he did all he could to expoſe his country to a bloody war, on account of the injuſtices which he thought he ſuffered from it. He incited Can Della Scala, prince of

Verona,

Verona, to make war on the Florentines; and, as Volaterranus expreſſes himſelf, led the emperor to the ſiege of Florence. He took great pains to be recalled; but all his efforts were vain. He died in his exile at Ravenna, July 1321, having juſt entered his 57th year; and it is thought, that grief was the cauſe of his death. He enjoyed an honourable retreat in the court of Guy Polentano, prince of Ravenna; and when the republic of Venice prepared to make war on that prince, he was ſent by him to Venice to negociate a peace there. The Venetians behaved arrogantly; they would neither receive Dante, nor hear him; and this contemptuous treatment is ſuppoſed to have touched him ſo ſenſibly, as to have occaſioned the illneſs, upon his return to Ravenna, of which he died. It is remarkable that, a little before he expired, he had the ſtrength of mind to compoſe his own epitaph in the following Latin verſe:

Comm Urban. lib xxi. p. 771.

Volaterr. ibid.

Jura monarchiæ, ſuperos, phlegetonta, lacuſque
Luſtrando cecini, voluerunt fata quouſque:
Sed quia pars ceſſit melioribus hoſpita caſtris,
Auctoremque ſuum petiit, fælicior aſtris,
Hic claudor Danthes patriis extorris ab oris,
Quem genuit parvi Florentia mater amoris.

That is,

" Of monarchs rights, of Heaven's bleſt abodes,
" Of Phlegethon, and Hell's infernal lakes,
" I ſung, while fate allowed: but ſince my ſoul
" To better climes, and her great Author's fled,
" Here Dante lies: fair Florence gave me birth,
" But, baniſh'd thence, a diſtant land a grave."

Dante in his baniſhment applied himſelf diligently to ſtudy, and wrote things with more ſpirit and fire than it is thought he would have done if he had lived at home in quiet. " His " exile," ſays Paul Jovius, " was greater and more glorious " for him, than the ſovereignty of all Tuſcany; ſince it " pointed and inflamed the force of his concealed and divine " genius." " He determined," ſays another writer, " to take that ſignal vengeance on the authors of his exile, " which burſt forth in his triple poem of Paradiſe, Purgatory, and Hell. He dipped his pen as much in the gall " of his anger, as in the living ſprings of Helicon. He " joined the bitterneſs of his ſoul to the ſweetneſs of his " poetry. He was at the ſame time animated by his learned " muſe, and by his reſentment. He particularly blackens

Elogior. c. iv.

" the reputation of Boniface VIII. becauſe he had ſupported " the party of his perſecutors. He diſhonours the race and " memory of Charles of Valois, the chief inſtrument of his " baniſhment; ſaying, that Hugh Capet was the ſon of a " butcher.—He alſo vents his indignation againſt the city " of Florence: comparing it to a den of robbers, and to a " proſtitute, becauſe ſhe ſet all public offices to ſale, and " was continually changing her magiſtrates, her coin, and " her cuſtoms, the more eaſily to ſupport the inconveniences " of her government."

Bullart, academie des ſciences, Tom. II. p. 307.

His works were collected and printed at Venice 1564, in folio, with the notes of Chriſtopher Landini; and they have been publiſhed there ſince. The moſt conſiderable of his works, is his poem intituled, " The Comedy of Hell, Purgatory, and Paradiſe." It contains many things, which are not agreeable to the Papiſts, and which ſeem to ſignify, that Rome is the ſeat of Antichriſt: for it appears, that Dante was as indifferent a Catholic for his time, as he was a good poet. Another book, which diſpleaſed the court of Rome, and made him paſs for an heretic, was his treatiſe intituled, " De Monarchia;" and Du Pleſſis Mornay has alledged ſeveral opinions of his, which are by no means conformable to Popery. " He wrote," ſays that reſpectable author, " a " piece, 'De Monarchia,' in which he proves, that the Pope " is not ſuperior to the emperor, and has no manner of au- " thority over the empire; yea, even goes ſo far as to ſay, " in his 'PURGATORY,'

" See now the church of Rome, through wild ambition
" Confounding the two governments in one,
" Falls in the mire, and fouls herſelf and burden:

" Deſtroys herſelf and the charge committed to her. He alſo " confutes the donation of Conſtantine, which he maintains " to be a fiction; and of ſmall authority, ſuppoſing it real: " for which reaſon he was by ſome condemned as an here- " tic. In his Italian poem of 'PARADISE,' he complains, " that the Pope of a ſhepherd is become a wolf, and has " led the ſheep aſtray; that for this reaſon the goſpel and the " doctors of the church are neglected, and the decretals only " ſtudied; that their thoughts go not to Nazareth, where " the angel Gabriel opened his wings, but to the Vatican " and other choſen places of Rome, which have been the " burying-places of the ſoldiers, who followed St. Peter, " whoſe doctrine they have really buried at Rome, &c." But perhaps we ſhall do better to aſcribe all this indignation at

Mornai myſtere d'iniquité, p. 419.

the

the church of Rome, to the perſonal injuries that he thought he received from the Pontiff, who helped to ruin his party, than to any real change of ſentiment proceeding from conviction; even if we ſhould allow, what ſome have related, though Bayle thinks it improbable, that during his exile he went to Paris to learn philoſophy, and the principles of divinity. Bullart, Tom. II. p. 307.

Upon the whole, Dante was a very conſiderable perſon in his day, whether we conſider him as a poliſher of the language of his country, or as introducing into it beauties, which it was a ſtranger to before. This the celebrated Petrarch, who was his ſcholar, teſtifies of him; but gives us to underſtand at the ſame time, that he was of too high a ſpirit, and would allow himſelf great freedoms with his tongue. He relates an inſtance of this ſort, which ſhews, that he had parts ſufficient to procure him great friends, but not prudence enough to keep them. The prince of Verona pointing to one of thoſe domeſtics, which great men uſed to keep on purpoſe to laugh at, obſerved to Dante, who was in the room with him, how ſtrange it was, that ſuch a fool and madman ſhould pleaſe and gain the love of all, which he, a much wiſer man, was not able to do. "Oh," ſays Dante, "not at all "ſtrange; for a ſimilitude of manners is the very baſis of "friendſhip." Petrarch, rerum memor. L. iv. apud Papyr. Maſſon. elog. p. 22.

Another author has given a very ſingular inſtance of this poet's attention in reading. He went, as it is ſaid, one day into a bookſeller's ſhop, which looked into the great ſquare of the city. His intention was to ſee ſome public games, which were to be celebrated; but having met with a book which he had a mind to conſult, he read it with ſuch application, that he proteſted, with an oath, as he returned home, that he had neither ſeen nor heard any thing that had paſſed, during the celebration of the games. Bayle's Dict. DANTE, Not. L.

DANTE (IGNATIUS), a deſcendant of the preceding, was born at Perugia, and took the habit of a Dominican monk. He became ſkilful in philoſophy and divinity, but more ſo in the mathematics. He was invited to Florence by the great duke Coſmo I. and explained to him the ſphere, and the books of Ptolemy. He read public lectures on the ſame ſubject, and had many auditors in the univerſity of Bologna, where he explained geography and coſmography. Being returned to Perugia, he made a fine map of that city, and of its whole territory. The reputation of his learning cauſed him to be invited to Rome by Gregory XIII. who Bayle, &c.

employed him in making geographical maps and plans. He acquitted himſelf ſo well in this, that the pope thought himſelf obliged to prefer him; and accordingly gave him the biſhopric of Alatri, near Rome. He went and reſided in his dioceſe; but Sixtus V. who ſucceeded Gregory XIII. would have him near his perſon, and ordered him to return to Rome. Dante was preparing for the journey, but was prevented by death, which ſeized him in 1586. He publiſhed at Florence, in 1569, a treatiſe "Of the Conſtruction and Uſe of the "Aſtrolabe." He alſo wrote notes on the "Sphere of Sa-"croboſco," on the "Aſtrolabe," and on the "Univerſal "Planiſphere." He made a ſphere of the world in five tables; and was the author of ſome other ſmall things.

DANTE (JOHN BAPTIST), of the ſame family, probably, with the preceding, and native alſo of Perugia, was an excellent mathematician, and is memorable for having fitted a pair of wings ſo exactly to his body, as to be able to fly with them. He made the experiment ſeveral times over the lake Traſimenus; and ſucceeded ſo well, that he had the courage to perform before the whole city of Perugia. The time he pitched upon was the ſolemnity of the marriage of Bartholomew d'Alviano with the ſiſter of John Paul Baglioni. He ſhot himſelf from the higheſt part of the city, and directed his flight over the ſquare, to the admiration of the ſpectators: but unfortunately the iron, with which he managed one of his wings, failed; and then, not being able to balance the weight of his body, he fell on a church, and broke his thigh. Bayle fancies, that the hiſtory of this Dædalus, for ſo he was called, will not generally be credited; yet he obſerves, that it is ſaid to have been practiſed at other places, for which he refers us to the laſt "Journal des Sçavans" of 1678. Dante was afterwards invited to be profeſſor of the mathematics at Venice. He flouriſhed towards the end of the 15th century, and died before he was 40 years old.

Bayle, &c.

DARCI (Count), born in Ireland in 1725, and attached to the Stuart family, was ſent to Paris in 1739, where being put under the care of M. Clairault, at 17 years of age he gave a new ſolution of the problem of the curve of equal preſſure in a reſiſting medium. This was followed the year after by a determination of the curve deſcribed by a heavy body, ſliding by its own weight along a moveable plane, at the ſame time that the preſſure of the body cauſes an horizontal motion in the plane. This problem had indeed been reſolved

Eulogy in Hiſt. de l'Acad. R. tranſlated by Mr. Maty in his Review.

reſolved by John Bernoulli and Clairault; but, beſides that chevalier Darci's method was peculiar to him, we diſcover throughout the work traces of that originality which is the leading character of all his productions. Darci ſerved in the war of 1744, and was taken priſoner by the Engliſh. During the courſe of the war, however, he gave two memoirs to the academy. The firſt contained a general principle of mechanics, that of the preſervation of the rotatory motion. Daniel Bernoulli and Euler had found it out in 1745; but, beſides that it is not likely their works ſhould have reached Mr. D. in the midſt of his campaigns, his method, which is different from theirs, is equally original, ſimple, elegant, and ingenious. This principle, which he again brought forward in 1750, by the name of "the prin-"ciple of the preſervation of action," in order to oppoſe it to Maupertuis' principle of the leaſt action, Chev. Darci made uſe of in ſolving the problem of the preceſſion of the equinoxes; here, however, he miſcarried; and in general it is to be obſerved, that though all principles of this kind may be uſed as mathematical formulæ, two of them at leaſt muſt neceſſarily be employed in the inveſtigation of problems, and even theſe with great caution; ſo that the luminous and ſimple principle given by M. D'Alembert in 1742 is the only one, on account of its being direct, which can be ſufficient of itſelf for the ſolution of problems.

Having publiſhed "An Eſſay on Artillery" in 1760, containing various curious experiments on the charges of powder, &c. &c. and ſeveral improvements on Robins (who was not ſo great a mathematician as he); Darci continued the experiments to the laſt moment of his life, but has left nothing behind him. In 1765, he publiſhed his "Memoir on "the Duration of the Senſation of Sight," the moſt ingenious of his works, and that which ſhews him in the beſt light as an accurate and ingenious maker of experiments: the reſult of theſe reſearches was, that a body may ſometimes paſs by our eyes without being ſeen, or marking its preſence, otherwiſe than by weakening of the brightneſs of the object it covers; thus, in turning pieces of card painted blue and yellow, you only perceive a continued circle of green; thus the ſeven priſmatic colours rapidly turned, produce an obſcure white, which is the obſcurer as the motion is more rapid. As this duration of the ſenſation increaſes with the brightneſs of the object, it would have been intereſting to know the laws, according to which the augmentation of the duration follows the intenſity of the light, and, contrarywiſe,

what are the gradations of the intenſity of the light of an object which motion makes continually viſible; but Darci, now obliged to truſt to other eyes than his own, was forced to give this purſuit up. Darci, always employed in comparing mathematical theory and obſervation, made a particular uſe of this principle in his "Memoir on Hydraulic "Machines," printed in 1754. In this he ſhews, how eaſy it is to make miſtakes in looking by experiment for the laws of ſuch effects as are ſuſceptible of a *maximum* or *minimum*; and indicates at the ſame time, how a ſyſtem of experiments may be formed, which ſhall lead to the diſcovery of theſe laws. All Darci's works bear the character which reſults from the union of genius and philoſophy; but as he meaſured every thing upon the largeſt ſcale, and required infinite accuracy in experiment, neither his time, fortune, nor avocations, allowed him to execute more than a very ſmall part of what he projected. He was amiable, ſpirited, lively, and a lover of independence, a paſſion to which he ſacrificed, even in the midſt of literary ſociety, where perhaps a little ariſtocracy may not be quite ſo dangerous.

Darci, though eſtranged from us by circumſtance, loved and reſpected his old country; the friend and protector of every Iriſhman who came to Paris, he could not help feeling a ſecret pride, even in the ſucceſſes of that enemy, againſt whom he was ſo often and ſo honourably to himſelf employed. He died of a cholora morbus in 1779.

DARGONNE (DOM BONAVENTURE), a religioniſt of the Carthuſian order, was born at Paris in 1640, and died in 1704. We have of his a very judicious work, intituled, "Un Traité de la Lecture des Peres de l'Egliſe;" the beſt edition of which is that of 1697. He publiſhed alſo "Des "Melanges d'Hiſtoire & de Literature," under the name of "Vigneul de Marville," in 3 vols. 12mo; the laſt of which is ſaid to be done by the abbé Banier. This is a very curious and intereſting collection of critical reflections and literary anecdotes. He has been called to account by the critics for what he ſaid of Bruyere. He was the author of ſome other things.

DASSOUCI, a celebrated French muſician and poet of the 17th century, who publiſhed his own adventures, which Bayle, &c. are very odd, in the ſtyle of a buffoon. He relates, that he was born at Paris; that his father, an advocate in the parliament, was of Sens in Burgundy; that his mother was of Lorrain,

Lorrain, a very little woman, and very prone to anger; that her husband and she, not being able to agree, parted by consent, after having divided their children and their substance; that he lived with his father at Paris, where he was ill-treated by a servant, who was his father's mistress; that at nine years of age he went to Calais, where he made people believe, that he understood astrology, and was son to a famous calculator of nativities; that, having by a little artifice cured a person who conceited himself sick, he passed for a magician; that he was obliged to leave Calais privately, the mob threatening to throw him into the sea. Bayle knows nothing more of him, till the time that the duke de St. Simon got Lewis XIII. to hear him at Germains; when he hit that prince's humour by a drinking-song of his own making, which it afterwards became the fashion to sing at court. The king listened to his songs ever after, and admitted him freely into his closet; and they called Dassouci Phœbus Garderobin, because he had his lutes always in the king's wardrobe. He continued this game under Lewis XIV. but having an inclination to go to Turin, he left Paris about 1655. Arriving at Lyons, he found many temptations to detain him. He entertained with his music all the convents of singing nuns; and there was not one of those devout virgins, who had not already a copy of his "Ovid in a Merry Humour." This was the title of a work, wherein he translated part of "Ovid's Me-"tamorphoses" into burlesque verse. He staid three months at Lyons, in the midst of diversions, plays, and entertainments, being highly caressed by Moliere and the Bejars; after which he went to Avignon with Moliere, and then to Pezenas, where the assembly of the states of Languedoc was held. He was maintained by those players a whole winter; and followed Moliere as far as Norbonne. Afterwards he went to Montpelier, where he was imprisoned, and very near being burnt, for a suspected commerce with a male. He continued three months at Montpelier after his release, and drew up an account of that "Tragi-comical Adventure," so he calls it; which however he did not print, though the chief magistrate, who had seen it, gave him leave. He afterwards saw several towns of Provence; and went to wait on the prince of Morgues at Monaco, who made him a handsome present.

Being arrived at Turin, he had some trouble to confute by his presence the report of his execution, which had been read in the "Burlesque Gazette." He laboured to procure a settlement in that court, and supposes he should have succeeded,

if the muſicians of the country had not grown jealous of him. He pretends, that the beauty of his poetry laid him open to the indignation of a poet of Auvergne, who criticiſed and perſecuted him: and adds, that he ſuffered much for having neglected the favourites, becauſe he impoliticly fancied it ſufficient to make his court to their royal highneſſes. Perceiving they grew cold towards him, he requeſted either to be diſmiſſed, or to have a fixed penſion; and, to his great mortification, obtained the former. About 1674, he publiſhed two ſmall volumes, which he had compoſed in the priſon of the Chatelet at Paris. He was confined there at that time: but we know nothing of the particulars, relating either to his confinement or his enlargement. Daſſouci had ſeveral enemies: among the reſt, Cyrano de Bergerac, and Boileau. The pieces againſt Soucidas, to be found in the works of Cyrano de Bergerac, are againſt Daſſouci. Boileau has laſhed him in the following lines, after having degraded the burleſque kind of poetry, on which Daſſouci valued himſelf:

" Qu' enfin la cour deſabuſée
" Mepriſa de ces vers l'extravagance aiſée."
And, " Et juſqu' à Daſſouci tout trouva des lectures."

It is curious to obſerve, how ſenſibly he was affected with this contemptuous treatment of Boileau. " Ah, dear reader," ſays he, " if thou didſt but know, how this EVEN DAS-" SOUCI ſticks to my heart, thou would'ſt pity my fate. I " am inconſolable for it, and can hardly preſerve my ſenſes, " when I reflect that, in prejudice to my titles, I am in this " verſe, which to me ſeems as deciſive as a decree of the " court of parliament, deprived of all my honours; and that " Daſſouce, of emperor of the burleſque, as he once was, " the firſt of the name, is now become, if Boileau is to be " believed, the vileſt reptile of Parnaſſus, and the ſcullion of " the muſes. What is to be done, reader, in this extre-" mity? after the excommunication, which he has pro-" nounced on this poor diſgraced burleſque, who will ever " vouchſafe to read it, or dare even to look upon it, on pain " of his malediction?" He comforts himſelf however with the thought, that jealouſy was the occaſion of this thundering cenſure: " See, dear reader," ſays he, " what I have gotten " by making good burleſque verſes: for if I had made as " bad ones as my poet of Auvergne, he would have ſuffered " me to live, as well as the author of Ovid turned Buffoon. " But it is no new thing to ſee jealous people condemn

" things

" things which are excellent, and decry what they cannot " attain."

Daſſouci was a very indifferent ſort of man, as we learn from his own accounts and conceſſions: there is no occaſion to depend upon the teſtimony and authority of his ſatiriſts for this.

DATI (CARLO), profeſſor of polite literature at Florence, where he was born, became famous, as well for his works, as for the elogies which many writers have beſtowed on him. He was very officious and civil to all learned travellers who went to Florence; many of whom expreſſed their acknowledgement of it in their writings. The encomium, which Chimentelli beſtowed upon this writer, is as follows: " Nor " is Carlo Dati, an eminent ſcholar and moſt obliging " friend, who favoured me with the uſe of the book, to be " mentioned without the higheſt eſteem, as being the unſul- " lied flower of our city, the ſoul of Tuſcan eloquence, which " he daily improves and adorns with acquiſitions from all " parts of learning. Yet, moſt deſerving as he is, he would " eſteem his merit ſmall, if he did not contribute with all his " might to make others alſo deſerve well of the republic of " letters; ſo that he may be ſaid to have nothing leſs his " own, than that which may any way be employed for the " advancement and honour of learning." Leti, Italia Regnante, Tom. III. p. 373.

Carlo Dati was a member of the Academy della Cruſca, and in that quality took the name of Smarrito. He made a panegyric upon Lewis XIV. in Italian, and publiſhed it at Florence in 1699: the French tranſlation of it was printed at Rome the year following. He had already publiſhed ſome Italian poems in praiſe of that prince. The book intituled, " Lettera di Timauro Antiate a Filaleti, della vera ſtoria " della cicloide, e della famoſiſſima eſperienza dell' argento " vivo," and printed at Florence in 1663, was written by him; for it appears from the 26th page of the letter, that the pretended Timauro Antiate is no other than Carlo Dati. In this work he endeavours to prove two things: the one, that father Merſennus is not the inventor of the Cycloid, as is ſaid in the hiſtory of it, but that the glory of that invention belongs to Galileo; the other, that Torricelli was innocent of plagiariſm, when he pretended to be the firſt who explained the ſuſpenſion of quickſilver in a glaſs tube by the preſſure of the air, for that he was the real author of this ſuppoſition. But the chief work, to which our Dati applied himſelf, was that Della Pittura Antica, of which he publiſhed

liſhed an eſſay in 1667. Bayle, ſpeaking of this piece, ſays, that "it would have ſaved him a great deal of trouble, as it "would have afforded him many materials in the article "of Zeuxis, if he had met with it ſooner. It is the life "of Zeuxis, together with thoſe of Parrhaſius, Apelles, "and Protogenes. The author," ſays Bayle, "hath col-"lected whatever he found relating to thoſe four painters in "the works of the ancients, and hath very exactly connect-"ed the whole. Beſides, he hath added to each life ſeveral "remarks, full of very fine and curious erudition."

Bayle's Dict. art. ZEUXIS, not. [L].

Carlo Dati died in 1675, much lamented by all who knew him, as well on account of his humanity and amiable manners, as for his parts and learning; which latter are indeed of little worth, unleſs accompanied by the former; ſince then they only ſerve to make a man more miſchievous, than he could have been without them.

DAVAL (PETER, Eſq;), of the Middle Temple, a barriſter at law, afterwards maſter in Chancery, and at the time of his death, Jan. 8, 1763, accomptant-general of that court. At an early period of life he tranſlated the "Memoirs of "Cardinal de Retz," which were printed in 12mo. 1723, with a dedication to Mr. Congreve, who encouraged the publication. He was F. R. S. and an able mathematician. In the diſpute concerning Elliptical Arches, at the time when Black Friars bridge was built, his opinion on the ſubject was applied for by the committee. His anſwer may be ſeen in the "London Magazine, March 1760."

Anecdotes of Bowyer, by Nichols, p. 331.

DAVENANT (JOHN), Bp. of Saliſbury, and a very learned man, was the ſon of an eminent merchant, and born in Watling-ſtreet, London, about 1570. He was admitted of Queen's-college, Cambridge, in 1587, where he took his degrees in arts regularly. A fellowſhip was offered him about 1594, but his father would not ſuffer him to accept it, on account of his plentiful fortune; however, after his father's deceaſe, he accepted of one, and was admitted into it in 1597. He took his doctor's degree in 1609, having long diſtinguiſhed himſelf by his parts and learning; and the ſame year was elected lady Margaret's profeſſor of divinity. In 1614, he was choſen maſter of his college; and became ſo conſiderable, that he was one of thoſe eminent divines, ſent by James I. to the ſynod of Dort in 1618. He returned to England in May 1619, after having viſited the moſt eminent cities in the Low-countries. In 1621, he was advanced to the

the ſee of Saliſbury, and continued in favour during the remainder of James's reign; but in 1630-1 he incurred the diſpleaſure of the court, by meddling in a ſermon preached before the king at Whitehall, with the predeſtinarian controverſy; "all curious ſearch into which" his majeſty had ſtrictly enjoined, in his declaration prefixed to the 39 articles in 1628, "to be laid aſide." For this pretended contempt of the king's declaration he was not only reproved the ſame day, but alſo ſummoned to anſwer two days after before the privy-council; and, though he was diſmiſſed without further trouble, and even admitted to kiſs the king's hand, yet he was never afterwards in favour at court. He died of a conſumption, April 20, 1641, to which, it is ſaid, a ſenſe of the ſorrowful times he ſaw coming on did not a little contribute; and was buried in Saliſbury cathedral. He was a man of exemplary manners, and a great divine; but ſtrictly attached to Calviniſm with all its abſurdities. Fuller's Church-hiſtory, book xi. p. 138.

He wrote, 1. "A Latin Expoſition of St. Paul's Epiſtle "to the Coloſſians," the third edition of which was printed at Cambridge in 1639. It is the ſubſtance of lectures, read by him as Margaret profeſſor. 2. "Prælectiones de Duobus "in Theologia Controverſis Capitibus: de Judice Contro-"verſiarum, primo: de Juſticia Habituali & Actuali, altero, "Cant. 1631." 3. In 1634, he publiſhed the queſtions he had diſputed upon in the ſchools, 49 in number, under this title; "Determinationes Quæſtionum quarundam Theolo-"gicarum." 4. "Animadverſions upon a Treatiſe lately "publiſhed, and intituled, God's Love to Mankind, ma-"niſeſted by diſproving his abſolute Decree for their Dam-"nation, Camb. 1641."

DAVENANT (Sir WILLIAM), made his firſt entry upon the ſtage of this vain world, as Antony Wood expreſſes it, at Oxford in 1605. His father kept an inn in that city, where Shakſpeare uſed to lodge in his journies between London and Warwickſhire; and, as his mother was a great beauty, ſome have ſurmiſed, but without any foundation at all, that he derived his very being, and along with it his poetical talents, from Shakſpeare. He was firſt put to a grammar-ſchool at Oxford; and, when he had paſſed through that, entered a member of Lincoln-college in that univerſity. But his genius leading him to poetry, he made little or no progreſs in academical learning; but ſoon leaving the place, he became a page to Frances ducheſs of Richmond, and afterwards to Foulk lord Brooke, who, being a Ath. Oxon. Vol. II. Jacob's Lives of the Poets, Vol. II. p. 58.

poet

poet himſelf, was much delighted with him. In 1628, he began to write plays and poems; and acquired ſo much reputation for taſte and wit, that he was careſſed by ſome of the moſt eminent men of his time. Sir Henry Elount, Edward Hyde afterwards earl of Clarendon, the honourable Henry Howard, and Sir John Suckling, were amongſt his intimate friends. Wood relates, that Sir William had the misfortune to loſe his noſe about this time, from the effects of a criminal commerce, which he had with a fine black girl in Axe-yard, Weſtminſter; and we find him raillied on this account by the contemporary wits, and among the reſt by Suckling:

"Will Davenant, aſhamed of a fooliſh miſchance,
"That he had got lately travelling in France;
"Modeſtly hoped the handſomeneſs of 's muſe,
"Might any deformity about him excuſe."

And,

"Surely the company had been content,
"If they could have found any precedent;
"But in all their records, in verſe or in proſe,
"There was none of a laureate who wanted a noſe."

Seſſion of Poets.

But Davenant was ſo little diſturbed with their mirth, that he himſelf was as merry as any of them; and harboured ſo little reſentment againſt the authoreſs of his misfortune, that he afterwards introduced her, in all her beauty, into his "Gondibert." In 1637, when Ben Jonſon died, he was created poet laureate, to the great mortification of May, the tranſlator of "Lucan," who was competitor for the place; and who, upon being diſappointed, carried his reſentment ſo far, that from being a warm courtier, he became a warmer malecontent, and diſtinguiſhed himſelf afterwards againſt his royal maſter, both as an advocate and hiſtorian to parliament. In 1641, he was accuſed by the parliament of being embarked in a deſign of ſeducing the army, and bringing it again under the ſubjection of the king: and after attempting to ſave himſelf by flight, was ſeized; but being bailed, withdrew ſoon after to France. After he had ſpent ſome time there, he returned; was entertained by William marquis of Newcaſtle, and by him made propræfect or lieutenant-general of his ordnance. In 1643, he received the honour of knighthood from his majeſty near Glouceſter; but upon the declining of the king's party, retired again to France. Here he changed his religion for that of Rome, which circumſtance probably

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might ſo far ingratiate him with the queen, as to induce her to truſt him with the moſt important concerns. She ſent him over to the king, as Clarendon tells us, to perſuade him to give up the church for his peace and ſecurity: but the king was ſo diſpleaſed with what he offered on this head, that he forbad him ever coming into his preſence again. As this was by far the moſt remarkable paſſage in his life, we think ourſelves obliged to dwell upon it a little. Clarendon has given us a circumſtantial account of it; and though it is not altogether to Davenant's advantage, yet we may aſſure ourſelves it is true, becauſe the hiſtorian had always a particular regard and friendſhip for the poet. "The queen," ſays he, "who was never adviſed by thoſe who either underſtood "or valued the king's true intereſt, conſulted with thoſe "about her, and ſent Sir William Davenant, an honeſt man "and a witty, but in all reſpects inferior to ſuch a truſt, "with a letter of credit to the king, who knew the perſon "well enough under another character than was like to give "him much credit in the argument in which he was in-"ſtructed, that 'he ſhould part with the church for his peace "and ſecurity.' Sir William Davenant had, by the coun-"tenance of the French ambaſſador, eaſy admiſſion to the "king; who heard him patiently all he had to ſay, and an-"ſwered him in that manner that made it evident he was not "pleaſed with the advice. When he found his majeſty un-"ſatisfied, and that he was not like to conſent to what was "ſo earneſtly deſired by them by whoſe advice he was ſent, "who undervalued all thoſe ſcruples of conſcience which his "majeſty was ſtrongly poſſeſſed with, he took upon himſelf "the confidence to offer ſome reaſons to the king to induce "him to yield to what was propoſed; and, among other "things, ſaid, 'it was the advice and opinion of all his "friends.' His majeſty aſking, 'what friends?' and he an-"ſwering, that 'it was the opinion of the lord Jermyn;' the "king ſaid, that 'the lord Jermyn did not underſtand any "thing of the church.' The other ſaid, 'the lord Colepep-"per was of the ſame mind.' The king ſaid, 'Colepepper "had no religion; and aſked, whether the chancellor of the "Exchequer was of that mind;' to which he anſwered, 'he "did not know, for that he was not there, and had deſerted "the prince;' and thereupon ſaid ſomewhat from the queen "of the diſpleaſure ſhe had conceived againſt the chancellor. "To which the king ſaid, 'the chancellor was an honeſt "man, and would never deſert him, nor the prince, nor the "church; and that he was ſorry he was not with his ſon,

"but

" but that his wife was miſtaken.' Davenant then offering " ſome reaſons of his own, in which he mentioned the " church ſlightingly, as if it were not of importance enough " to weigh down the benefit that would attend the con- " ceſſion, his majeſty was tranſported with ſo much indig- " nation, that he gave him a ſharper reprehenſion than was " uſual for him to give to any other man; and forbad him " to preſume to come again into his preſence. Whereupon " the poor man, who had in truth very good affections, was " exceedingly dejected and afflicted; and returned into " France to give an account of his ill ſucceſs to thoſe who " ſent him."

Hiſt. of the Rebellion, Vol. III.

He was afterwards employed by the queen to tranſport a conſiderable number of artificers from France to Virginia, having obtained leave of the king of France ſo to do: but in this undertaking he was likewiſe unfortunate: for before the veſſel got clear of the French coaſt, it was taken by ſome of the parliament ſhips of war, and carried to England. He was firſt impriſoned in the Iſle of Wight, and afterwards removed to the Tower of London, in order to take his trial in the high court of juſtice in 1651: but at the interceſſion of Milton and ſome others, his life was ſaved, though we find him a priſoner in the Tower for two years after. He was then ſet at liberty by the lord keeper Whitlocke, and had now nothing to think of, but how to procure an honeſt livelihood. Tragedies and comedies were then eſteemed very profane and unholy things, which therefore being forbidden in thoſe religious times, he was forced, as Dryden ſays, " to turn his thoughts another way, and to introduce " the examples of moral virtue written in verſe, and per- " formed in recitative muſic. The original of this muſic, " and of the ſcenes which adorned his works, he had from " the Italian operas; but he hightened his characters, as he " imagines, from Corneille and ſome French Poets." In this manner he made a ſhift to ſupport himſelf, till the reſtoration of Charles II. after which he revived the juſt drama, and obtained a patent for erecting a new company of actors, under the patronage of James duke of York, who acted many years in little Lincoln's-inn Fields. Here he died April 17, 1668, aged 63, and two days after was interred in Weſtminſter-abbey; when, to the great grief of honeſt Mr. Wood, there was an inexcuſable error committed in the ceremony, the laurel-wreath through haſte being forgot, which ſhould have been placed upon his coffin. On his grave-ſtone is inſcribed, in imitation of Ben Jonſon's ſhort epi-

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taph.

taph, O RARE SIR WILLIAM DAVENANT! It may not be amiſs to obſerve, that his remains reſt very near the place, out of which thoſe of Mr. Thomas May, formerly his competitor for the laurel, and afterwards hiſtorian and ſecretary to the parliament, were removed, together with a fine monument and pompous inſcription erected over him by an order of that houſe. His works were publiſhed by his widow in 1673, and dedicated to James duke of York: they conſiſt of plays and poems, among the laſt of which is to be found the famous Gondibert, which has afforded ſo much exerciſe to the wits and critics.

Antiquities of St. Peter's, Weſtminſter.

DAVENANT (CHARLES), the eldeſt ſon of Sir William Davenant, was born in 1656, and was initiated in grammar-learning at Cheame in Surry. Though he had the misfortune to loſe his father when ſcarce 12 years of age, yet care was taken to ſend him to Oxford to finiſh his education, where he became a commoner of Baliol college in 1671. He took no degree, but went to London, where, at the age of 19, he diſtinguiſhed himſelf by a dramatic performance, the only one he publiſhed, intituled, "Circe, a "Tragedy, acted at his Royal Highneſs the Duke of York's "Theatre," with great applauſe. This play was not printed till two years after it was acted; upon which occaſion Dryden wrote a prologue, and the earl of Rocheſter an epilogue. In the former, there was a very fine apology for the author's youth and inexperience. He had a conſiderable ſhare in the theatre in right of his father, which probably induced him to turn his thoughts ſo early to the ſtage; however, he was not long detained there either by that, or the ſucceſs of his play, but applied himſelf to the civil law, in which, it is ſaid, he had the degree of doctor conferred upon him by the univerſity of Cambridge. He was elected to repreſent the borough of St. Ive's in Cornwall, in the firſt parliament of James II. which was ſummoned to meet in May 1685; and, about the ſame time, jointly empowered, with the maſter of the revels, to inſpect all plays, and to preſerve the decorum of the ſtage. He was alſo appointed a commiſſioner of the exciſe, and continued in that employment for near ſix years, that is, from 1683 to 1689: however he does not ſeem to have been advanced to this rank, before he had gone through ſome leſſer employments. In 1698, he was elected for the borough of Great Bedwin, as he was again in 1700. He was afterwards appointed inſpector-general of the exports and imports; and this employment he held to the time of his death,

Wood's Ath. Oxon. Vol. II. col. 945.

death, which happened Nov. 6, 1714. Dr. Davenant's thorough acquaintance with the laws and conſtitution of the kingdom, joined to his great ſkill in figures, and his happineſs in applying that ſkill according to the principles advanced by Sir William Petty in his "Political Arithmetic," enabled him to enter deeply into the management of affairs, and procured him great ſucceſs as a writer in politics; and it is remarkable, that though he was advanced and preferred under the reigns of Charles II. and James II. yet in all his pieces he reaſons entirely upon Revolution principles, and compliments in the higheſt manner the virtues and abilities of the prince then upon the throne.

His firſt political work was, "An Eſſay upon Ways and "Means of ſupplying the War, 1695." In this treatiſe he wrote with ſo much ſtrength and perſpicuity upon the nature of funds, that whatever pieces came abroad from the author of "The Eſſay on Ways and Means," were ſufficiently recommended to the public; and this was the method he uſually took to diſtinguiſh the writings he afterwards publiſhed. 2. "An Eſſay on the Eaſt-India Trade, 1697." This was nothing more than a pamphlet, written in form of a letter to the marquis of Normanby, afterwards duke of Buckinghamſhire. 3. "Diſcourſes on the public Revenues, and of the "Trade of England. Part I. To which is added, A Diſ"courſe upon improving the Revenue of the State of Athens, "written originally in Greek by Xenophon, and now made "Engliſh from the Original, with ſome hiſtorical Notes. "By another Hand, 1698." This other hand was Walter Moyle, Eſq; who addreſſed his diſcourſe to Dr. Davenant. There is a paſſage in it which ſhews, that there were ſome thoughts of ſending over our author in quality of director-general to the Eaſt-Indies; and is alſo a clear teſtimony, what that great man's notions were, in regard to the importance of his writings. It is this: "The great trade to the "Eaſt-Indies, with ſome few regulations, might be eſta"bliſhed upon a bottom more conſiſtent with the manufac"tures of England; but in all appearance this is not to be "compaſſed, unleſs ſome public-ſpirited man, with a maſ"terly genius," meaning Dr. Davenant himſelf, "be placed "at the head of our affairs in India. And though we, who "are his friends, are loth to loſe him, 'twere to be wiſhed "for the good of the kingdom, that the gentleman, whom "common fame and the voice of the world have pointed out "as the ableſt man for ſuch a ſtation, would employ his "excellent judgement and talents that way, in the execu-

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" tion of ſo noble and uſeful a deſign." 4. "Diſcourſes on " the public Revenues, and on the Trade of England, which " more immediately treat of the foreign Traffic of this king- " dom. Part II. 1698." 5. "An Eſſay on the probable " Methods of making the People Gainers in the Balance of " Trade, 1699." 6. "A Diſcourſe upon Grants and Re- " ſumptions: ſhewing, how our Anceſtors have proceeded " with ſuch Miniſters as have procured to themſelves Grants " of the Crown Revenue; and that the forfeited Eſtates " ought to be applied to the Payment of public Debts, 1700." 7. "Eſſays upon the Balance of Power; the Right of mak- " ing War, Peace, Alliances; univerſal Monarchy. To " which is added, an Appendix, containing the Records re- " ferred to in the ſecond Eſſay, 1701." It was in this book that our author was carried away by his zeal to treat the Church, or at leaſt ſome churchmen, in ſo diſreſpectful a manner, as to draw upon himſelf a cenſure from one of the houſes of convocation. The obnoxious paſſage is conceived in the following terms: "Are not a great many of us able " to point out to ſeveral perſons, whom nothing has recom- " mended to places of the higheſt truſt, and often to rich " benefices and dignities, but the open enmity which they " have, almoſt from their cradles, profeſſed to the divinity " of Chriſt?" What was done upon this, will beſt appear from tranſcribing part of the journal of the upper houſe of convocation.—"Seſſio X. Die Sabbati, 22 Martii. The " moſt reverend and right reverend fathers, being met in " the Jeruſalem chamber, made their accuſtomed prayers to " Almighty God. Which being done, the ſaid moſt reverend " produced a certain printed book, intituled, 'Eſſays upon " the Balance of Power, &c.' and after the reading of a cer- " tain paragraph in the 40th page of the ſaid book, the pre- " ſident and his ſuffragans agreed, that the following paper " ſhould be fixed over ſeveral doors in Weſtminſter-abbey. " March 22, 1700. Whereas this day a book, intituled, " 'Eſſays upon the Balance of Power, the Right of making " War, Peace, and Alliances; Univerſal Monarchy, &c.' " was brought into the Jeruſalem chamber, where his grace " the archbiſhop of Canterbury, and the reſt of the ſuffragan " biſhops of his province, were aſſembled in convocation; " in the 40th page of which book are theſe words: 'Are not " a great many of us able to point out, &c.' it is deſired by " the ſaid archbiſhop and biſhops, that the author himſelf, " whoever he be, or any one of the great many to whom he " refers, would point out to the particular perſons, whom " he

The hiſtory of the convocation of the prelates and clergy of the province of Canterbury, 1702, 4to. p. 75.

" he or they know to be liable to that charge, that they may " be proceeded againſt in a judicial way, which will be " eſteemed a great ſervice to the church; otherwiſe the " above-mentioned paſſage muſt be looked upon as a public " ſcandal. Tho. Tyllot, clericus ſuperioris domus convo- " cationis." 8. " A Picture of a modern Whig, in two " Parts, 1701." There is, however, nothing but general report, founded upon the likeneſs of ſtyle and other circumſtantial evidence, to prove that this bitter pamphlet fell from the pen of our author; and, if it did, he muſt be allowed to have been the greateſt maſter of invective that ever wrote in our language. 9. " Eſſays upon Peace at Home and War " Abroad, in two Parts, 1704." This is the firſt piece our author publiſhed, after the time that he is ſuppoſed to have reconciled himſelf to the miniſtry; was ſuſpected to be written at the deſire of lord Halifax; and was dedicated to the queen. It drew upon him the reſentment of that party, by whom he had been formerly eſteemed; but who now beſtowed upon him as ill language, or rather worſe, than he had received from his former opponents. 10. " Reflections up- " on the Conſtitution and Management of the Trade to " Africa, through the whole Courſe and Progreſs thereof, " from the Beginning of the laſt Century to this Time; " wherein the Nature and uncommon Circumſtances of that " Trade are particularly conſidered, and all the Arguments " urged alternately by the two contending Parties here, " touching the different Methods now propoſed by them " for carrying on the ſame to a national Advantage, impar- " tially ſtated and conſidered. By all which, a clear View " is given of ſuch a Conſtitution, as, if eſtabliſhed by Act " of Parliament, would in all Probability render the African " Trade a permanent, creditable, and advantageous Trade " to Britain, 1709," fol. in 3 parts. There is indeed no name to any of theſe treatiſes; but it was very well known, at the time they were publiſhed, by whom they were written; and therefore, in a large collection of tracts, in the hands of a perſon perfectly well acquainted with literary hiſtory, they had this title given them; " Dr. Davenant's Reflec- " tions on the Trade to Africa, 3 Parts, 1709." 11. " A " Report to the Honourable the Commiſſioners for putting " in Execution the Act, intituled, An Act for the taking, " examining, and ſtating the public Accounts of the King- " dom, from Charles Davenant, LL. D. Inſpector-general " of the Exports and Imports, 1712, Part I." 12. " A " ſecond Report to the Honourable the Commiſſioners, &c.

" 1712."

"1712." It may be neceſſary to obſerve, that ſeveral of the above-recited pieces were attacked in the warmeſt manner, at the time they were publiſhed; but the author ſeems to have ſatisfied himſelf in delivering his ſentiments and opinions, without ſhewing any further concern to defend and ſupport them againſt the cavils of party zeal and contention. Moſt of his political works were collected and reviſed by Sir Charles Whitworth, in 5 vols. 8vo, 1771.

DAVENANT (WILLIAM), younger brother to the former, and fourth ſon of Sir William Davenant, was educated at Magdalen-hall in Oxford, where he took the degree of B. A. in 1677. He tranſlated into Engliſh from the French, a book, intituled, "Animadverſions upon the famous Greek "and Latin Hiſtorians," written by La Mothe le Voyer, who was tutor to Lewis XIII. He took the degree of M.A. in 1680; and about the ſame time, entering into orders, was preſented to a living in the county of Surrey by his patron Robert Wymondſole, of Putney, Eſq; He travelled with this gentleman into France; and in the ſummer of 1681, was unfortunately drowned in a river near Paris, as he was ſwimming for his own diverſion. Wood's Faſti.

DAVENPORT (CHRISTOPHER), a learned Engliſhman, was born at Coventry, in Warwickſhire, about 1598, and educated in grammar-learning at a ſchool in that city. He was ſent to Merton-college in Oxford at 15 years of age; where ſpending two years, he, upon an invitation from ſome Romiſh prieſt, afterwards went to Doway. He remained there for ſome time; and, then going to Ypres, he entered into the order of Franciſcans among the Dutch there, in 1617. After ſeveral removals from place to place, he became a miſſionary into England, where he went by the name of Franciſcus à Sancta Clara; and at length was made one of the chaplains to Henrietta Maria, the royal conſort of Charles I. Here he did all he could to promote the cauſe of Popery, by gaining diſciples, raiſing money among the Engliſh Catholics to carry on public matters abroad, and by writing books for the advancement of his religion and order. He was very eminent for his uncommon learning, being excellently verſed in ſchool-divinity, in fathers and councils, in philoſophers, and in eccleſiaſtical and profane hiſtories. He was, Wood tells us, a perſon of very free diſcourſe, while his fellow-labourer in the ſame vineyard, Hugh Creſſy, was reſerved; of a lively and quick aſpect, while Creſſy was clouded Ath. Oxon.

and melancholy: all which accompliſhments made him agreeable to Proteſtants as well as Papiſts. Archbp. Laud, it ſeems, had ſome knowledge of this perſon; for, in the ſeventh article of his impeachment, it is ſaid, that "the ſaid "archbiſhop, for the advancement of Popery and ſuperſtition within this realm, hath wittingly and willingly received, harboured and relieved divers Popiſh prieſts and "Jeſuits, namely, one called Sancta Clara, alias Davenport, a dangerous perſon and Franciſcan friar, who hath "written a Popiſh and ſeditious book, intituled, 'Deus Natura, Gratia, &c.' wherein the Thirty-nine Articles of the "Church of England, eſtabliſhed by act of parliament, are "much traduced and ſcandalized: that the ſaid archbiſhop "had divers conferences with him, while he was writing the "ſaid book, &c." To which article, the archbiſhop made this anſwer: "I never ſaw that Franciſcan friar, Sancta Clara, "in my life, to the utmoſt of my memory, above four times, "or five at moſt. He was firſt brought to me by Dr. Lindſell: but I did fear, that he would never expound the articles ſo, that the church of England might have cauſe to "thank him for it. He never came to me after, till he was "almoſt ready to print another book, to prove, that epiſcopacy was authoriſed in the church by divine right; and "this was after theſe unhappy ſtirs began. His deſire was, "to have this book printed here; but at his ſeveral addreſſes "to me for this, I ſtill gave him this anſwer: That I did "not like the way which the church of Rome went concerning epiſcopacy; that I would never conſent, that any ſuch "book from the pen of a Romaniſt ſhould be printed here; "that the biſhops of England are very well able to defend "their own cauſe and calling, without any help from Rome, "and would do ſo when they ſaw cauſe: and this is all the "conference I ever had with him." Davenport at this time abſconded, and ſpent moſt of thoſe years of trouble in obſcurity, ſometimes beyond the ſeas, ſometimes at London, ſometimes in the country, and ſometimes at Oxford. After the reſtoration of Charles II. when the marriage was celebrated between him and Catherine of Portugal, Sancta Clara became one of her chaplains; and was for the third time choſen provincial of his order for England, where he died May 31, 1680.

He was the author of ſeveral works: 1. "Paraphraſtica "Expoſitio Articulorum Confeſſionis Anglicæ." This book was, we know not why, much railed at by the Jeſuits, who would fain have had it burnt; but being ſoon after licenſed

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at Rome, all farther rumour about it ſtopped. 2. "Deus, "Natura, Gratia: ſive, Tractatus de Prædeſtinatione de "Meritis, &c." This book was dedicated to Charles I. and Prynne contends, that the whole ſcope of it, as well as "the paraphraſtical Expoſition of the Articles," reprinted at the end of it in 1635, was to reconcile the king, the church, and the articles of our religion to the church of Rome. He publiſhed alſo a great number of other works, which are not now of conſequence enough to be mentioned. Canterbury's Doom, p. 423.

DAVENPORT (JOHN), elder brother of Chriſtopher juſt mentioned, was born at Coventry, in 1597; and ſent from thence with his brother to Merton-college in 1613. He afterwards took a different route from him; for whereas Chriſtopher went to Doway, and became a Catholic, John went to London, and became a Puritan. He was miniſter of St. Stephen's in Coleman-ſtreet, and eſteemed by his fanatical brethren a perſon of excellent gifts in preaching, and in other qualities belonging to a divine. About 1630, he was appointed by certain factious and diſcontented perſons, one of the feoffees for the buying in impropriations; but, that project miſcarrying, he left his paſtoral charge about 1633, under pretence of oppoſition from the biſhops, and went to Amſterdam. Here, endeavouring to be a miniſter in the Engliſh congregation, and to join with them in all duties, he was oppoſed by John Paget, an elder; on account of ſome difference between them about baptiſm; upon which he wrote, in his own defence, "A Letter to the Dutch "Claſſis, containing a juſt Complaint againſt an unjuſt "doer; wherein is declared the miſerable Slavery and Bon-"dage that the Engliſh Church at Amſterdam is now in, by "Reaſon of the tyrannical Government and corrupt Doc-"trine of Mr. John Paget, their Miniſter, Amſt. 1634." Two or three more pieces relating to this controverſy were publiſhed by him afterwards; and ſuch were his parts and learning, that he drew away from them many of their congregation, to whom he preached and prayed in private houſes. Ath. Oxon.

In the beginning of the rebellion, he returned into England, as other Nonconformiſts did, and had a cure beſtowed on him; but finding matters not go on agreeably to his humour, he went into New-England, and became paſtor of New-Haven there. He afterwards removed from thence to Boſton in 1668, where he died the year following. He was the author of, "A Catechiſm containing the chief Heads of "the Chriſtian Religion," which was printed at London in

1659: "Several Sermons:" "The Power of congrega-" "tional Churches aſſerted and vindicated:" and of "An "Expoſition of the Canticles," which has never been publiſhed.

DAVID (GEORGE), a moſt extraordinary heretic, was the ſon of a waterman of Ghent, and educated a glazier, or, as ſome ſay, a glaſs-painter. He began about 1525 to preach ſuch whimſies as theſe, namely, that he was the true Meſſiah, the third David, nephew of God, not after the fleſh, but after the ſpirit. "The heavens," he ſaid, "being empty, "he was ſent to adopt children worthy of that kingdom; "and to reſtore Iſrael, not by death, as Chriſt, but by grace." With the Sadducees, he denied eternal life, the reſurrection, and the laſt judgement: with the Adamites, he was againſt marriage and for a community of women: and with the followers of Manes, he thought that the body only, and not the ſoul, could be defiled with ſin. According to him, the ſouls of unbelievers ought to be ſaved, and thoſe of the apoſtles damned. Laſtly, he affirmed it folly to believe that there was any ſin in denying Jeſus Chriſt; and ridiculed the martyrs for preferring death to apoſtacy. A perſecution being commenced againſt him and his followers, he fled firſt to Frieſland, and from thence to Baſil, where he lurked under the name of John Bruck. He died in that city in 1556, promiſing to his diſciples, that he ſhould riſe again in three days; which, as it happened, was not altogether falſe; for the magiſtrates of Baſil, underſtanding at length who he was, did, about that time, dig up his corpſe, which, together with his writings, they cauſed to be burned by the common executioner. As great a madman as this George David was, he had his followers, which continued ſome time after his death.

DAVIES (Sir JOHN), an eminent lawyer and poet, was the ſon of a wealthy tanner at Chiſgrove in Wiltſhire, where he was born about 1570. He became a commoner of Queen's-college, Oxford, in 1585; and, after having taken the degree of B. A. he removed to the Middle Temple; and, applying himſelf to the ſtudy of the common law, was called to the bar. Some time after, being expelled that ſociety for beating a gentleman at dinner in the common-hall, namely, Mr. Richard Martin, afterwards recorder of London, he retired to Oxford, and proſecuted his ſtudies there; but, being reinſtated in the Temple, he practiſed as a counſellor, and

Athen. Oxon. Vol. I. c. 505.

and became a burgeſs in the parliament in 1601. Upon the death of queen Elizabeth, he went with lord Hunſdon into Scotland, to congratulate king James; and, being introduced into his majeſty's preſence, was taken very particular notice of. The king enquiring of that lord the names of the gentlemen who accompanied him, and hearing John Davies named, aſked, whether he was *Noſce teipſum?* And, upon being told he was, his majeſty graciouſly embraced him, and aſſured him of his favour. This *Noſce teipſum* was a poem of Sir John's on "The Original, Nature, and Immortality of the "Soul," publiſhed in 1599, and dedicated to queen Elizabeth. It was printed again in 1622, and again in 1714 by Mr. N. Tate, who has given in a preface a very advantageous character of it. This, together with other ſmall poems, as, "Hymns of Aſtrea in Acroſtic Verſe;" "Orcheſtra, or, A Poem expreſſing the Antiquity and Excellency of Dancing, in a Dialogue between Penelope and "one of her wooers;" &c. gained Sir John the reputation of a poet, and recommended him ſo to king James, that he made him firſt his ſolicitor, and then his attorney-general in Ireland; where, in 1606, he became one of his majeſty's ſerjeants at law, and was afterwards ſpeaker of the houſe of commons in that kingdom. The year following, he received the honour of knighthood from the king at Whitehall. In 1612, he quitted the poſt of attorney-general in Ireland, and was made one of his majeſty's Engliſh ſerjeants at law; and, after his ſettling in England, one of the judges of aſſize on the circuits. In 1626, he was appointed lord chief juſtice of the King's Bench; but, before his inſtallation, died ſuddenly of an apoplexy. He left behind him the character of a bold ſpirit, a ſharp and ready wit, and of a man completely learned, but in reality more a ſcholar than a lawyer. Ibid. Ibid.

We have already mentioned his productions as a poet; but he gave the world ſeveral pieces in quality of a lawyer. 1. "A Diſcovery of the true Cauſes why Ireland was never "entirely ſubdued, nor brought under obedience of the "Crown of England, until the Beginning of his Majeſty's "happy Reign, 1612," 4to. Dedicated to the king, with this Latin verſe only: "Principis eſt virtus maxima noſſe "ſuos." 2. "A Declaration of our Sovereign Lord the "King, concerning the Title of his Majeſty's Son Charles, "the Prince and Duke of Cornwall, 1614," folio. Printed in two columns, one French, the other Engliſh. 3. "Le "Primer Reports des Caſes & Matters en ley reſolves & ad-"judges en les Courts del Roy en Ireland, Dublin, 1615.

"Lond. 1628 and 1674," folio. To the second edition was added a table. 4. "A perfect Abridgement of the 11 "Books of Reports of Sir Edward Coke, 1651," 12mo. It was written in French by Sir John Davies, and translated into English by another hand. 5. "Jus imponendi Vecti- "galia: or, The Learning touching Customs, Tonnage, "Poundage, and Impositions on Merchandizes, &c. asserted, "1656 and 1659," 8vo. Besides these, he left some MSS. namely, "A large Epistle to Robert earl of Salisbury, of the "State of the Counties of Monaghan, Fermanagh, and "Downe, and of Justices of Peace, and other Officers of "Ireland," written in 1607: and also "A Speech before "Arthur Lord Chichester, Viscount Beltast, Lord Lieu- "tenant of Ireland, 21 May 1613," when he was speaker of the Irish house of commons. These pieces were in the library of Sir James Ware of Ireland, and afterwards, as Wood believes, in that of the earl of Clarendon. Ibid.

Before we conclude, we must observe, that he married Eleanor Touchet, youngest daughter of lord George Audley, afterwards earl of Castlehaven; by whom he had a son, an idiot, who died young, and a daughter named Lucy, who was married to Ferdinand lord Hastings, afterwards earl of Huntingdon. This Eleanor Touchet was a lady of a very extraordinary character. She had, or pretended to have, a spirit of prophecy; and her predictions, received from a voice which she often heard, as she used to tell her daughter Lucy, and she others, were generally wrapped up in dark and obscure expressions. It was commonly reported, that, on the Sunday before her husband's death, as she was sitting at dinner with him, she suddenly burst into tears; whereupon, he asking her the occasion, she answered, "Husband, "these are your funeral tears;" to which he replied, "Pray, "wife, spare your tears now, and I'll be content that you "shall laugh when I am dead." After Sir John's death, she lived mostly at Parston in Hertfordshire; and in 1649, an account was published of her "strange and wonderful "Prophecies." She died in St. Bride's parish, London, in 1552; and was buried in St. Martin's church in the Fields, near the remains of her husband.

DAVIES (Dr. JOHN), was born in Denbighshire, and educated by William Morgan, afterwards bishop of St. Asaph. He was admitted a student of Jesus-college, Oxford, in 1589, and afterwards became a member of Lincoln-college in the same university. He was rector of Malloyd, or Wood, &c.

Manylloyd

Maynlloyd in Merionethſhire, and afterwards a canon of St. Aſaph. He commenced doctor in 1616, and was highly eſteemed by the univerſity, ſays Wood, as well verſed in the hiſtory and antiquities of his own nation, and in the Greek and Hebrew languages; a moſt exact critic, an indefatigable ſearcher into ancient writings, and well acquainted with curious and rare authors. His works are, 1. "Antiquæ Linguæ Britannicæ nunc communiter dictæ "Cambro-Britannicæ, à ſuis Cymræcæ vel Cambricæ, ab "aliis Wallicæ Rudimenta, &c. 1621," 8vo. 2. "Dic-"tionarium Latino-Britannicum, 1632," folio. With this is printed, "Dictionarium Latino-Britannicum," which was begun and greatly advanced by Thomas Williams, phyſician, before 1600. It was afterwards completed and publiſhed by Dr. Davies. 3. "Adagia Britannica, Authorum Bri-"tannicorum nomina, & quandoſt oruerunt, 1632," printed at the end of the Dictionary before-mentioned. 4. "Ada-"giorum Britannicorum Specimen," MS. Bibl. Bodl. He alſo aſſiſted W. Morgan, Bp. of Landaff, and Richard Parry, Bp. of St. Aſaph, in tranſlating the Bible into Welſh, in that correct edition which came out in 1620. He alſo tranſlated into the ſame language (which he had ſtudied at vacant hours for 30 years) the book of "Reſolution," written by Robert Parſons, a Jeſuit.

DAVIES (JOHN), an eminent and learned critic, was the ſon of a merchant in London, and born there April 22, 1679. After being educated in claſſical learning at the Charterhouſe-ſchool, he was, in 1695, ſent to Queen's-college in Cambridge; where he took the degree of B. A. in 1698. In 1701, he was choſen fellow of his college; and the year following took the degree of M. A. In 1711, having diſtinguiſhed himſelf by ſeveral learned publications, hereafter to be mentioned, he was collated by Moore, Bp. of Ely, to the rectory of Fen-Ditton near Cambridge, and to a prebend in the church of Ely; taking the ſame year the degree of LL. D. Upon the death of Dr. James, he was choſen maſter of Queen's college March 23, 1716-17; and created D. D. in 1717, when George I. was at Cambridge. He died March 7, 1731-32, aged 53, and was buried in the chapel of his college; where a flat marble ſtone was laid over his grave, with a plain inſcription. His mother, who was a daughter of Sir John Turton, Knt. is ſaid to have been living in 1743.

This

This learned man was not, as far as we can find, the author of any original works, but only employed himſelf in giving fair and correct editions of ſome Greek and Latin authors of antiquity. Thus in 1703 he publiſhed in 8vo. 1. "Maximi Tyrii Diſſertationes, Gr. & Lat. ex Interpre-"tatione Heinſii, &c." 2. "C. Julii Cæſaris, & A. Hirtii "quæ extant omnia, Cant. 1706," 4to. It was republiſhed in 1727. 3. "M. Minucii Fælicis Octavius, Cant. 1707," 8vo. It was printed again in 1712, 8vo. with the notes greatly enlarged and corrected, and the addition of Commodianus, a writer of the Cyprianic age. 4. Then he formed a ſcheme of publiſhing new and beautiful editions of Cicero's philoſophical pieces, by way of ſupplement to what Græ-vius had publiſhed of that author; and accordingly put out, in 1709, his "Tuſculanarum Diſputationum, Libri "quinque," 8vo. This edition, and that of 1738, which is the fourth, have at the end the emendations of his intimate friend Dr. Bentley. The other pieces were publiſhed by our author in the following order: "De Naturâ Deorum, "1718." "De Divinatione & de Fato, 1721." "Aca-"demica, 1725." "De Legibus, 1727." "De Finibus "Bonorum & Malorum, 1728." Theſe ſeveral pieces of Tully were printed in 8vo. in a fair and handſome manner; have been received with a general applauſe; and have paſſed, moſt of them, through ſeveral editions. He had alſo gone as far as the middle of the third book of Cicero's "Offices;" but being prevented by death from finiſhing it, he recommended it in his will to the care of Dr. Mead, who put it into the hands of Dr. Thomas Bentley, that he might fit and prepare it for the preſs. But the houſe where Dr. Bentley lodged, which was in the Strand, London, being ſet on fire through his careleſſneſs, as it is ſaid, by reading after he was in bed, Davies's notes and emendations periſhed in the flames. 5. Another thing publiſhed by our learned author, which we have not mentioned, was, "Lactantii Firmiani "Epitome Divinarum Inſtitutionum, Cant. 1718," 8vo.

Vide Præfat. Ciceron. de Nat. Deor. edit. 1733.

His labours have been well received both at home and abroad. Abbé d'Olivet in particular, the French tranſlator of Cicero "de Naturâ Deorum," gives him juſt commendations for his beautiful edition of that book; but ſeems afterwards to have altered his opinion, as appears from the harſh judgement he paſſes upon him, in the preface to his new edition of Tully's works. We will here ſubjoin this cenſure for the ſake of the curious and learned reader. "Joannes Daviſius Anglus his viginti annis pleraque Cice-"ronis

Preface to Entretiens de Ciceron ſur la nature des Dieux, Paris, 1721.

"ronis philoſophica edidit, operis Græviani perfectorem ſe
" profeſſus. Verum, ut erumpat aliquando ex me vera vox,
" & dicam ſine circuitione quid ſentio, homini homo quid
" præſtat! Quæ in Grævio modeſtia, quam ingenuus pudor!
" In altero quæ confidentia, aut, ne dixerim mollius, quæ
" procacitas! Tamen fateor, & libenter quidem, fuit in eo
" ingenium perſpicax, acutum, ſolers: itaque locos aliquot
" feliciter explicuit. At minimè ferendus eſt, qui, antiquis
" lectionibus è textu exterminatis, ſuis autem in earum lo-
" cum ſomniis, ſi diis placet, inducendis, novum velit ar-
" chitectari Ciceronem: adeo ut, ſi qua ejus volumina ſe-
" cundis tertiiſve curis retractata in lucem redierint, ultima
" editio ſit etiam peſſima: ſuſcepto quaſi certamine cum
" populari ſuo Ricardo Bentleio, quem ſuarum ad Tuſcu-
" lanas emendationum approbatorem amplificatoremque ha- Ciceron.
" buerat, uter eſſet in contaminandis veterum exemplaribus Oper. Præf.
" licentior." ad Vol. I.

DAVILA, a celebrated hiſtorian, was born of an illuſtrious family in the iſle of Cyprus. His anceſtors had ſuſtained the office of high-conſtables in that ſtate, and were poſſeſſed of large fortunes: but, the Turks making themſelves maſters of the iſland in 1571, Davila was forced to abandon his country. He fled to Avila in Spain; induced thereto by a tradition, which prevailed in his family, that his anceſtors had derived their name and origin from this town. Here, upon the credit of his name and family, joined to the little remaining ſubſtance he had brought with him, he thought he ſhould be able to ſupport himſelf with tolerable comfort: but, finding himſelf miſtaken, he went to France, where he was greatly careſſed in the court of Henry III. and had many ſervices done him by people of the firſt quality. He had a brother and two ſiſters, which were taken into the ſervice of Catharine of Medicis: but this queen dying in 1589, and the king ſoon after, broke again all Davila's meaſures. He continued however in France ſome time under the reign of Henry IV. and behaved himſelf very gallantly in ſome military expeditions. Afterwards he went to Venice, where he had a very honourable penſion ſettled on him by the republic, in whoſe ſervice his brother Lewis Davila had formerly been a commander. He was at Padua when he obtained a formal commiſſion from Venice to remove to Verona; which being a very advantageous thing for him, he made no delay, but ſet out immediately. When he was upon his journey, he demanded carriages for the conveyance of his goods,

goods, which was lawful for thoſe who had received any ſort of commiſſion from the republic; but inſtead of being ſerved in the manner he ought to have been, he was treated at one place very ill; and his ſervants and attendants were inſulted by the perſon whoſe duty it was to furniſh him. Davila preſented his commiſſion in the ſofteſt manner imaginable; but this moderation and candor, as it uſually happens, only ſerved to exaſperate our hero the more; who immediately diſcharged a piſtol upon him, and wounded him in ſuch a manner that he died ſoon after. Davila had a ſon with him of about 18 years of age; who had ſpirit enough to revenge the death of his father upon the murderer, whom he fell upon directly, and cut to pieces.

When Davila was come to Venice, he wrote his "Hiſtory "of the Civil Wars of France." It was divided into 15 books, and contains every thing worth notice that paſſed, from the death of Henry II. 1559, to the peace of Vervins 1598. This hiſtory has always been reckoned a fine one. Lord Bolingbroke calls it a noble one, and ſays, that he "ſhould not "ſcruple to confeſs it in many reſpects equal to that of Livy." Davila has indeed been ſuſpected and accuſed of too much refinement and ſubtlety, in developing the ſecret motives of actions, in laying the cauſes of events too deep, and deducing them often through a ſeries of progreſſion too complicated, and too artiſtly wrought. But yet, as the noble lord goes on, "the ſuſpicious perſon, who ſhould reject this hiſtorian "upon ſuch general inducements as theſe, would have no "grace to oppoſe his ſuſpicions to the authority of the firſt "duke of Epernon, who had been an actor, and a principal actor too, in many of the ſcenes that Davila recites. "Girard, ſecretary to this duke, and no contemptible biographer, relates, that this hiſtory came down to the place "where the old man reſided in Gaſcony, a little before his "death; that he read it to him; that the duke confirmed "the truth of the narrations in it; and ſeemed only ſurprized, by what means the author could be ſo well informed of the moſt ſecret councils and meaſures of thoſe "times."

Letters on the ſtudy of hiſtory, l. v.

Baillet, Jugemens des Sçavans, Tom. IV. Bayle's Dict.

DAURAT (JOHN), an eminent French poet, was born near the head of the Vienne about 1507. Going to the capital of the kingdom to finiſh his ſtudies, he there made an extraordinary progreſs, and diſtinguiſhed himſelf in ſuch a manner by his ſkill in Greek, and his talent at poetry, that he

he became one of the profeſſors of the univerſity of Paris. In 1560, he ſucceeded John Stracellus in the poſt of the king's reader and profeſſor of the Greek tongue; but before this he had been principal of the college of Coqueret, after having been tutor to John Antony de Baïf, in the houſe of his father Lazarus de Baïf, who was maſter of the Requeſts. He continued to inſtruct this young pupil in the college of Coqueret; and he had alſo the famous Ronſard for his ſcholar there, during the ſpace of ſeven years. One of the moſt glorious elogies of Daurat is, that his ſchool produced a great number of able men. His generoſity and want of management made him extremely poor, and procured him a place in the liſt of thoſe learned men who have been very near ſtarving. In the reign of Henry II. he had been preceptor to the king's pages; and Charles IX. honoured him with the title of his poet, and took great delight in converſing with him. Conſidering the age in which he lived, we ought to forgive him the taſte he had for anagrams, of which he was the firſt reſtorer. It is pretended, that he found the model of them in Lycophron; at leaſt he brought them into ſo much vogue, that every body would needs be trying at them; and he paſſed for ſuch a conjurer in that way, that ſeveral illuſtrious perſons gave him their names to anagrammatiſe. He undertook alſo to explain the centuries of Noſtradamus, which he was thought by ſome to do with ſuch ſucceſs, that he ſeemed to be inveſted with the character of his interpreter or ſub-prophet. In his extreme old age, when he was near 80, having loſt his firſt wife, he married a young girl; and by her had a ſon, for whom he ſhewed his fondneſs by a thouſand ridiculous actions. He uſed to ſay, by way of excuſe for this marriage, that "it was a poetic licence; and "that, being to die by the thruſt of a ſword, he choſe to per- "form the execution with a bright ſword, rather than a ruſty "one." He had by his firſt wife, among other children, a ſon, who was the author of ſome French verſes, which have been printed in a collection of his own poems; and a daughter, whom he married to a learned man, named Nicolas Goulu, in whoſe favour he reſigned his place of regius profeſſor of the Greek tongue. He made a great many verſes in Latin, Greek, and French: and indeed it was his diſeaſe to make too many; for no book was printed, nor did any perſon of conſequence die, but Daurat made ſome verſes on the ſubject; as if he had been poet in ordinary to the kingdom, or his muſe had been an hired mourner. Some have ſaid that the odes, epigrams, hymns, and other poems in Greek

Greek and Latin, compoſed by Daurat, amount to about 50,000 verſes; and make what abatement we will from this prodigious number, it is certain, that he compoſed a great many poems in thoſe two languages, beſides what he wrote in French. He was ſo good a critic, that Scaliger, as he ſaid, knew none but him and Cujacius, who had abilities ſufficient to reſtore ancient authors; but he has preſented the public with very little of that kind, ſome remarks of the Sibylline verſes in Opſopæus's edition being all we can recollect at preſent. Scaliger tells us, and he laughs at him for it, that he ſpent the latter part of his life in endeavouring to find all the Bible in Homer. He died at Paris 1588, aged 81; and ſince his death there have been publiſhed collections of his verſes, but not good ones.

DAWES (Sir WILLIAM), an eminent Engliſh prelate, was the youngeſt ſon of Sir John Dawes, Bart. and born at Lyons near Braintree in Eſſex, Sept. 12, 1671. He was educated at Merchant-taylors ſchool in London, where he made a great proficiency in claſſical learning; and was alſo tolerably verſed in the Hebrew tongue, even before he was 15 years of age: which was chiefly owing to the additional care that Kidder, afterwards Bp. of Bath and Wells, but then rector of Rayne near Braintree, was pleaſed to take of his education. In 1687, he was ſent to St. John's-college in Oxford; but his father's title and eſtate deſcending to him, upon the death of his two elder brothers, about two years after, he left Oxford, and entered himſelf a nobleman in Catharine-hall, Cambridge. He took poſſeſſion of his eldeſt brother's chambers, who died there juſt before of a fever, at the ſame time that his other brother, who was lieutenant of a ſhip, was unhappily drowned. After he had taken the degree of M. A. he viſited his eſtate in Eſſex, and intended to make a ſhort tour into ſome other parts of the kingdom, which he had not ſeen; but his progreſs was ſtopped by his happening to meet with Frances, the eldeſt daughter of Sir Thomas Darcy, of Braxſtead Lodge in Eſſex, a fine and accompliſhed woman, whom he ſoon after married.

Preface to his works in 3 vols. 8vo. pag. 1.

Ibid. p. 8, 9.

Ibid. p. 12, 13.

Ibid. p. 16.

As ſoon as he arrived at the proper age, he was ordained deacon and prieſt by Compton, Bp. of London. He intended, from the very firſt, to enter into holy orders; and is ſaid to have prepared himſelf for this, by making ſome of the moſt eminent Engliſh divines his ſtudy, while he was very young. Shortly after, he was created D. D. by a royal mandate, in order to be qualified for the maſterſhip of Catharine-

tharine-hall, to which he was unanimouſly elected in 1696, upon the death of Dr. John Eachard. He did ſeveral beneficial acts to his college: particularly, he contributed liberally towards the finiſhing a chapel, which his predeceſſor had begun; and, by his intereſt at court, procured the firſt vacant prebend of Norwich to be annexed, by act of parliament, to the maſterſhip of Catharine-hall for ever. In 1696, he was made a chaplain in ordinary to king William; and ſhortly after, was preſented by his majeſty to a prebend in the church of Worceſter. Sir William, it ſeems, had pleaſed the king ſo well in a ſermon, preached at Whitehall Nov. 5, 1696, that his majeſty ſent for him, and without any ſolicitation gave him this prebend; telling him at the ſame time, that "the thing indeed was but ſmall, and "not worth his acceptance, but as an earneſt of his future "favour, and a pledge of what he intended for him." Nov. 10, 1698, he was collated by Abp. Teniſon to the rectory, and, the month following, to the deanery of Bocking in Eſſex; where he behaved in a very charitable and exemplary manner. His hiſtorian tells us, that by way of preſerving an harmony and good underſtanding with his people, he uſed, every Sunday, to invite a certain number of the better ſort to dine with him; which, it muſt be confeſſed, was no bad ſcheme. He uſed alſo to preach conſtantly himſelf, while he continued rector of that pariſh. "His diſcourſes," ſays the ſame author, "were plain and familiar, and ſuch as were beſt "adapted to a country audience; yet under his management "and manner of expreſſion, they far ſurpaſſed the moſt ela"borate compoſitions of other men. For ſuch was the come"lineſs of his perſon, the melody of his voice, the decency of "his action, and the majeſty of his whole appearance, that "he might well be pronounced the moſt complete pulpit"orator of his age." And this indeed conveys a true and juſt idea of this prelate, who owed his advancement chiefly to theſe popular qualities, and not to any uncommon-ſized abilities, of which he does not appear to have been poſſeſſed: ſo that when theſe ſame ſermons at court and in the country came to be printed and read, it was a matter of great wonder with many, who did not conſider what it is that ſets off a ſermon from the pulpit, how they happened to be ſo extravagantly admired when they were preached.

Ibid. p. 21.

Ibid. p. 26.

Ibid. p. 20.

Ibid. p. 23. 36.

After queen Anne's acceſſion, Sir William was made one of her chaplains, and was in a fair way for ſome of the higheſt dignities in the church. Accordingly, though he miſſed the biſhopric of Lincoln, which was vacant in 1705,

yet

yet her majeſty, of her own accord, named him to the ſee of
Ibid. p. 29. Cheſter in 1707. The reaſon of his miſſing Lincoln was his having, in a ſermon upon Jan. 30, uttered ſome bold truths, which were not agreeable to certain perſons in power; who took occaſion from thence to perſuade the queen, contrary to her inclination, to give it to Dr. Wake, late Abp. of Canterbury. This however made no impreſſion upon Sir William; and therefore, when he was told by a certain nobleman, that he had loſt a biſhopric by his preaching, his reply was, that "as to that he had no manner of concern "upon him, becauſe his intention was never to gain one by
Ibid. p. 30. "it." In 1713-14, he was tranſlated to the archiepiſcopal ſee of York; at which time he was alſo made a privy-counſellor of ſtate. He continued above 10 years in this high ſtation, much honoured and reſpected; and then a diarrhœa, to which he had been ſubject afore-time, coming to be attended with a fever, and ending in an inflammation of his
Ibid. p. 32. bowels, put a period to his life April 30, 1724. He was buried in the chapel of Catharine-hall, Cambridge, near his lady, who died Dec. 22, 1705, in her 29th year. He had ſeven children, three of which only, namely, Elizabeth, Jane,
Ibid. p. 51. and Darcy, ſurvived him.

He was the author of ſeveral things, ſome of which were publiſhed by himſelf, and others after his deceaſe, under the title of his "Whole Works, with a Preface, giving ſome "Account of the Life, Writings, and Character of the Au-"thor, 1733," in 3 vols. 8vo. Thoſe publiſhed by himſelf were, 1. "An Anatomy of Atheiſm, 1693." This is a poem, conſiſting of five ſheets, and was written by the au-
Ibid. p. 11. thor before he was 18 years of age. It is more remarkable for its argument and eaſineſs of diction, than for any briſkneſs and force of imagination. 2. "The Duties of the
Ibid. p. 13. "Cloſet, &c." written before he was 21 years of age. 3. "The Duty of Communicating explained and enforced, "&c." compoſed for the uſe of his pariſhioners at Bocking. 4. "Sermons preached upon ſeveral Occaſions before "King William and Queen Anne, 1707," 8vo. dedicated to that queen. 5. "A Preface to the Works of Biſhop "Blackall," publiſhed in 1723. The character of Sir William is that of a good, rather than a great man. He was not wanting in parts and learning, but he had no ſhare of either above the ordinary rate; and his intellectual accompliſhments were rather flaſhy and popular, than calculated to excite any great admiration in thoſe who were really judges. However, his moral character was an extremely good one;

and

and there were few qualities, that could adorn a man either in private or public life, as a layman or eccleſiaſtic, which he did not poſſeſs in an eminent degree.

DAWES (RICHARD), an Engliſh ſcholar, celebrated for the publication of a work, intituled, "Miſcellanea Cri-"tica," was born in 1708; and, after a ſchool-education under Mr. Anthony Blackwall, admitted of Emanuel-college Cambridge, in 1725. In 1736, he publiſhed a ſpecimen of a Greek tranſlation of "Paradiſe Loſt;" of which, in his preface to the "Miſcellanea Critica," he had candour enough to point out the imperfections himſelf. "The blot "of his life was taking part againſt Bentley, from whom "the preſent father of Greek literature in this country, Mr. "Toup, acknowledges to have learnt more, than from all "the critics of all the ages before." So writeth our author; whoſe very ſingular critique we leave to the animadverſions of the learned reader. Mr. Dawes died in 1766, and left ſome MSS. to which Mr. Burges, who has lately publiſhed an improved edition of the "Miſcellanea Critica," had acceſs. There are ſome others in Dr. Aſkew's collection, who bought Mr. Dawes's library. See his article. Anecdotes of Bowyer, by Nichols, p. 636.

DECHALES (CLAUDIUS FRANCIS MILLIET), an excellent mathematician, mechanic, and aſtronomer, was born at Chamberry, the capital of Savoy, in 1611; and deſcended from a noble family, which had produced ſeveral perſons, creditably diſtinguiſhed in the church, the long robe, and the field. He was a great maſter in all the parts of mathematics, and printed ſeveral books in that way, which were very well received. His principal performances are, an edition of Euclid's "Elements," where he has ſtruck out the unſerviceable propoſitions, and annexed the uſe to thoſe he has kept in; a diſcourſe of fortification; and another of navigation. Theſe performances, with ſome others, were firſt collected into three volumes in folio, under the title of "Mundus Mathematicus;" being indeed a compleat courſe of all the mathematics. The firſt volume includes the firſt ſix books of Euclid, with the eleventh and twelfth; an arithmetical tract; Theodoſius's ſpherics; trigonometry; practical geometry; mechanics; ſtatics; univerſal geography; a diſcourſe upon the loadſtone; civil architecture, and the carpenters art. The ſecond volume furniſhes directions for ſtone-cutting; military architecture; hydroſtatics; a diſcourſe of fountains and rivers; hydraulic machines, or contrivances for water-works; navigation; optics; perſpective; catoptrics, Moreri, &c.

catoptrics, and dioptrics. The third volume has in it a diſcourſe of muſic; pyrotechnia, or the operations of fire and furnace; a diſcourſe of the uſe of the aſtrolabe; gnomonics, or the art of dialling; aſtronomy; a tract upon the calendar; aſtrology; algebra; the method of indiviſible and conic ſections. The beſt edition of this work is that of Lyons, printed in 1690; it is more correct than the firſt, has conſiderable enlargements, and makes four vols. in folio. Dechales, though not abounding in diſcoveries of his own, is yet allowed to have made a very good uſe of thoſe of other men, and to have drawn the ſeveral parts of the ſcience of mathematics together with great clearneſs and judgement. It is ſaid alſo, that his probity was not inferior to his learning, and that both theſe qualities made him generally admired and beloved at Paris; where for four years together he read public mathematical lectures in the college of Clermont. Then he removed to Marſeilles, where he taught the art of navigation; and afterwards became profeſſor of mathematics in the univerſity of Turin, where he died March 28, 1678, aged 67.

Biog. Dramat.

DECKER (THOMAS), a writer in the reign of James I. and, being contemporary with Ben Jonſon, became more eminent by having a quarrel with that great poet, than he would perhaps otherwiſe have done from the merit of his own works. What the original occaſion of their conteſt was, is unknown; but Jonſon, who certainly could never "bear a "rival near the throne," has, in his "Poetaſter," the Dunciad of that author, among many other poets whom he has ſatyrized, been peculiarly ſevere on Decker, whom he has characteriſed under the name of "Criſpinus." This compliment Decker has amply repaid in his "Satyromaſtix, or the "Untruſſing a humourous Poet," in which, under the title of young Horace, he has made Ben the hero of his piece. As great wits, and eſpecially thoſe of the ſatyrical kind, will always have numerous enemies, beſides the general fondneſs the public have of ſeeing men of abilities abuſe each other, this play was extremely followed; and, as it appears to have been one of our author's firſt pieces, it probably laid the foundation of his fame as a writer. Although, as we before obſerved, Decker was but a middling poet, yet he did not want his admirers, even among the poets of his time; ſome of whom thought themſelves not diſgraced by writing in conjunction with him; Webſter having a hand in three of his plays, and Rowley and Ford joining with him in another. Richard Brome in particular uſed always to call him father, which

which is somewhat the more extraordinary, considering the opposition subsisting between him and Jonson, as Brome had been servant to, and was a particular favourite with, the laureat. Mr. Theo. Cibber observes on this occasion, that it is the misfortune of little wits, that their admirers are as inconsiderable as themselves, and that Brome's applauses confer no great honour on those who enjoy them. Yet, I think, in this censure he has been somewhat too severe on both; for Brome's merit was certainly not inconsiderable, since it could force admiration and even public praise from the envious Ben himself. And although Langbaine, who writes with partiality to Ben Jonson, has given the preference in so superlative a degree to those plays in which our author was united with others, against those which were entirely his own; yet in his "Honest Whore," and the comedy of "Old Fortunatus," both which are allowed to be solely his, there are beauties, both as to character, plot, and language, equal to the abilities of any of those authors that he was ever assisted by; and indeed in the former, equal to any dramatic writer (Shakspeare excepted) that this island has produced.

The dramatic pieces he was concerned in may be seen in the "Biographia Dramatica." The precise time of this author's birth and death are not recorded; yet he could not have died young, as the first play we find of his writing was published in 1600, and the latest date we meet with to any other is in 1638, except the "Sun's Darling," which Langbaine observes, was not published till after the death of its authors. Biog. Dram.

DEE (JOHN), a great mathematician, and very extraordinary person in the republic of letters, was born of parents in good circumstances at London, July 13, 1527; and, after some time spent at school there, and at Chelmsford in Essex, sent to John's-college in Cambridge. As to the life he led there, take it in his own words: "Anno 1542, I was sent, "by my father Rowland Dee, to the university of Cambridge, "there to begin with logic, and so to proceed in the learn- "ing of good arts and sciences; for I had before been meet- "ing well furnished with understanding of the Latin tongue, "I being then somewhat above 15 years old. In the years "1543, 1544, 1545, I was so vehemently bent to study, "that for those years I did inviolably keep this order, only "to sleep four hours every night; to allow to meat and "drink, and some refreshing after, two hours every day; "and of the other 18 hours, all, except the time of going "to, and being at, the divine service, was spent in my stu- "dies and learning." May 1547, he went into the Low Countries, Vita Johannis Dee, mathematici Angli Tho. Smith, scriptore.—Compendious rehearsal of John Dee, &c. chap. i. Compend. rehearsl. c. i.

Countries, on purpoſe to converſe with Friſius, Mercator, &c. and in about eight months after returned to Cambridge; where, upon the founding of Trinity-college by Henry VIII. he was choſen one of the fellows. His turn was to mathematics and aſtronomy. He brought over with him from the Low Countries ſeveral inſtruments made by the direction of Friſius, together with a pair of great globes made by Mercator; and his reputation was very high. However, his aſſiduity in making aſtronomical obſervations, which in thoſe days were always underſtood to be connected with the deſire of penetrating into futurity, brought ſome ſuſpicion upon him; which was ſo far increaſed by a very ſingular accident that befel him, as to draw upon him the imputation of a conjurer, which he could never ſhake off for 60 years after. This accident was ſoon after his removal from St. John's-college, and being choſen one of the fellows of Trinity, where he "was aſſigned to be the under-reader of the Greek "tongue, Mr. Pember being the chief Greek reader then "in Trinity-college. Hereupon," ſays he, "I did ſet forth, "and it was ſeen of the univerſity, a Greek comedy of "Ariſtophanes, named in Greek Εἰρήνη; in Latin, Pax; "with the performance of the ſcarabæus, or beetle, his flying up to Jupiter's palace with a man and his baſket of victuals on her back; whereat was great wondering, and many vain reports ſpread abroad of the means how that was effected."

Ibid. c. 1.

Diſturbed with theſe reports, he left England again in 1548, and went to the univerſity of Louvain; where he diſtinguiſhed himſelf extremely, ſo that he was viſited by the duke of Mantua, by don Lewis de la Cerda, afterwards duke of Medina, and other perſons of great rank. While he remained there, Sir William Pickering, who was afterwards a great favourite with queen Elizabeth, was his pupil; and in this univerſity it is probable, not certain, that he had the degree of LL. D. conferred upon him. July 1550, he went from thence to Paris, where, in the college of Rheims, he read lectures upon Euclid's Elements, with prodigious applauſe; and very great offers were made him, if he would accept of a profeſſorſhip in that univerſity, which however he refuſed. In 1551, he returned to England, was well received by Sir John Cheke, introduced to ſecretary Cecil, and even to king Edward himſelf, from whom he received a penſion of 100 crowns a year, which was afterwards exchanged for a grant of the rectory of Upton upon Severn, his majeſty's preſentation, which he received in 1553. In the reign of queen Mary, he was for ſome time very kindly treated;

Vita Joh. Dee, p. 7.

Compend. rehearſ. c. 3.

treated; but afterwards came into great trouble, and even danger of his life. At the very entrance of it, Dee entered into a correſpondence with ſeveral of the lady Elizabeth's principal ſervants, while ſhe was at Woodſtock and at Milton; which being obſerved, and the nature of it not known, two informers charged him with practiſing againſt the queen's life by inchantments. Upon this he was ſeized and confined; but being, after ſeveral trials, diſcharged of treaſon, he was turned over to biſhop Bonner, to ſee if any hereſy could be found in him. After a tedious perſecution, Auguſt 19, 1555, he was, by an order of council, ſet at liberty; and thought his credit ſo little hurt by what had happened, that, Jan. 15, 1556, he preſented, "A ſupplication to queen "Mary, for the recovery and preſervation of ancient writers "and monuments." The deſign was certainly good, and would have been attended with good conſequences, if it had taken effect; which it did not. The ſupplication is ſtill extant in the Cotton library; and we learn from it, that Tully's famous work, "De Republicâ," was once extant in this kingdom, and periſhed at Canterbury. Vita, &c. p. 8.

Upon the acceſſion of queen Elizabeth, at the deſire of lord Robert Dudley, afterwards earl of Leiceſter, he delivered ſomewhat upon the principles of the ancient aſtrologers, about the choice of a fit day for the coronation of the queen, from whom he received many promiſes; nevertheleſs, his credit at court was not ſufficient to overcome the public odium he lay under, on the ſcore of magical incantations, which was the true cauſe of his miſſing ſeveral preferments. He was by this time become an author; but, as we are told, a little unluckily; for his books were ſuch as ſcarce any pretended to underſtand, written upon myſterious ſubjects in a very myſterious manner. The reader ſhall have an account of them by and by. In the ſpring of 1564 he went abroad again, to preſent the book which he dedicated to the then emperor Maximilian, and returned to England the ſame ſummer. In 1568, he engaged the earl of Pembroke to preſent the queen with his "Propædumata Aphoriſtica;" and two years after, Sir Henry Billingſley's tranſlation of Euclid appeared, with Dee's preface and notes; which did him more honour than all his performances, as they furniſhed inconteſtable proofs of a more than ordinary ſkill in the mathematics. In 1571, we find him in Lorrain; where falling dangerouſly ſick, the queen was pleaſed to ſend him two phyſicians. After his return to England, he ſettled himſelf in his houſe at Mortlake; where he proſecuted his ſtudies with great diligence, and collected a noble library. This library conſiſted of 4000 Compend. rehearſ. c. 5. Ibid. c. 4.

volumes, of which above a fourth part were MSS. a great number of mechanical and mathematical inſtruments; a box full of ſeals, and other curioſities of the ſame kind. It was upon his leaving the kingdom in 1583, that the populace, who always believed him to be one who dealt with the devil, broke into his houſe at Mortlake; where they tore and deſtroyed many things, and diſperſed the reſt in ſuch a manner, that the greateſt part of them were irrecoverable.

Vita, &c. p. 17. Compend. rehearſ. c. 7.

In 1572, a new ſtar appeared in Caſſiopeia's chair, which gave Dee an opportunity of diſtinguiſhing himſelf in his own way. March 1575, queen Elizabeth went to his houſe, to ſee his library; but having buried his wife but a few hours before, he could not entertain her in the manner he would have done. However, he brought out to her majeſty a glaſs of his, which had occaſioned much diſcourſe; ſhewed her the properties of it, and explained their cauſes, in order to wipe off the aſperſion, under which he had ſo long laboured, of being a magician. In 1577, a comet appearing, the queen ſent for him to Windſor, to hear what he had to ſay about it. She was pleaſed with his diſcourſes, and promiſed him her royal protection, notwithſtanding the vulgar reports to his prejudice. The year after, her majeſty being greatly indiſpoſed, Dee was ſent abroad, to confer with the German phyſicians. The queen, hinting her deſire to be thoroughly informed as to her title to countries diſcovered in different parts of the globe, by ſubjects of England, Dee applied himſelf to the taſk with great vigour; ſo much, that Oct. 3, 1580, which was not three weeks after, he preſented to the queen, in her garden at Richmond, two large rolls, in which thoſe countries were geographically deſcribed and hiſtorically explained; with the addition of all the teſtimonies and authorities neceſſary to ſupport them, from records, and other authentic vouchers. Theſe ſhe very graciouſly received; and, after dinner, the ſame day conferred with Dee about them, in the preſence of ſome of her privy-council, and of the lord-treaſurer Burleigh eſpecially. His next employment, of conſequence enough to be remembered, was about the reformation of the calendar; which, though it never took effect, was one of his beſt performances, and did him great credit.

Ibid. ch. 4.

Ibid. c. 4.

Vita, &c. p. 18.

Ibid. p. 19.

We come now to that period of his life, by which he has been moſt known to the world, though for matters which have juſtly rendered him leaſt to be regarded. He was certainly a man of uncommon parts, learning, and application; and might have performed great things, if he had been poſ-

ſeſſed

ſeſſed of a ſolid judgement; but he was extremely credulous and ſuperſtitious. He was likewiſe extremely vain; and his ambition to ſurpaſs all men in knowledge, carried him at length to a deſire of knowing beyond the bounds of human faculties. In ſhort, he ſuffered himſelf to be deluded into an opinion, that by certain invocations an intercourſe or communication with ſpirits might be obtained; from whence he promiſed himſelf an inſight into the occult ſciences. He found a young man, one Edward Kelly, a native of Worceſterſhire, who had dipped already deep into theſe matters; and who readily undertook to be his inſtrument in them, for which he was to pay him 50l. per annum. Dec. 2, 1581, they began their incantations; in conſequence of which, Kelly was, by the inſpection of a certain table, conſecrated for that purpoſe with many ſuperſtitious ceremonies, enabled to acquaint Dee with what the ſpirits thought fit to ſhew and diſcover. Theſe conferences were continued for about two years, and the ſubjects of them committed to writing; but never publiſhed, though ſtill preſerved in Aſhmole's muſeum. In the mean time, there came over hither a Poliſh lord, one Albert Laſki, palatine of Siradia, a man of great parts and learning; who was introduced by the earl of Leiceſter to Dee, and became his conſtant viſitant. Having himſelf a bias to thoſe ſuperſtitious arts, he was, after much intreaty, received by Dee into their company, and into a participation of their ſecrets. But within a ſhort time, the palatine of Siradia, returning to his own country, prevailed with Dee and Kelly to accompany him, upon an aſſurance of their being provided for there; and accordingly they went all privately from Mortlake, in order to embark for Holland; from whence they travelled by land through Germany into Poland, where, Feb. 3, 1584, they arrived at the principal caſtle belonging to Albert Laſki. When Laſki had been ſufficiently abuſed with their fanatical pretences to a converſation with ſpirits, he contrived to ſend them to the emperor Rodolph II. who, being quickly diſguſted with their impertinence, declined all farther interviews. Upon this Dee applied himſelf to Laſki, to introduce him to Stephen king of Poland; which accordingly he did at Cracow, April 1585. But that prince ſoon detecting his deluſions, and treating him with contempt, he returned to the emperor's court at Prague; from whoſe dominions he was ſoon baniſhed, at the inſtigation of the Pope's nuncio, who gave the emperor to underſtand, how ſcandalous it appeared to the Chriſtian world, that he ſhould entertain two ſuch magicians as Dee and Kelly.

Vita, &c. p. 46. Aſhmole's Theatrum chemicum, p. 479.

Relation of Dr. Dee's actions with ſpirits, p. 20. 22. 25.

Vita, &c. p. 27.

Ibid. p. 30.

Ibid. p. 33.

Ibid. p. 35.

Notwithſtanding this, a young nobleman of great power and fortunes in Bohemia, and one of their pupils, gave them ſhelter in the caſtle of Trebona; where they not only remained in ſafety, but lived in ſplendor, Kelly having in his poſſeſſion, as is reported, that philoſophical powder of projection, by which they were furniſhed with money very profuſely. Some jealouſies and heart-burnings afterwards happened between Dee and Kelly, that brought on at length an abſolute rupture. Kelly, however, ſeems to have acted a much wiſer part than his companion; ſince it appears, from an entry in Dee's diary, that he was ſo far intimidated, as to deliver up to Kelly, Jan. 1589, the powder, about which it is ſaid he had learned from the German chymiſts many ſecrets, which he had not communicated to Dee. Kelly, it ſeems, was a much a younger man than Dee, being now in the 40th year only of his age.

Relations of Dr. Dee's actions with ſpirits, p. 44. Aſhmole's Theatrum chemicum, p. 481.

Vita, &c. p. 53.

The noiſe their adventures made in Europe, induced queen Elizabeth to invite Dee home, who was at length perſuaded; and, May 1689, he ſet out from Trebona towards England. He travelled with great pomp and ſolemnity; was attended by a guard of horſe; and, beſides waggons for his goods, had no leſs than three coaches for the uſe of his family; for he had married a ſecond wife, and had ſeveral children. He landed at Graveſend Nov. 23; and, Dec. 9, preſented himſelf at Richmond to the queen, who received him very graciouſly. He then retired to his houſe at Mortlake; and collecting the remains of his library, which had been torn to pieces and ſcattered in his abſence, he ſat down to ſtudy. He had great friends; received great preſents; yet nothing, it ſeems, could keep him from want. The queen had quickly notice of this, as well as of the vexations he ſuffered from the common people, who perſecuted him as a conjuror. She ſent him money from time to time: but all would not do. At length he reſolved to apply in ſuch a manner to the queen, as to procure ſome ſettled ſubſiſtence; and accordingly, Nov. 9, 1592, he ſent a memorial to her majeſty by the counteſs of Warwick, in which he very earneſtly preſſed her, that commiſſioners might be appointed to hear his pretenſions, and to examine into the juſtneſs of his wants and claims. This had a good effect; for, on the 22d, two commiſſioners were ſent to Mortlake, where Dee exhibited a book, containing a diſtinct account of all the memorable tranſactions of his life, thoſe which occurred in his laſt journey abroad only excepted; and, as he read this hiſtorical narration, he produced all the letters, grants, and other evi-

dences

dences requiſite to confirm them, and where theſe were wanting named living witneſſes. The title of this work, the original of which ſtill remains in the Cotton library, and a tranſcript of it among Dr. Smith's written collections, runs thus: "The compendious rehearſal of John Dee, his dutiful "declaration and proof of the courſe and race of his ſtudious "life for the ſpace of half an hundred years, now by God's fa- "vour and help fully ſpent, and of the very great injuries, da- "mages, and indignities which for theſe laſt nine years he "hath in England ſuſtained, contrary to her majeſty's very "gracious will and expreſs commandment, made unto the "two honourable commiſſioners by her moſt excellent ma- "jeſty thereto aſſigned, according to the intent of the moſt "humble ſupplication of the ſaid John, exhibited to her "moſt gracious majeſty at Hampton-court, ann. 1592, "Nov. 9."

Upon the report made by the commiſſioners to the queen, he received a preſent, and promiſes of preferment; but theſe promiſes ending like the former in nothing, he engaged his patroneſs, the counteſs of Warwick, to preſent another ſhort Latin petition to the queen. What followed does not appear: however, Dec. 8, 1594, he obtained a grant to the chancellorſhip of St. Paul's. But this did not anſwer his end: upon which he applied himſelf next to Whitgift, Abp. of Canterbury, by a letter, in which he inſerted a large account of all the books he had either publiſhed or written: and in conſequence of this letter, together with other applications, he obtained a grant of the wardenſhip of Manchester-college. Feb. 1596, he arrived with his wife and family in that town; and was inſtalled in his new charge. He continued there about ſeven years; which he is ſaid to have ſpent in a troubleſome and unquiet manner. June 1604, he preſented a petition to king James, earneſtly deſiring him that he might be brought to a trial; that, by a formal and judicial ſentence, he might be delivered from thoſe ſuſpicions and ſurmiſes, which had created him ſo much uneaſineſs for upwards of 50 years. But the king, having been informed of the nature of his ſtudies, was very far from giving him any mark of royal countenance and favour; which muſt needs have greatly affected a man of that vain and ambitious ſpirit, which all his misfortunes could never alter or amend. November the ſame year, he quitted Mancheſter with his family, in order to return to his houſe at Mortlake; where he remained but a ſhort time, being now very old, infirm, and deſtitute of friends and patrons, who had generally forſaken

Theatrum chemicum, p. 483.

Vita, &c. p. 41.

Vita, &c. p. 42.

ſaken him. We find him at Mortlake in 1607; where he had recourſe to his former invocations, and ſo came to deal again, as he fancied, with ſpirits. One Hickman ſerved him now, as Kelley had done formerly. Their tranſactions were continued to Sept. 7, 1607, which is the laſt date in that journal publiſhed by Caſaubon, whoſe title at large runs thus: "A true and faithful Relation of what paſſed "for many Years between Dr. John Dee, a Mathemati-"cian of great Fame in Queen Elizabeth and King James "their Reigns, and ſome Spirits, tending, had it ſucceeded, "to a general Alteration of moſt States and Kingdoms in the "World. His private conferences with Rodolph, emperor "of Germany, Stephen king of Poland, and divers other "princes about it. The particulars of his cauſe, as it was "agitated in the emperor's court by the pope's interven-"tion. His baniſhment and reſtoration in part; as alſo "the letters of ſundry great men and princes, ſome where-"of were preſent at ſome of theſe conferences, and appa-"ritions of ſpirits to the ſaid Dr. Dee, out of the original "copy written with Dr. Dee's own hand, kept in the li-"brary of Sir Thomas Cotton, Knt. baronet. With a "preface confirming the reality, as to the point of ſpirits, "of this relation, and ſhewing the ſeveral good uſes that a "ſober Chriſtian may make of all. By Meric Caſaubon, "D. D. Lond. 1659," fol.

This book made a great noiſe upon its firſt publication; and many years after the credit of it was revived by one of the ableſt mathematicians and philoſophers of his time, the celebrated Dr. Hooke: who believed, that not only Caſaubon, but Abp. Uſher, and other learned men, were entirely miſtaken in their notions about this book; and that, in reality, our author Dee never fell under any ſuch deluſions, but being a man of great art and intrigue, made uſe of this ſtrange method of writing to conceal things of a political nature, and, inſtead of a pretended enthuſiaſt, was a real ſpy. But there are ſeveral reaſons which will not ſuffer us to ſuppoſe this. One is, that Dee began theſe actions in England; for which, if we ſuppoſe the whole treatiſe to be written in cypher, there is no account can be given, any more than for purſuing the ſame practices in king James's time, who cannot be imagined to have uſed him as a ſpy. Another, that he admitted foreigners, ſuch as Laſki, Roſenberg, &c. to be preſent at theſe conſultations with ſpirits; which is not reconcileable with the notion of all he did being mere artifice and impoſture. Laſtly, upon the return of Dee from Bohemia,

Hooke's Poſthumous Works, p. 206.

hemia, Kelly did actually ſend an account to the queen of practices againſt her life; but then this was in a plain and open method, which would never have been taken, if there had been any ſuch myſterious correſpondence between Dee and her miniſters, as Hooke ſuggeſts. In the latter end of his life, he became miſerably poor. It is highly probable, that he remained under theſe deluſions to his death; for he was actually providing for a new journey into Germany, when, worn out by age and diſtempers, he died in 1608, aged 80, and was buried at Mortlake. He left behind him a numerous poſterity both male and female, and among theſe his eldeſt ſon Arthur; who was bred at Weſtminſter-ſchool under the learned Camden, applied himſelf to phyſic, and became phyſician in ordinary firſt to the grand duke of Muſcovy, and afterwards to Charles I.

Strype's Anna's, Vol. IV. p. 1.

Camden, Epiſt. p. 47. Ath. Oxon. Vol. II. col. 141.

The books which Dee printed and publiſhed, are, 1. "Propædumata Aphoriſtica; de præſtantioribus quibuſdam naturæ Virtutibus Aphoriſini, Lond. 1558," 12mo. 2. "Monas Hieroglyphica ad Regem Romanorum Maximilianum, Antwerp. 1564." 3. "Epiſtola ad Eximium ducis Urbini Mathematicum, Fredericum Commandinum, præfixa Libello Machometi Bagdedini de ſuperficierum Diviſionibus, edito Opera Divi & ejuſdem Commandini Urbinatis, Piſauri, 1570." 4. "The Britiſh Monarchy," otherwiſe called "The Petty Navy royal. 1576." 5. "Preface Mathematical to the Engliſh Euclid," publiſhed by Sir Henry Billingſley, Knt. where he ſays many more arts are wholly invented by name, definition, property, and uſe, than either the Grecian or Roman mathematicians have left to our knowledge, 1570. 6. "Divers and many Annotations and Inventions diſperſed and added after the tenth Book of Engliſh Euclid, 1570." 7. "Epiſtola præfixa Ephemeridibus Joannis Feldi à 1557, cui rationem declaraverat Ephemerides conſcribendi." 8. "Parallaticæ Commentationis Praxeoſque Nucleus quidam, Lond. 1573." This catalogue of Dee's printed and publiſhed books is to be found in his "Compendious Rehearſal, &c." as well as in his letter to Abp. Whitgift. We could tranſcribe from the ſame places more than 40 titles of books unpubliſhed, that were written by him; but we imagine a leſs number may ſatisfy the reader's curioſity, at the ſame time that it will ſave us much dry labour. Let the liſt below [A] therefore ſerve for a ſpecimen.

[A] 1. "The great Volume of famous and rich Diſcoveries, wherein also is the Hiſtory of King Solomon every three years, his Ophirian Voy-

age,

" age, the Originals of Preſter Jo-
" annes, and of the firſt great Cham
" and his Succeſſors for many Years
" following. The Deſcription of di-
" vers wonderful Iſles in the Northern,
" Scythian, Tartarian, and the other
" moſt Northern Seas, and near under
" the North Pole, by Record written
" 1200 Years ſince, with divers other
" Rarities, 1576."—2. " The Britiſh
" Complement of the perfect Art of
" Navigation. A great Volume. In
" which are contained our Queen Eli-
" zabeth her Tables Gubernautic for
" Navigation by the Paradoxal Com-
" paſs, invented by him anno 1557,
" and Navigation by great Circles, and
" for Longitudes and Latitudes, and
" the Variation of the Compaſs, find-
" ing moſt eaſily and ſpeedily, yea, if
" need be, in one Minute of Time,
" and ſometimes without Sight of Sun,
" Moon, or Stars, with many other
" new and needful Inventions Guber-
" nautic, 1576."—3. " De modo E-
" vangelii Jeſu Chriſti publicandi, pro-
" pagandi, ſtabiliendique, inter infide-
" les Atlanticos. Volumen magnum
" libris diſtinctum quatuor: quorum
" primus ad ſereniſſimam noſtram po-
" tentiſſimamque reginam Elizabe-
" tham inſcribitur; ſecundus ad ſum-
" mos privati ſuæ ſacræ majeſtatis
" concilii ſenatores; tertius ad Hiſpa-
" niarum regem Philippum; quartus
" ad pontificem Romanum, 1581."—
4. " Speculum unitatis, ſive, Apologia
" fratre Rogerio Bacone Anglo in
" quo docetur nihil illum per dæmo-
" niorum feciſſe auxilia, ſed philoſo-
" phum fuiſſe maximum naturaliter-
" que, & modis homini Chriſtiano li-
" citis maximas feciſſe res, quas in-
" doctum ſolet vulgus in dæmoniorum
" referre facinora, 1557."—5. " De
" nubium, ſolis, lunæ, ac reliquorum
" planetarum, imo, ipſius ſtelliferi
" cœli, ab intimo terræ centro diſtantiis,
" mutuiſque intervallis, & eorundem
" omnium magnitudine, liber ἀποδεικ-
" τικὸς ad Edvardum Sextum, Angliæ
" regem, 1551."—6. " The Philo-
" ſophical and Poetical Original Oc-
" caſions of the Configurations and
" Names of the heavenly Aſteriſms:
" written at the Requeſt of the Hon.
" Lady, Lady Jane, Ducheſs of Nor-
" thumberland, 1553."—7. " De ho-
" minis corpore, ſpiritu, & anima:
" five, microcoſmicum totius naturalis
" philoſophiæ compendium."—8.
" De unico mago & triplice Herode,
" eoque Antichriſtiano, 1570."—9.
" Reipublicæ Britannicæ ſynopſis, in
" Engliſh, 1562."—10. " Cabbalæ
" Hebraicæ compendioſa tabella,
" 1562."—11. " De itinere ſubter-
" raneo. Lib. 2. 1560."—12. " Tro-
" chilica inventa. Lib. 2. 1558."

DE FOE (DANIEL), equally famous for politics and poetry, was bred a hoſier. In that ſituation he was unſucceſsful; and this probably was the means which induced him to apply to his pen for ſubſiſtence. He was invited in 1694 to ſettle at Cadiz, as an agent to the Engliſh merchants: which he declined from patriotic motives; and was ſome time after appointed accomptant to the commiſſioners of the glaſs duty. Tutchin having in 1700 written " The " Foreigners," an infamous ſatire on king William and the whole Dutch nation; De Foe wrote " The Trueborn Eng-" liſhman," as an antidote to it, and thereby recommended himſelf to the notice of his ſovereign, who failed not to reward the author. The poem had a prodigious run, nine editions having paſſed under his own inſpection, beſides its having been 12 times pirated. Soon after the Revolution, the people began to be uneaſy at the partiality they thought their new king diſcovered to his countrymen; and their diſcontent

tent roſe ſo high, that he was obliged to diſmiſs his Dutch guards. De Foe, who ſeems to have had a very true notion of civil liberty, engaged the enemies of the new government, and levelled the force of his ſatire againſt thoſe, who valued themſelves for being true-born Engliſhmen. He expoſes the fallacy of that prepoſſeſſion, by laying open the ſources from whence the Engliſh have ſprung. The next ſatire of any conſequence, which De Foe wrote, was intituled, "Reformation of Manners:" it was aimed at ſome perſons of very high rank, who rendered themſelves a diſgrace inſtead of an ornament to their country, by making their authority ſubſervient to that impiety and diſſoluteneſs of manners, which it was deſigned to ſuppreſs. He experienced ſome difficulties at the beginning of the queen's reign, but had the ſatisfaction of receiving afterwards ſome ſignal proofs of royal favour; and was employed during lord Godolphin's miniſtry in ſome important commiſſions. In this period, and throughout the queen's reign, he wrote an amazing number of tracts, 30 of which have been collected in 2 vols. 8vo. Many, however, were aſcribed to him, which he had no hand in. He was author of a periodical work, called "The Review." The paper called "The "Mercator" was likewiſe ſuppoſed to come from him; though he was only now and then an occaſional aſſiſtant in it. See ſome account of him, by himſelf, under the title of "An "Appeal to Honour and Juſtice, &c. 1715."

There is an eſſay of his, intituled, "The original Power "of the collective Body of the People of England exa- "mined and aſſerted," in which he ſhews himſelf an able politician. He wrote a tract alſo intituled, "The ſhorteſt "Way with the Diſſenters," which contained reflections againſt ſome eccleſiaſtics in power, for breathing too much a ſpirit of perſecution. Becoming obnoxious to the miniſtry on this account, he was obliged to explain himſelf, which he did very explicitly, for he was a man of great firmneſs: and when he was ſentenced afterwards to ſtand in the pillory for attacking ſome meaſures, which he thought unconſtitutional and unjuſt, he not only chearfully underwent the puniſhment, but at the ſame time wrote "A Hymn to the "Pillory," as a defiance of their uſage to him. What provocation De Foe had given Pope, his commentator does not mention: but he has not eſcaped the laſh of his pen:

"Earleſs on high ſtood unabaſh'd De Foe,
"And Tutchin flagrant from the ſcourge below."

But after all, De Foe is better known by nothing at preſent, than by his entertaining "Hiſtory of Robinſon Cru-"ſoe;" which, though a romance, is written in ſo natural a manner, and with ſo many probable incidents, that is was judged to be a true ſtory for ſome time after its publication. A tolerable ſatire on it was publiſhed in 1719, under the title of "The Life and ſurprizing Adventures of Mr. "Daniel De Foe, of London, Hoſier." He died at his houſe at Iſlington, in 1731; having always enjoyed a competency, and being ſeldom ſubject to the neceſſities of mercenary ſcribblers. A daughter of his was married to Mr. H. Baker, the ingenious naturaliſt.

DELRIO (MARTIN ANTONY), a moſt learned man, was born at Antwerp of Spaniſh parents, in 1551. The progreſs he made in letters, while a very boy, is recorded with wonder. He was taught grammar in the Low-countries; and then ſent to Paris to learn rhetoric and philoſophy under the Jeſuits. Afterwards he went to ſtudy civil law in the new univerſity of Doway; but removing from thence to Louvain, he laid aſide that purſuit, and appiled himſelf to polite literature. This he cultivated with ſo much ardor and ſucceſs, that he ſurprized the public, when he was only 19 years of age, with ſome good notes upon the tragedies of Seneca. "What is more," ſays Baillet, "he cited in this "work almoſt 1100 authors, with all the aſſurance of a "man who had read them thoroughly, and weighed their "ſentiments with great judgement and exactneſs." The reputation he acquired by this firſt eſſay of his erudition was afterwards increaſed. He is ſaid to have underſtood at leaſt ten languages, and to have read every thing, ancient or modern, that he thought worth reading. He was admitted LL. D. at Salamanca in 1574; and was afterwards a counſellor of the parliament of Brabant, and an intendant of the army. In 1580, he became a Jeſuit at Valladolid; from whence, going into the Low-countries, he taught divinity and the belles lettres, and contracted a firm friendſhip with Lipſius. He taught alſo at Liege, at Mayence, at Gratz, and at Salamanca. He died at Louvain, in 1608, about two years after his friend Lipſius.

Baillet, jugemens des Sçavans, Tom. VI. p. 103. Paris, 1722.

Beſides notes upon Seneca, Claudian, and Solinus, he wrote a great number of works, the principal of which are, 1. "Diſquiſitiones Magicæ." 2. "Commentaries upon "ſome Books of the Old Teſtament." 3. "Explications "of ſome of the hardeſt and moſt important Texts of "Scripture."

" Scripture." We muſt not confound him with John Delrio of Bruges, dean and grand vicar of Antwerp, who died in 1624; and who was the author of " Commentaries " upon the 119th Pſalm."

DEMETRIUS (PHALEREUS), a Peripatetic philoſopher, who lived in the time of Alexander the Great, was a ſcholar of Theophraſtus. He made many harangues to the people of Athens, and was almoſt abſolute in that city for ten years. Three hundred and ſixty ſtatues were erected in his honour; and not undeſervedly, ſince he is ſaid to have augmented the revenues of it, as well as to have improved and poliſhed its buildings. Nevertheleſs, envy at length conſpiring againſt him, his ſtatues were pulled down, and himſelf threatened with death; but he eſcaped into Egypt, and was protected by Ptolemy Lagus. This king, it is ſaid, aſked his advice concerning the ſucceſſion of his children to the throne, viz. whether he ought to prefer thoſe he had by Eurydice to Ptolemy Philadelphus, whom he had by Berenice; and Demetrius adviſed him to leave his crown to the former. This diſpleaſed Philadelphus ſo much, that, his father being dead, he baniſhed Demetrius, who was afterwards killed by the bite of an aſp. Demetrius compoſed more works in proſe and verſe, than any other Peripatetic of his time; and his writings conſiſted of poetry, hiſtory, politics, rhetoric, harangues, and embaſſies. None of his works are extant: for as to the piece περὶ ἑρμηνείας, or concerning elocution, which goes under his name, and is uſually printed with the " Rhetores Selecti," there are ſeveral internal marks, which ſhew it not to be his, but may make us ſafely aſcribe it to ſome other Demetrius. He is ſuppoſed to be the ſame with him, that collected together 200,000 volumes into the library of Ptolemy Philadelphus; who, to make it complete, cauſed that tranſlation of the Bible out of Hebrew into Greek to be made, which is commonly called the Septuagint. And if it ſhould be objected, that Demetrius could not poſſibly be the manager of this affair, ſince he was baniſhed by Philadelphus as ſoon as he came to the crown, it has generally been thought ſufficient to ſay, that theſe books were collected, and this tranſlation made, while Ptolemy Philadelphus reigned with his father Ptolemy Lagus. When Demetrius was born, and when he died, we know not; but his diſgrace at Athens is ſaid to have happened about the year of Rome 436, that is, ſomewhat about 300 years before Chriſt.

Diogenes Laertes, de vitis philoſ. lib. v.

Fabric. Bibl. Græc. Tom. IV.

DE MISSY (Cæsar), a man greatly diſtinguiſhed in the learned world, though no great author in form, was born at Berlin, Jan. 2, 1703, being the ſon of a merchant there. He ſtudied firſt at the French college at Berlin, and thence removed to the univerſity of Francfort on the Oder. He was examined for the miniſtry in 1725, and after ſome difficulties obtained it; but the eccleſiaſtics there being hampered with ſubſcriptions, to which he could not aſſent, he quitted the country ſoon after. He preached about five years in different towns of the United Provinces, from whence he was invited to London in 1731, and ordained to ſerve the French chapel in the Savoy. In 1762, he was named by the Bp. of London, to be one of the French chaplains to the king in his chapel at St. James's. He died Aug. 10, 1775. He ſeldom publiſhed any thing except occaſionally, in conſequence of unforeſeen engagements, or at the importunity of friends. Several little poetical pieces, eſſays both in ſacred and profane literature, epitomies of books, memoirs, diſſertations, &c. by De Miſſy, with his initials C. D. M. or ſome aſſumed name, and frequently anonymous, appeared in different collections and periodical journals in Holland, France, and England, from 1721. He was greatly aſſiſting to many of the learned in their ſeveral undertakings: among others who are indebted to him, were the late profeſſor Wetſtein in his ſplendid edition of the "Greek "Teſtament," and the late Dr. Jortin in his "Life of "Eraſmus." His name will frequently occur in the works of the learned, and therefore it was neceſſary that ſomething ſhould be upon record concerning him. The writer of this ſhort extract can alſo add, from his own perſonal knowledge of him, that he was not only very acute and very learned, but alſo a ſincere lover and bold aſſertor of truth, and a man of many and great virtues. He was twice married, but left no child.

Anecdotes of Bowyer, by Nichols, p. 601.

DEMOCRITUS, one of the greateſt philoſophers of antiquity, was born at Abdera, a town of Thrace, about the 80th Olympiad, that is, about 460 years before Chriſt. His father, ſays Valerius Maximus, was able to entertain the army of Xerxes; and Laertius adds, upon the teſtimony of Herodotus, that the king in requital preſented him with ſome Magi and Chaldeans. From theſe Magi and Chaldeans Democritus received the firſt part of his education, of whom, whilſt yet a boy, he learned theology and aſtronomy. He next applied himſelf to Leucippus, and learned from him the ſyſtem

Lib. viii.

In vitâ Democriti.

ſyſtem of atoms and a vacuum. His father dying, the three ſons, for ſuch there were, divided the eſtate. Democritus made choice of that part which conſiſted in money, as being, though the leaſt ſhare, yet the moſt convenient for travelling; and it is ſaid, that his portion amounted to above 100 talents, which is near 20,000l. ſterling. The extraordinary inclination he had for the ſciences and for knowledge, induced him to travel into all parts of the world, where he hoped to find able men. He went to viſit the prieſts of Egypt, of whom he learned geometry; he conſulted the Chaldeans and the Perſian philoſophers; and it is ſaid, he penetrated even to India and Æthiopia, to confer with the gymnoſophiſts. In theſe travels he waſted his ſubſtance, after which, at his return, he was obliged to be maintained by his brother; and, if he had not given proofs of the greateſt underſtanding, and thereby procured to himſelf the higheſt honours and the ſtrongeſt intereſt in his country, he would have incurred the penalty of that law, which denied interment in the family-ſepulchre to thoſe who had ſpent their patrimony. After his return from travelling, he lived at Abdera, and governed there in a moſt abſolute manner, by virtue of his conſummate wiſdom. The magiſtrates of that city made him a preſent of 500 talents, and erected ſtatues to him even in his life-time: but being naturally more inclined to contemplation, than delighted with public honours and employments, he withdrew himſelf into ſolitude and retirement. He was never at Athens, as ſome ſay; or if he was, according to others, he did not make himſelf known there. Some relate, that he lived 109 years; but there is nothing certain either as to the time of his birth, or the time of his death.

He compoſed a very great number of books, which we may juſtly lament the loſs of, ſince he was a man of fine parts, and of a vaſt and penetrating genius, which entered into every branch of knowledge. Natural and moral philoſophy, the mathematics, polite learning, and the polite arts, were all within his ſphere. If all that has been quoted as his, was taken from his genuine writings, he certainly abounded in whimſies, as well as the reſt of the philoſophers; but it is probable, that many things are related of him, which cannot be true. Who can believe, that he was ſuch a viſionary as to put out his own eyes? The reaſon commonly given for his doing ſo, is, that he hoped to meditate more profoundly, when the objects of the ſight ſhould not be able to divert the attention of the mind. Tertullian alledges another reaſon for our philoſopher's conduct. He pretends, Cicero de fin. L. v.

that Democritus could neither look on a woman without wiſhing to enjoy her, nor miſs enjoying her without vexing and fretting himſelf; and that he could find no better remedy againſt this perſecution, than to deprive himſelf of ſight. The reaſons are both abſurd, and probably as falſe as the fact they are brought to juſtify. He is ſaid to have laughed at human life in general, which, Montaigne ſays, it was better to do than to imitate Heraclitus, who wept eternally about it; becauſe, adds he, mankind are not ſo unhappy as they are vain. He was the forerunner of Epicurus, whoſe ſyſtem differs from his no otherwiſe, than on account of ſome improvements. Plato hated Democritus, and was very near burning all his books. He had collected them diligently, and was going to throw them into the fire; when two Pythagorean philoſophers repreſented to him, that it would be to no purpoſe, becauſe ſeveral perſons were already furniſhed with them. The hatred Plato bore Democritus appears from this; that having mentioned almoſt all the ancient philoſophers, he has never cited him, not even in thoſe paſſages where his deſign was to contradict him. Laertius, who relates this, adds, that it was an artful piece of policy; ſince it prevented people from perceiving, that Plato contradicted the moſt excellent of all philoſophers. But the hiſtorian had probably been nearer the mark, if he had ſuppoſed Plato to have omitted the mention of him, for fear of exciting the curioſity of mankind, and raiſing a deſire to ſee writings, which he thought, or affected to think, dangerous to be read.

Tert. Apolog. c. 46.

Eſſays, c. 50.

Democritus did not approve of a man's marrying and getting children: he rejected both, on account of the many troubles which ariſe from thence, and becauſe he would not be diverted from what he called more important concerns and neceſſary employments. He uſed to ſay alſo, that the pleaſure of love was a ſlight epilepſy; though, if it was ſo, one may reaſonably wonder how he came to know it.

DEMOIVRE (ABRAHAM), an illuſtrious mathematician of French original, was born at Vitri in Champagne, May 1667. The revocation of the edict of Nantz, in 1685, determined him to fly into England, ſooner than abandon the religion of his fathers. He laid the foundation of his mathematical ſtudies in France, and perfected himſelf at London; where a mediocrity of fortune obliged him to employ his talent in this way, and to read public lectures for his better ſupport. The "Principia Mathematica" of Newton, which

Memoire ſur la Vie de A. Demoivre, par M. Maty.

which chance is ſaid to have thrown in his way, made him comprehend at once, how little he had advanced in the ſcience he profeſſed. He fell hard to work: he ſucceeded as he went along; and he ſoon became connected with, and celebrated among, the firſt-rate mathematicians. His eminence and abilities ſoon opened to him an entrance into the Royal Society of London, and afterwards into the Academy of Sciences at Paris. His merit was ſo known and acknowledged by the former, that they judged him a fit perſon to decide the famous conteſt between Newton and Leibnitz. The collection of the academy of Paris contains no memoir of this author, who died at London Nov. 1754, ſoon after his admiſſion into it; but the "Philoſophical Tranſactions" of London have ſeveral, and all of them intereſting. He publiſhed alſo ſome capital works, ſuch as, "Miſcellanea "Analytica, de ſeriebus & quadraturis, &c. 1730," 4to. But perhaps he has been more generally known by his "Doc-"trine of Chances; or, Method of calculating the Pro-"babilities of Events at Play." This work was firſt printed, 1718, in 4to. and dedicated to Sir Iſaac Newton: it was reprinted, 1738, with great alterations and improvements; a third edition, with additions, and "A Treatiſe on Annui-"ties," with a dedication to lord Carpenter. Pope did not overlook this mathematician,

"Sure as Demoivre without rule or line."

DEMOSTHENES, one of the greateſt orators of antiquity, if not the greateſt, was born at Athens, in the ſecond year of the 101ſt Olympiad; that is, about 370 years before Chriſt. He was firſt placed under Plato and Euclid of Megara to ſtudy philoſophy; but, obſerving with what prodigious applauſe Calliſtratus pleaded before the people, he put himſelf under Iſocrates and Iſæus, and applied henceforward to the ſtudy of oratory. He was left fatherleſs when very young, and much neglected and defrauded by his guardians; on which account he pleaded againſt them at 17 years of age, and with ſo much ſucceſs, that they were condemned to pay him 30 talents; but, it is ſaid, he forgave them. This was the firſt time that he diſtinguiſhed himſelf by his eloquence; which at length he improved to ſuch perfection, that Philip ſaid, 'it was of more weight againſt him, than 'all the fleets and armies of the Athenians;' and that 'he 'had no enemy but Demoſthenes.' It is univerſally agreed, that no orator ever ſpoke with that force, or had the paſſions

Fabric. Bibl. Græc. Tom. I.

of others ſo much in his power, as Demoſthenes; inſomuch that, as Demetrius Phalereus and Eratoſthenes in Plutarch have ſaid, 'he actually appeared like one inſpired.' He could dreſs a thing up in any light he pleaſed, and give it whatever colouring beſt anſwered his purpoſe: ſo that, if at any time he found it difficult to convince the judgement, he knew perfectly well how to ſeduce the imagination. He was not perhaps ſo univerſal an orator as Tully; for inſtance, he was not powerful in panegyric, nor had he his turn for raillery. He had indeed ſo poor a talent in this latter way, that, as Longinus ſays, whenever he attempted to jeſt, the laugh was ſure to turn upon himſelf. But then he had prodigious ſpirit, and a force of oratory, which, as the ſame Longinus obſerves, bore down, like a thunder-bolt, all before it. He oppoſed Philip of Macedonia with all his might, and Alexander after him. Alexander requeſted of the Athenians to have Demoſthenes given up to him, but this was refuſed; yet when Antipater his ſucceſſor made the ſame requeſt afterwards, it was granted. But Demoſthenes would not be given up, and therefore eſcaped into the iſland of Celauria; where he ſucked the poiſon, he had kept on purpoſe in a quill, to prevent his being taken alive. He died in the third year of the 114th Olympiad. There are extant under his name 61 orations, which have frequently been publiſhed; yet there is perhaps no edition of his whole works, which can be called a good one: though a very able critic and ſcholar of our own country (the late Dr. Taylor) has gone a great way towards it. That of Wolfius, with the "Commentaries of Ulpian," is the beſt edition of the whole work that has hitherto appeared.

Plut. in vit. Demoſt.

The chief regard that has been paid to the memory of Demoſthenes, has generally been on account of his eloquence: but he was likewiſe a very able ſtatſeman, and a good patriot; and, conſidering the embaſſies and expeditions, the treaties and alliances, and other various negociations wherein he was employed, together with the zeal and integrity with which he acted in them, it may be queſtioned whether he did not excel as much in thoſe capacities, as in that of an orator: though it muſt be confeſſed, that his art of ſpeaking was the foundation of his other merit, or at leaſt the means of producing it to advantage, and improving it. But though he arrived to ſuch perfection in this art, he ſet out under great diſadvantages: for he had an impediment in his ſpeech, which for a long time would not ſuffer him to pronounce the letter R. He had a weak voice, a ſhort breath, and a very uncouth

and

and ungracious manner; however, by dint of reſolution and infinite pains, he overcame all theſe defects. He would climb up ſteep and craggy places, to help his wind, and ſtrengthen his voice; he would declaim with pebbles in his mouth, to remedy the imperfection in his ſpeech; he would place a looking-glaſs before him, to correct the aukwardneſs of his geſture: and he learned of the beſt players the proper graces of action and pronunciation, which he thought of ſo much conſequence, that he made the whole art of oratory in a manner to conſiſt of them. But whatever ſtreſs he laid upon the exterior part of ſpeaking, he was alſo very careful about the matter and the ſtyle; the latter of which he formed upon the model of Thucydides, whoſe hiſtory, for that purpoſe, he tranſcribed eight ſeveral times. He was ſo intent upon his ſtudy, that he would often retire into a cave of the earth, and ſhave half his head, ſo that he could not with decency appear abroad, till his hair was grown again. He alſo accuſtomed himſelf to harangue at the ſea-ſhore, where the agitation of the waves formed to him an idea of the commotions in a popular aſſembly, and ſerved to prepare and fortify him againſt them. From theſe ſeveral kinds of hardſhip, which he impoſed upon himſelf, it is plain that he was not ſo much born an orator, but rather an inſtance, how far parts and application may go towards the forming a great man in any profeſſion.

We have repreſented Demoſthenes as a man of integrity and a good patriot; and ſo indeed he was for ſome time. Philip was not wanting in endeavours to corrupt him, as he had endeavoured to corrupt, and with ſucceſs, moſt of the other leading men in Greece; but Demoſthenes withſtood all his offers, and Plutarch ſays, that all the gold of Macedonia could not bribe him. And yet, as inflexible as he was to Philip, he became more pliable in the reign of his ſucceſſor, and gave occaſion to his enemies to accuſe him of bribery; for which he was fined and impriſoned, and afterwards baniſhed. This charge againſt him has by ſome been thought groundleſs and malicious, and the rather, becauſe he was not allowed to juſtify himſelf. But, whatever may be alledged in his excuſe as to money-matters, he had another failing, which, by his own confeſſion, he was guilty of; and that was want of courage. It muſt certainly ſeem ſtrange, that this great man, who with ſuch conſtancy and intrepidity oppoſed all the meaſures of the foreign and domeſtic enemies of his country, and who ſo often, at the hazard of his life, braved the madneſs of the people in their aſſemblies, ſhould In Vita Demoſth.

not be able to ſtand an enemy in the field; yet ſo it was. He choſe, ſays Plutarch, to ſwear by thoſe who fell at Marathon, though he could not follow their example. And what is ſtil more extraordinary, he afterwards refuſed life, when it was offered him; and nobody died with greater fortitude. However, Demoſthenes, ſuch as he was, did more ſervice to the ſtate, than any of his contemporaries: he was the chief bulwark, not only of Athens, but of Greece in general, and almoſt the only obſtacle to Philip's deſigns of enſlaving it.

DEMPSTER (THOMAS), a very learned man, but of a ſingular character, which the reader will hardly think a good one, was born in Scotland; but we do not find in what year. He went over to France, for the ſake of embracing the Catholic religion; and taught claſſical learning at Paris about the beginning of the 17th century. Though his buſineſs was to teach ſchool, yet he was as ready to draw his ſword, and as quarrelſome, as if he had been a duelliſt by profeſſion; and it is ſaid, that there ſcarce paſſed a day, but he had ſomething or other of this kind upon his hands. This ſpirit and turn of temper drew him into many ſcrapes, and one in particular, which obliged him to quit the country. Grangier, principal of the college of Beauvais at Paris, being to take a journey, appointed Dempſter his ſubſtitute. Dempſter puniſhed a ſcholar, for challenging one of his ſchool-fellows to fight a duel; he cauſed his breeches to be let down, a luſty fellow to horſe him, and whipped him ſoundly in a full ſchool. The ſcholar, to revenge this affront, brought three gentlemen of his relations, who were of the king's life-guards, into the college. Dempſter made the whole college take arms, ham-ſtrung the three life-guardmen's horſes before the college gate, and put himſelf into ſuch a poſture of defence, that the three ſparks were forced to aſk for quarter. He gave them their lives, but impriſoned them; and did not releaſe them till after ſome days. They ſought another way to revenge themſelves; they cauſed an information to be made of the immoral behaviour of Dempſter, and got ſome witneſſes to be heard againſt him. Upon this he went over to England, where he not only found refuge, but a very handſome wife, whom he carried to France, when he returned thither. The author who furniſhes us with theſe memoirs tells us, that this woman's going along the ſtreets of Paris, with her neck and ſhoulders uncovered, drew ſuch a multitude of gazers about herſelf and huſband, that, if they had not re-

Nicius Erythr. Rinacoth. p. 24. 29.

tired into a houſe, they had certainly been ſtifled; which ſhews, how neceſſary it is to conform to the cuſtoms of the place where we are. Dempſter did not ſtay at Paris; he paſſed the Alpes, and taught polite learning in the univerſity of Piſa, for which he had a good ſalary. Here, as he was one day returning home from the college, he was told, that his wife was run away with, and that his ſcholars had aſſiſted in carrying her off. This incident might have afflicted ſome men, but it did not Dempſter. He bore it like a Stoic; and perhaps was not ſorry to be rid of a treaſure, which he had found ſo difficult to keep. He read lectures upon polite learning in ſeveral univerſities; in that of Niſmes particularly, where he diſputed for a profeſſor's chair, and carried it. He went to Bologna, and was profeſſor there for the remainder of his life; and was there alſo admitted a member of the academy della Rotte. He died in 1625, leaving behind him ſeveral learned works: as, "Commentaries upon "Roſinus de Antiquitatibus Romanorum," "Commenta- "ries upon Claudian," four books of epiſtles, ſeveral dramatic pieces and other poems, ſome books of law, "An "Apparatus to the Hiſtory of Scotland," "A Martyrology "of Scotland," and "A Liſt of the Scottiſh writers." He was not ſo good a Catholic, but that ſome of his books fell under the cognizance of the inquiſition of Rome, and were condemned. Ibid. Blount's Cenſura Authorum, &c. p. 643.

He was a man of a moſt prodigious memory; inſomuch that he uſed to ſay, he knew not what it was to forget. If this be true, which however we can ſcarcely think, he might well deſerve the name, which ſome writers have given him, of a Living Library. For he was extremely laborious, as the ſame authors relate, and ſeldom read leſs than 14 hours a day; ſo that he muſt have known an infinite number of things. However, he had all thoſe defects which men of great memories uſually have. He wanted judgement in an high degree; and he knew ſo little how to write politely, that the celebrated Balzac has called him a ſloven. But he wanted another quality, which is not ſo neceſſarily connected with a great memory; he wanted ſincerity and honeſty as a writer. To do honour to Scotland, he made a preſent to that country, not only of the Engliſh and Iriſh writers, but alſo of books which never exiſted. Dempſter, ſays a certain author, "has frequently, in his catalogue of Scottiſh writers, "inſerted thoſe of England, Wales, and Ireland, juſt ac- "cording to his own fancy; and, to confirm his own aſ- "ſertions, has very often produced authors which never ex- Miræus de Script. ſæc. xvi. p. 147. Balzac, Lettre iii. à Chapelain. Waræus de Script. Hibern æ, p. 101. apud Pope Blount Cenſ. Auth. p. 643.

"iſted, and fictitious works, times, and places." The learned Uſher has cenſured him on the ſame account. "It "is a ſort of fiction no leſs familiar to that man, than his "mentioning of books never written, but only the inven- "tions of his own idle brain." But not Proteſtant writers only have ſpoken of him in this manner; Papiſts have done the ſame, as the following words of Baillet, a French prieſt, ſhall teſtify. Thomas Dempſter, ſays he, "has given us "an eccleſiaſtical hiſtory of Scotland in 19 books, wherein "he ſpeaks much of the learned men in that country. But "though he was an able man in other reſpects, that is, in "matters of mere learning, yet his underſtanding was not "the more ſound, nor his judgement the more ſolid, nor "his conſcience the better for it. He could have wiſhed, "that all learned men had been cots. He forged titles of "books, which were never publiſhed, to raiſe the glory of "his native country; and has been guilty of ſeveral cheat- "ing tricks, by which he has loſt his credit among men of "learning."

De Primord. Britan. Eccleſ. p. 464.

Jugemens des Sçavans, Tom. II. p. 106. Paris, 1722.

DENHAM (Sir JOHN), an eminent Engliſh poet, was the only ſon of Sir John Denham, knt. of Little Horſeley in Eſſex, by Eleanor, daughter of Sir Garret More, knt. baron of Mellefont in Ireland. He was born at Dublin in 1615, his father having been ſome time before chief baron of the exchequer in Ireland, and one of the lords commiſſioners of that kingdom; but, upon his being made, in 1617, one of the barons of the exchequer in England, he was brought by him to London, and educated there in ſchool-learning. In 1631, he was entered a gentleman commoner of Trinity-college in Oxford; "but being looked upon," ſays Wood, "as a ſlow and dreaming young man by his "ſeniors and contemporaries, and given more to cards and "dice than his ſtudy, they could never then in the leaſt "imagine, that he could ever enrich the world with his "fancy or iſſue of his brain, as he afterwards did." When he had continued there three years, and undergone a public examination for his degree of B. A. he went to Lincoln's-inn with a view of ſtudying the law; but his itch of gaming continuing, he purſued that inſtead of the law, and ſquandered away all the money he could get. His father being informed of his evil courſes, and threatening to diſinherit him if he did not reform, he wrote a little "Eſſay upon Gaming;" which he preſented to his father, in order to ſhew him what an abhorrence he had conceived towards it; the old gentle-

Langbaine's Engliſh dramatic poets. Ath. Oxon.

man's death, however, which was in 1638, no ſooner happened, than he returned to his former habits, and preſently loſt ſeveral thouſand pounds.

In 1641, he publiſhed his tragedy, called "The Sophy;" which was extremely admired by the beſt judges, and particularly by Waller, who took occaſion from this piece to ſay of the author, that "he broke out like the Iriſh rebellion, "threeſcore thouſand ſtrong, when nobody was aware, or "in the leaſt ſuſpected it." Soon after he was pricked high ſheriff of Surry, and made governor of Farnham-caſtle for the king; but, not being ſkilled in military affairs, he quitted that poſt ſoon after, and retired to his majeſty at Oxford. Here, in 1643, he publiſhed his "Cooper's Hill;" "a "poem," ſays Dryden, "which, for majeſty of ſtyle, is, "and ever will be, the ſtandard of good writing." Pope has celebrated this poem very highly in his "Windſor Foreſt;" and all men of taſte have agreed in their commendations of it. It is obſerved to be ſo much ſuperior to his other poems, that ſome have ſuſpected him, though without any juſt foundation, not to have been author of it. Thus, in the "Seſ- "ſion of the Poets," printed in Dryden's "Miſcellanies," we have the following lines:

Epiſt. dedicat. to his Rival Ladies.

"Then in came Denham, that limping old bard,
"Whoſe fame on the Sophy and Cooper's Hill ſtands;
"And brought many ſtationers, who ſwore very hard,
"That nothing ſold better, except 'twere his lands.

"But Apollo adviſ'd him to write ſo nothing more,
"To clear a ſuſpicion which poſſeſſed the court,
"That Cooper's Hill, ſo much bragg'd on before,
"Was writ by a vicar, who had forty pounds for't."

In 1647, he was entruſted by the queen with a meſſage to the king, who was then in the hands of the army, and to whom he got admittance by the help of his acquaintance Hugh Peters; "which truſt," ſays he, "I performed with "great ſafety to the perſons with whom we correſponded: "but about nine months after, being diſcovered by their "knowledge of Mr. Cowley's hand, I happily eſcaped both "for myſelf and them." This circumſtance of his life is related by himſelf, in the dedication of his poems to Charles II. April 1648, he conveyed away James duke of York into France, as Wood ſays; but Clarendon aſſures us, that the duke went off with colonel Bamfield only, who contrived the means of eſcape. Not long after, he was ſent embaſſador

Hiſt. of Rebell. Vol. III. p. 1.

ſador from Charles II. to the king of Poland; and William, afterwards lord, Crofts was joined in the embaſſy with him. Thus among his poems is one intituled, "On my Lord "Crofts's and my Journey into Poland, from whence we "brought 10,000l. for his Majeſty, by the Decimation of "his Scottiſh Subjects there." About 1652, he returned to England; and, his paternal eſtate being greatly reduced by gaming and the civil wars, he was kindly entertained by lord Pembroke at Wilton, where, and ſometimes at London, he continued with that nobleman above a year. At the Reſtoration he entered upon the office of ſurveyor-general of all his majeſty's buildings; and at the coronation of the king, was created K. B. Wood pretends, that Charles I. had granted our poet the reverſion of that place, after the deceaſe of the famous Inigo Jones, who held it; but Sir John himſelf, in the dedication of his poems, aſſures us, that Charles II. at his departure from St. Germain's to Jerſey, was pleaſed freely, without his aſking, to confer it upon him. After his promotion to this office, he gave over his poetical lines, and "made it his buſineſs," he ſays, "to draw ſuch "others as might be more ſerviceable to his majeſty; and, Dedicat. "he hoped, more laſting." He was greatly valued for his admirable genius and his poetry; but, upon ſome diſcontent ariſing from a ſecond marriage, he had the misfortune, amidſt all his glory, to loſe his ſenſes. However, he was ſoon after cured of this diſtemper, and wrote a fine copy of verſes upon the death of Cowley; whom yet he ſurvived but a few months; for he died at his office near Whitehall, which he had before built, March 1668, and was interred in Weſtminſter-abbey, near Chaucer, Spenſer, and Cowley.

His works have been ſeveral times printed together in one volume, under the title of "Poems and Tranſlations, with "the Sophy, a Tragedy." The ſixth edition is that of 1719. Theſe poems are ſomewhat above 20 in number; one of which is, "The Deſtruction of Troy, or, an Eſſay upon the "ſecond Book of Virgil's Eneid." In the preface to it, he remarks, that "it is a vulgar error in tranſlating poets to "affect being *fidus interpres*.—It is not any one's buſineſs "alone to tranſlate language into language, but poeſie into "poeſie: and poeſie is of ſo ſubtile a ſpirit, that in pouring "out of one language into another, it will all evaporate; and "if a new ſpirit be not added in the transfuſion, there will "remain nothing but a *caput mortuum*, there being certain "graces and happineſſes peculiar to every language, which "give life and energy to the words." Dryden, mentioning our

our author's, Waller's, and Cowley's tranſlations from Virgil, declares, that "it is the utmoſt of his ambition to be "thought their equal, or not to be much inferior to them." Another of his poems is intituled, "Cato major, of old Age." It is taken from the Latin of Tully; but he tells us, that "intending to tranſlate this piece into proſe, where tranſ- "lation ought to be ſtrict, finding the matter very proper "for verſe, he took the liberty to leave out what was only "neceſſary to that age and place, and to take or add what "was proper to this preſent age and occaſion, by laying the "ſenſe cloſer, and in fewer words, according to the ſtyle and "ear of theſe times. The three firſt parts," ſays he, "I "dedicate to my old friends, to take off thoſe melancholy "reflections, which the ſenſe of age, infirmity, and death, "may give them. The laſt part I think neceſſary for the "conviction of thoſe many, who believe not, or at leaſt "mind not, the immortality of the ſoul, &c." Dedicat. to Tranſlat. of Eneid.

Beſides this collection of poems and tranſlations, Wood mentions "A Panegyric on his Excellency the Lord Gene- "ral George Monk, Commander in Chief, &c." printed at London in 1659, and generally aſcribed to him, though his name is not to it. "A new Verſion of the Book of "Pſalms." "A Prologue to his Majeſty at the firſt Play "preſented at the Cockpit in Whitehall, being Part of that "noble Entertainment which their Majeſties received on "November 20, 1660, from his Grace the Duke of Albe- "marle." "The true Preſbyterian without Diſguiſe: or, "a Character of a Preſbyterian's Ways and Actions. Lond. "1680." Our author's name is to this poem; but it was then queſtioned by many, whether he was the author of it. In 1666, there were printed by ſtealth, in 8vo, certain poems, intituled, "Directions to a Painter," in four copies or parts, each dedicated to Charles II. They were very ſatirically written againſt ſeveral perſons engaged in the Dutch war in 1665. At the end of them was a piece, intituled, "Clarendon's Houſe-warming," and after that his "Epi- "taph;" both containing bitter reflections on that excellent nobleman. Sir John Denham's name is to theſe pieces; but they were generally thought to be written by the well-known Andrew Marvel: the printer, however, being diſcovered, was ſentenced to ſtand in the pillory for the ſame.

"Denham is deſervedly conſidered as one of the fathers "of Engliſh poetry. 'Denham and Waller,' ſays Prior, "improved our verſification, and Dryden perfected it.' He "appears to have had, in common with almoſt all mankind, Dr. Johnſon.

"the

" the ambition of being upon proper occaſions *a merry fellow*, " and in common with moſt of them to have been by na- " ture, or by early habits, debarred from it. Nothing is " leſs exhilarating than the ludicrouſneſs of Denham. He " does not fail for want of efforts: he is familiar, he is groſs; " but he is never merry, unleſs the 'Speech againſt Peace " in the cloſe Committee' be excepted. For grave bur- " leſque, however, his imitation of Davenant ſhews him to " have been well qualified. His poem on the death of Cow- " ley, was his laſt, and, among his ſhorter works, his beſt " performance: the numbers are muſical, and the thoughts " are juſt. 'Cooper's Hill' is the work that conſers upon " him the rank and dignity of an original author. He ſeems " to have been, at leaſt among us, the author of a ſpecies " of compoſition that may be denominated local poetry, of " which the fundamental ſubject is ſome particular land- " ſchape, to be poetically deſcribed, with the addition of " ſuch embelliſhments as may be ſupplied by hiſtorical re- " troſpection, or incidental meditation. To trace a new " ſcheme of poetry has in itſelf a very high claim to praiſe, " and its praiſe is yet more when it is apparently copied by " Garth and Pope; after whoſe names little will be gained " by an enumeration of ſmaller poets, that have left ſcarce " a corner of the iſland undignified by rhime, or blank verſe. " He appears to have been one of the firſt that underſtood " the neceſſity of emancipating tranſlation from the drudgery " of counting lines and interpreting ſingle words. How " much this ſervile practice obſcured the cleareſt and de- " formed the moſt beautiful parts of the antient authors, may " be diſcovered by a peruſal of our earlier verſions; ſome of " them the works of men well qualified not only by critical " knowledge, but by poetical genius, who yet, by a miſ- " taken ambition of exactneſs, degraded at once their ori- " ginals and themſelves. Denham ſaw the better way, but " has not purſued it with great ſucceſs. His verſions of " Virgil are not pleaſing: but they taught Dryden to pleaſe " better. His poetical imitation of Tully on 'Old Age' " has neither the clearneſs of proſe, nor the ſpritelineſs of " poetry."—Moſt of the petty faults pointed out in Dr. Johnſon's critique " are in Denham's firſt productions, " when he was leſs ſkilful, or at leaſt leſs dextrous in the " uſe of words; and though they had been more frequent, " they could only have leſſened the grace, not the ſtrength, " of his compoſition. He is one of the writers that im-

" proved

" proved our taſte, and advanced our language, and whom " we ought therefore to read with gratitude, though, having " done much, he left much to do."

DENNIS (JOHN), a celebrated critic, was born in London in 1657; his father being a ſadler and eminent citizen. He was educated under Dr. Horn at Harrow on the Hill, and thence removed to Caius-college, Cambridge, in 1675. He took the degree of B. A. and was expelled the college for literally attempting to ſtab a perſon in the dark; after which he travelled through France and Italy. At his return, he ſet up for a wit and a fine gentleman; and having ſome fortune, which was left him by an uncle, held every attainment in contempt, that did not relate to poetry and taſte. Though it is now become faſhionable to ſpeak ſlightly of him, he had then qualities enough to recommend him to the acquaintance of ſome of the moſt eminent perſonages for birth, wit, and learning; ſuch as the duke of Buckinghamſhire, the earls of Halifax and Pembroke, Walter Moyle, Eſq; Dryden, Wycherley, Congreve, Southern, Garth, who really had an opinion of his talents: but the black paſſions were ſo predominant in him, and his pride, envy, jealouſy, and ſuſpicion, hurried him into ſo many abſurd and ridiculous meaſures, that his life appears to have been nothing but a mixture of folly and madneſs. Upon his firſt introduction to the earl of Halifax, he had the misfortune to get intoxicated with ſome very fine wines, which he had not been uſed to. Theſe had a ſtrange effect upon him, and made him ſo very impatient of contradiction, that, riſing on a ſudden, he ruſhed out of the room, and overturned the ſide-board of plate and glaſſes as he went. The next morning ſeeing Mr. Moyle, who was one of the company, he told him he had quite forgot every thing that happened, for he was much in liquor, and deſired he would tell him in what manner he went away: " Why," ſaid Moyle, " you went away like the devil, and " took one corner of the houſe with you."

He began to be a writer as early, if not earlier, than 1690, and ſo continued to the time of his death, which happened 1733, in his 77th year. He was always making attacks upon ſomebody or other, and thereby became embroiled in quarrels, in which he generally had the worſt of it. In 1692, he wrote a Pindaric ode on king William, occaſioned by the victory at the battle of Aghrim; and, in 1695, a Pindaric poem, called " The Court of Death," dedicated to the memory of queen Mary. Upon the death of king William,

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he publiſhed another poem, called "The Monument:" after which he wrote ſome pieces in proſe; amongſt which, in 1702, was, "Prieſtcraft dangerous to Religion and the Go-"vernment," in anſwer to a piece of Sacheverell's, intituled, "The Political Union;" the deſign of which was to ſhew, that the church was neceſſary to ſupport the ſtate. He wrote two poems on the battles of Blenheim and Ramillies; for the firſt of which he had a preſent of 100l. from the duke of Marlborough, and ſoon after, through his intereſt, a ſinecure in the cuſtoms of about 120l. per ann.

In 1704, came out his favourite tragedy, "Liberty aſſert-"ed," in which are ſo many ſevere ſtrokes upon the French nation, that he thought they were never to be forgiven. He really perſuaded himſelf, as it is related of him, that the king of France would never make peace with England, unleſs the author of "Liberty aſſerted" was delivered up to him: and upon this full perſuaſion of his own importance, is ſaid to have waited on his patron, the duke of Marlborough, when the congreſs was held at Utrecht for a treaty of peace, to deſire "that no ſuch article might be ſtipulated, as his being "given up." The duke told him, that, "he was ſorry he "could not ſerve him, for he really had no intereſt with any "of the miniſters of that time;" but ſaid, that "he fancied "his caſe was not ſo deſperate as he imagined; that he had "indeed made no ſuch proviſion for himſelf, yet could not "help thinking, that he had done the French almoſt as much "damage as even Mr. Dennis himſelf." Another ſtory relating to this affair is, that walking near the beach of the ſea, when he was at a gentleman's houſe on the coaſt of Suſſex, he ſaw a ſhip ſailing, as he imagined, towards him. Upon this he ſuſpected himſelf betrayed, and therefore made the beſt of his way to London, without taking any leave of his hoſt, but proclaiming him a traitor, who, he ſaid, had decoyed him down to his houſe, that he might give him up to the French; who had certainly carried him off, if he had not eſcaped as he did.

It would be endleſs to recite the ſtories which are told of this ſtrange man. In 1709, he publiſhed a tragedy, called "Appius and Virginia," which met with no ſucceſs, but for which he invented a new kind of thunder. Being at the play-houſe a few nights after the ill fate of his own play, and hearing it thunder, he ſtarted up of a ſudden, and cried out aloud, "That's my thunder, by G—! How theſe raſcals "uſe me! They will not have my play, yet ſteal my thunder." In 1712, he wrote againſt Pope's "Eſſay on Criticiſm," and

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in 1713, againſt Addiſon's "Cato;" which occaſioned a pamphlet intituled, "The Narrative of Dr. Robert Norris, "concerning the ſtrange and deplorable Frenzy of Mr. John "Dennis," ſince printed in Swift's "Miſcellanies;" and laid the foundation of that quarrel, which provoked Pope to put him into his "Dunciad." He wrote many other pieces, in all which he ſhewed, that he had better talents for judging of the performances of others, than for producing any thing of himſelf; which made a ſmart fellow ſay, that "Dennis was the fitteſt man in the world to inſtruct a dramatic "writer; for he laid down rules for writing good plays, and "ſhewed him what were bad by his own."

DERHAM (WILLIAM), an excellent philoſopher and divine, was born at Stowton near Worceſter, Nov. 26, 1657; and educated in grammar-learning at Blockley in that county. May 1675, he was admitted into Trinity-college Oxford; and by the time he took his degree of B. A. was greatly diſtinguiſhed for his learning, and other valuable and eminent qualifications. He was ordained deacon by Compton, Bp. of London, in May 1681; prieſt by Ward, Bp. of Saliſbury, in July 1682; and was the ſame month preſented to the vicarage of Wargrave in Berkſhire. Auguſt 1689, he was preſented to the valuable rectory of Upminſter in Eſſex: which living, lying at not more than a convenient diſtance from London, afforded him an opportunity of converſing and correſponding with the greateſt virtuoſi in the nation. Being therefore in a retirement ſuitable to his contemplative and philoſophical temper, he applied himſelf with great eagerneſs to the ſtudy of nature, and to mathematics and experimental philoſophy; in which he became ſo eminent, that he was ſoon after choſen F. R. S. He proved one of the moſt uſeful and induſtrious members of it, frequently publiſhing in the "Philoſophical Tranſactions" curious obſervations and valuable pieces; of which theſe following are the particulars. 1. "Part of a Letter dated "Dec. 6, 1697, giving an Account of ſome Experiments "about the Height of the Mercury in the Barometer at the "Top and Bottom of the Monument in London; and alſo "a Deſcription of a portable Barometer." 2. "A Letter "dated Jan. 13, 1697-8, about a Contrivance to meaſure "the Height of the Mercury in the Barometer, by a Circle "on one of the Weather Plates: with a Regiſter or Diary "of the Weather, obſerved every Day at Upminſter, during "the Year 1697." 3. "A Letter to Dr. Sloane; with a "Regiſter

Philoſ. Tranſ. No. 236.

No. 237.

"Register of the Weather, Winds, Barometer's Height, "and Quantity of Rain falling at Upminster in Eſſex, during
Philoſ. Tranſ. No. 249. No. 262. "the Year 1698." 4. "A Register, &c. as above, for "the Year 1699." In theſe regiſters, he exhibits to view, in ſeparate columns, every day, at the hours of 8, 12, and 9, the weather winds, clouds, height of the barometer, rain, &c. 5. "Obſervations on the Death-watch, or that Inſect
No. 271. "which makes a Noiſe like the Beats of a Watch." 6. "Obſervations on the Weather, Rain, Winds, &c. for "1699, 1700, 1701, 1702, compared with other Obſerva-"tions made at Townley in Lancaſhire, by Mr. Townley,
No. 286. "and communicated to our Author." 7. "An Account
No. 288. "of ſome Spots obſerved in the Sun in June 1703." 8.
No. 289. "Obſervations on the great Storm, Nov. 26, 1703." 9.
No. 291. "The Hiſtory of the Death-watch: From which the Super-"ſtitious may learn, to the great Eaſe and Comfort of their "Souls, that the tickling Noiſe of this minute Creature, "which fills them with ſuch Terrors and Forebodings, is "nothing more than a wooing Act, and commonly heard "in July, or about the Beginning of Auguſt." 10. "An "Account of an Inſtrument for finding the Meridian, with
Ibid. "a Deſcription of the ſame." 11. "Experiments on the
No. 294. "Motion of Pendulums in vacuo." 12. "A Proſpect of "the Weather, Winds, and Height of the Mercury in the "Barometer, on the firſt Day of the Month; and of the "whole Rain in every Month in 1703, and the Beginning "of 1704: obſerved at Townley in Lancaſhire, by R. "Townley, Eſq; and at Upminſter in Eſſex, by our Au-
No. 297. "thor." 13. "An Account of a Glade of Light ſeen in
No. 305. "the Heavens, March 20, 1705-6." 14. "Tables of the
No. 309. "Weather, &c. for 1705." 15. "An Account of a py-"ramidal Appearance in the Heavens, ſeen in Eſſex, April 3,
No. 310. "1707." 16. "Experiments and Obſervations on the
No. 313. "Motion of ſound," in Latin. 17. "On the Migration
No. 315. "of Birds." 18. "An Account of an Eclipſe of the Sun, "Sept. 3, 1708, as obſerved at Upminſter: and of an
No. 320. "Eclipſe of the Moon, Sept. 18, 1708." 19. "An Ac-"count of a ſtrange Meteor, or Aurora Borealis, in Sept.
Ibid. "or Oct. 1706." 20. "An Account of a Child's crying
No. 324. "in the Womb." It was the child of one Clark, of Horn-Church in Eſſex, who was heard to cry in his mother's
Ibid. womb, at times, for five weeks. 21. "The Hiſtory of the "great Froſt in 1708." 22. "Account of Spots obſerved "in the Sun by our Author, from 1703 to 1708; and from
No. 330. "1707 to 1711." 23. "Of ſubterraneous Trees found at

"Dagenham-

" Dagenham-Breach in Eſſex." 24. " Account of an " Eclipſe of the Moon, ſeen at Upminſter Jan. 12, 1711 12." No. 336. 25. " Of a Woman big with Child, and having the Small- " pox, delivered of a Child having the ſame Diſtemper, " Sept. 8, 1713." 26. " An Account of the Rain at Up- No. 337. " minſter for 18 Years. 27. " Tables of the baronietrical No. 341. " Altitudes for 1708, at Zurich in Switzerland; and of the " Rain of Piſa in Italy, and Zurich, and Upminſter, for " 1707, 1708: with Remarks on the Winds, Heat, and Ibid. " Cold, &c." 28. " Miſchiefs occaſioned by ſwallowing " the Stones of Bullace and Sloes." This piece may be No. 349. read with great advantage by thoſe who fancy, very abſurdly, that the ſtones of ſloes, cherries, &c. are uſeful in prevent- ing a ſurfeit from the fruit. 29. " Extracts from Mr. Gaſ- " coigne's and Mr. Crabtree's Letters, proving Mr. Gaſ- " coigne to have been the Inventor of the teleſcopic Sights " of mathematical Inſtruments, and not the French." 30. No. 352. " Obſervations about Waſps, and the Difference of their " Sexes." 31. " Obſervations on the Lumen Boreale, or No. 382. " Streaming, Oct. 8, 1726." 32. " Tables of the Eclipſes No. 398. " of Jupiter's Satellites, from 1700 to 1727; with Remarks " on thoſe Tables." 33. " The Difference in Time of No. 402. " the Meridians of divers Places, computed from Obſerva- " tions on the Eclipſes of Jupiter's Satellites." 34. " A No. 407. " Letter to Sir Hans Sloane, bart. containing a Deſcription " of ſome uncommon Appearances, obſerved in an Aurora " Borealis, Oct. 13, 1728." 35. " Of the Meteor called No. 410. " the Ignis Fatuus, from Obſervations made in England by " our Author, and others in Italy, communicated by Sir " Thomas Dereham, bart." No. 411.

We have placed theſe ſeveral pieces here together, becauſe they are of the ſame kind and nature, and were all publiſhed in the " Philoſophical Tranſactions." We ſhall now return, and proceed to his other works. He publiſhed in his younger years, " The Artificial Clock-maker: or, A Treatiſe of " Watch and Clock-work, ſhewing to the meaneſt Capa- " cities the Art of calculating Numbers to all Sorts of " Movements; the Way to alter Clock-work; to make " Chimes, and ſet them to muſical Notes; and to calculate " and correct the Motion of Pendulums. Alſo Numbers for " divers Movements: with the ancient and modern Hiſtory " of Clock-work; and many Inſtruments, Tables, and other " Matters, never before publiſhed in any other Book." The fourth edition of this book, with large emendations, was publiſhed in 1734, 12mo. In 1711 and 1712, he preached

16 ſermons at Boyle's Lectures; which, having put into a new form, he publiſhed in 1713, under this title, "Phyſico-"Theology; or, A Demonſtration of the Being and At-"tributes of God from his Works of Creation: with large "Notes, and many curious Obſervations," 8vo. And in purſuance of the ſame deſign, he publiſhed, in 1714, "Aſ-"tro-Theology; or, A Demonſtration of the Being and "Attributes of God from a Survey of the Heavens. Il-"luſtrated with Copper-plates," 8vo. Theſe works, the former eſpecially, have been highly and juſtly valued, and have undergone ſeveral editions. In 1716, he was made a canon of Windſor, being at that time chaplain to the prince of Wales; and, in 1730, received the degree of D. D. from the univerſity of Oxford, on account of his learning, and the ſervices he had done to religion by his culture of natural knowledge—"Ob libros," as the terms of the diploma run, "ab ipſo editos, quibus phyſicam & matheſin auctiorem red-"didit, & ad religionem veramque fidem exornandam re-"vocavit." But to go on with his writings. When Elea-zar Albin publiſhed his "Natural Hiſtory of Birds, and "Engliſh Inſects," in 4 vols. 4to. with many beautiful cuts, it was accompanied with very curious notes and obſervations by our learned author. He alſo reviſed the "Miſcellanea "Curioſa," publiſhed in 3 vols. 8vo. 1726. The laſt thing he publiſhed of his own compoſition, was, "Chriſto-"Theology; or, A Demonſtration of the Divine Autho-"rity of the Chriſtian Religion, being the Subſtance of a "Sermon preached at Bath, Nov. 2, 1729, and publiſhed "at the earneſt Requeſt of the Auditory, 1730," 8vo. But, beſides his own, he publiſhed ſome pieces of Mr. Ray, and gave new editions of others, with great additions from the author's own MSS. To him the world is likewiſe indebted for the publication of the "Philoſophical Experiments and "Obſervations of the late eminent Dr. Robert Hooke, and "other eminent Virtuoſos in his Time, 1726," 8vo. with copper cuts. He communicated alſo to the Royal Society ſeveral pieces, which he received from his learned correſpon-dents.

See art. RAY.

Phil. Tranſ. No. 366. 369. 382.

This great and good man having thus ſpent his life in the moſt agreeable and improving ſtudy of nature, and made all his reſearches therein ſubſervient to the cauſe of religion and virtue, died at length, in his 78th year, April 5, 1735, at Upminſter, where he was buried. He left behind him a valuable collection of curioſities; among the reſt, a ſpeci-men of inſects, and of moſt kinds of birds in this iſland,

of

of which he had preſerved the male and female. It may be neceſſary juſt to obſerve, that Dr. Derham was very well ſkilled in medical, as well as phyſical knowledge; and was conſtantly a phyſician to the bodies as well as ſouls of his pariſhioners.

DERRICK (SAMUEL), a native of Ireland, was born in 1724. Being intended for trade, he was ſome time placed with a linen-draper in Dublin, but diſliking his buſineſs, he quitted it and his country about 1751, and commenced author in London. Soon after he arrived at the metropolis, he indulged an inclination which he had imbibed for the ſtage, and appeared in the character of Glouceſter in "Jane Shore," but with ſo little ſucceſs, that he never repeated the experiment. After this attempt he ſubſiſted chiefly by his writings, but being of an expenſive diſpoſition, running into the follies and exceſſes of gallantry and gaming, he lived almoſt all his time the ſlave of dependence, or the ſport of chance. His acquaintance with people of faſhion, on Beau Naſh's death, procured him at length a more permanent ſubſiſtence. He was choſen to ſucceed that gentleman in his offices of maſter of the ceremonies at Bath and Tunbridge. By the profits of theſe he might have been enabled to place himſelf with œconomy in a leſs precarious ſtate; but his want of conduct continued after he was in the poſſeſſion of a conſiderable income, by which means he was at the time of his death, March 7, 1769, as neceſſitous as he had been at any period of his life. He tranſlated one piece from the French of the king of Pruſſia, called, "Sylla, a Dramatic Entertainment, 1753," 8vo. Biog. Dramat.

DESAGULIERS (JOHN THEOPHILUS), who introduced the reading of lectures in experimental philoſophy at the metropolis, and who made ſeveral improvements in mechanics, was the ſon of the Rev. Mr. John Deſaguliers, a French Proteſtant refugee, and born at Rochelle, March 12, 1683. His father brought him an infant into England; and having taught him the claſſics himſelf, ſent him to Chriſt-church in Oxford. When Dr. John Keil left the univerſity, and went abroad with the Palatines in 1702, Deſaguliers ſucceeded him in reading courſes of experimental philoſophy, which he performed at Hart-hall. In 1712 he married, and ſettled in Channel-row, Weſtminſter, ſoon afterwards; where he continued his courſes ſeveral years. In 1714, he was elected F. R. S. of which he was a very uſe- Suppl. to Biographia Brit. p. 42.

ful member, as appears from a great number of his papers printed in their "Tranſactions," on optics, meteorology, and mechanics. About this time the duke of Chandos took him under his patronage, made him his chaplain, and preſented him to the church of Edgware, near his own ſeat at Canons. George I. before whom he performed a courſe of lectures at Hampton-court in 1717, intended for him the valuable living of Much Munden in Hertfordſhire; but the earl of Sunderland, at the head of the miniſtry at that time, obtained it for another perſon, and prevailed with a friend to preſent him to a ſmall living in Norfolk, worth 70l. per ann. This benefice he afterwards exchanged for one in Eſſex, at the preſentation of George II. before whom, as well as the reſt of the royal family, he had the honour of reading his lectures: and his royal highneſs Frederic prince of Wales made him afterwards his chaplain. In the latter part of his life, he removed to lodgings over the Great Piazza, in Covent-garden, where he carried on his lectures with great ſucceſs till his death, which happened in 1749. He was a member of ſeveral foreign academies, and correſponding member of the Royal Academy of Sciences at Paris. He obtained from many competitors the prize propoſed by the French king, for the beſt account of electricity. He publiſhed "A Courſe of Experimental Philoſophy, 1734," 2 vols. 4to. and an edition of "Gregory's Elements of Catoptrics and Dioptrics, with an Appendix, containing an Account of Reflecting Teleſcopes, 1735." 8vo.

See his pamphlet on that occaſion.

DES BARREAUX (JAMES DE VALLEC Lord), a French nobleman, and born at Paris in 1602, was, like the Engliſh lord Rocheſter, a great wit, a great libertine, and a great penitent. He made a vaſt progreſs in his ſtudies under the Jeſuits, who, perceiving he had a genius capable of any thing, endeavoured to get him into their ſociety; but neither he nor his family would ever liſten to the propoſal. He did not love them, and uſed to rail at them in an agreeable manner. He was intimate with Theophile, who was advocate-general, and afterwards preſident in the parliament of Paris; and, being very handſome in his youth, it is ſaid that Theophile was in love with him, and ſometimes even jealous of him. Some pretend, that he abuſed him; but Des Barreaux's friends have aſſured us, that he always abhorred that unnatural vice. He was very young when his father procured him the place of a counſellor in the parliament

ment of Paris. His wit was admired there, but he would never report a cauſe; for he uſed to ſay, that it was a ſordid occupation, and unworthy of a man of parts, to read wrangling papers with attention, and to endeavour to underſtand them. He loſt that place from the following cauſe. Cardinal Richelieu falling in love with the celebrated beauty Marion de Lorme, whoſe affections were entirely placed on our Des Barreaux, propoſed to him by a third hand, that if he would reſign his miſtreſs, he ſhould have whatever he ſhould deſire. Des Barreaux anſwered the propoſal no otherwiſe than in a jeſting way; feigning all along to believe the cardinal incapable of ſo much weakneſs. This enraged the miniſter ſo highly, that he perſecuted our counſellor as long as he lived, and forced him not only to quit his place, but to leave the kingdom.

As Des Barreaux loved his liberty and his pleaſures extremely, he did not find himſelf unhappy in having quitted the long robe. He made a great number of Latin and French verſes, and ſome very pretty ſongs; and never purſued any thing but good cheer and diverſions. He was vaſtly entertaining in company, and greatly ſought after by all men of wit and taſte. He had his particular friends in the ſeveral provinces of France, whom he frequently viſited; for he took a pleaſure in ſhifting his quarters, according to the ſeaſons of the year. In winter, he went to ſeek the ſun on the coaſts of Provence. He paſſed the three worſt months in the year at Marſeilles. The houſe which he called his favourite was that of the count de Clermont de Lodeve in Languedoc; where, he uſed to ſay, good cheer and liberty were on their throne. Sometimes he went to Balzac on the banks of the Charante; but his chief reſidence was at Chenailles on the Loire. His general view in theſe ramblings was to ſearch out the beſt fruits and the beſt wines in the climates: however, it muſt be obſerved, in juſtice to him, that the pleaſures of the mind, as well as thoſe of the body, were ſometimes the occaſion of his journies; as, when he went into Holland, on purpoſe to ſee Des Cartes, and to improve by the inſtructions of that great genius. Baillet Vie Des Cartes, Tom. II. p. 176.

His friends do not deny that he was a great libertine; but pretend, that Fame, according to cuſtom, has ſaid more of him than is true, and that, in the latter part of his life, he was convinced of the reality of religion. They ſay, that he did not diſapprove the truths of Chriſtianity, and wiſhed to be fully convinced of them; but he thought nothing was ſo difficult to a man of wit as to believe. He was born a

Catholic, but had not the leaſt faith either in the worſhip or doctrines of the Romiſh religion; and he uſed to ſay, that, if the Scriptures are the rule of our actions and of our belief, there was no better religion than the Proteſtant. However all this might be, it is certain that, four or five years before his death, he entirely forſook his vicious courſes: he paid his debts, and, having never been married, gave up the remainder of his eſtate to his ſiſters; reſerving to himſelf for life an annuity of 4000 livres. He then retired to Chalon on the Soane, which he ſaid was the beſt and pureſt air in France; hired a ſmall houſe; and was viſited by the better ſort of people, particularly by the biſhop, who afterwards ſpoke well of him. He died in that city, like a good Chriſtian, in 1647. He had made a devout ſonnet two or three years before his death, which, being reckoned a very fine one, we will here inſert at length:

" Grand Dieu, tes jugemens ſont remplis d'equité;
" Toujours tu prens plaiſir à nous être propice:
" Mais j'ai tant fait de mal, que jamais ta bonté
" Ne me pardonnera ſans chequer ta juſtice.
" Oûy, mon Dieu, la grandeur de mon impieté
" Ne laiſſe à ton pouvoir que le choix du ſuplice:
" Ton intereſt s'oppoſe à ma félicite;
" Et ta clemence même attend que je periſſe:
" Contente ton deſir puis qu'il t'eſt glorieux;
" Offenſe toy des pleurs qui coulent de mes yeux;
" Donne, frappe, il eſt temps, rens moi guerre pour guerre:
" J'adore en periſſant la raiſon qui t'aigrit:
" Mais deſſus quel endroit tombera ton tonnerre,
" Qui ne ſoit tout couvert du ſang de Jeſus Chriſt."

DES MAIZEAUX (PETER), ſecretary of the Royal Society of London, was the ſon of a French Proteſtant miniſter, and born at Auvergne in 1666. He retired early, probably as a refugee, into England; and died there in 1745. He had intimate connections with St. Evremont and Bayle. He gave a very handſome edition of the works of the former, in 3 vols. 4to. with the life of the author prefixed: and he drew up the life of the latter, which was printed before the edition of his "Dictionary" in 1730, and ſeparately at the Hague, 1732, 2 vols. 12mo. He publiſhed alſo, the ſame year, the "Miſcellaneous Works of Bayle," in 4 vols. fol. He was the editor of other things; and whatever he publiſhed, he always accompanied with remarks, full of literary anecdotes.

anecdotes. He was very exact and curious in his accounts; but somewhat prolix and tedious, by running out into too much detail and minute discussions.

DESTOUCHES (ANDRE', Cardinal), a French musician, was born at Paris in 1672. He accompanied father Tachard to Siam, with a resolution of entering into the society of Jesuits upon his return; but he changed his purpose, and became a soldier. It was in this line of life that he discovered his talents for music; and he quitted soldiery, that he might devote himself entirely to it. He soon gained a vast reputation by his opera of "Iſſé," which the king relished so highly, as to present the composer with 200 louis-d'ors; graciously adding, that no music since Lulli had pleased him so much as his. What was very singular is, that Destouches, when he made this charming piece, knew nothing of composition: but, instead of art, he had genius, and (what is usually the concomitant of genius) a very strong passion for his object. After producing the "Iſſé," he made himself a master of rules; but it is said, that they damped his genius, and that none of his compositions afterwards equalled the "Iſſé." He died in 1749, superintendant of the Royal Band, and inspector-general of the Royal Academy of music, with a pension of 4000 livres.

DESTOUCHES (PHILIP NERICAUT), a French dramatic writer, was born at Tours in 1680, and educated at Paris. His first destination was to the army; but he quitted this service, to attach himself to the marquis de Puysieux, embassador of France with the Helvetic body. It was in Switzerland, that his talent for theatrical productions first displayed itself; and his "Curieux Impertinent" was exhibited there with applause. His dramatic productions made him known to the regent, who sent him to London in 1717, to assist, in his political capacity, at the negociations then on foot. He spent seven years thus in London, married a wife, and returned to his country; where the dramatist and negociator were well received. The regent had a just sense of his services, and promised him great things; but, dying soon after, left Destouches the meagre comfort of reflecting, how well he should have been provided for if the regent had lived. Having lost his patron, he retired to Fortoiseau near Melun, as the propereſt situation to make him forget the caprices of fortune. He purchased the place; and, cultivating agriculture, philosophy, and the muses, there abode

as long as he lived. Cardinal Fleury would fain have drawn him out of it, and ſent him embaſſador to Peterſburg; but Deſtouches would not ſtir: he choſe rather to attend his lands and his woods, and to correct with his pen the manners of his own countrymen, than to go and converſe with the Boyards of Ruſſia. He died in 1754, leaving a daughter and a ſon: the latter, by order of Lewis XV. publiſhed at the Louvre an edition of his father's works, in 4 vols. 4to. Deſtouches had not the gaiety of Regnard, nor the ſtrong warm colouring of Moliere; but he is always polite, tender, and natural.

DEVEREUX (ROBERT), earl of Eſſex, is memorable for having been a great favourite, and an unhappy victim to the arts of his enemies and his own ambition, in the reign of queen Elizabeth. He was ſon of Walter the firſt earl of Eſſex, and born Nov. 10, 1567, at Nethewood, his father's ſeat in Herefordſhire. His father dying when he was only in his 10th year, recommended him to the protection of William Cecil lord Burleigh, whom he appointed his guardian. Two years after, he was ſent to the univerſity of Cambridge by this lord, who placed him in Trinity-college, under the care of Dr. Whitgift, then maſter of it, and afterwards Abp. of Canterbury. He was educated there with much ſtrictneſs, and applied himſelf to learning with great diligence; though it is ſaid that, in his tender years, there did not appear any pregnant ſigns of that extraordinary genius which ſhone forth in him afterwards. In 1582, having taken the degree of M. A. he ſoon after left Cambridge, and retired to his own houſe at Lampſie in South-Wales, where he ſpent ſome time; and became ſo enamoured of his rural retreat, that he was with difficulty prevailed on to quit it. His firſt appearance at court, at leaſt as a candidate for royal favour, was in his 17th year; and he brought thither a fine perſon, an agreeable behaviour, and an affability which procured him many friends. By degrees he ſo far overcame the reluctance he ſhewed to uſing the aſſiſtance of the earl of Leiceſter, who had been his father's enemy, that in 1585 he accompanied him to Holland, where we find him next year in the field, with the title of general of the horſe. In this quality he gave the higheſt proofs of perſonal courage in the battle of Zutphen, fought in 1586; and, on his return to England, was made, the year after, maſter of the horſe in the room of lord Leiceſter promoted. In 1588, he continued to riſe, and indeed almoſt reached the ſummit of his fortune:

fortune: for, when her majeſty thought fit to aſſemble an army at Tilbury, for the defence of the kingdom, in caſe the Spaniards ſhould land, ſhe gave the command of it, under herſelf, to the earl of Leiceſter, and created the earl of Eſſex general of the horſe. From this time he was conſidered as the favourite declared; and, if there was any mark yet wanting to fix the people's opinion in that reſpect, it was ſhewn by the queen's conferring on him the honour of the garter.

We need not wonder, that ſo quick an elevation, and to ſo great a height, ſhould affect ſo young a man as the earl of Eſſex; who ſhewed from henceforward a very high ſpirit, and often behaved petulantly enough to the queen herſelf, who yet did not love to be controuled by her ſubjects. His eagerneſs about this time to diſpute her favour with Sir Charles Blunt, afterwards lord Montjoy and earl of Devonſhire, coſt him ſome blood; for Sir Charles, thinking himſelf affronted by the earl, challenged him, and, after a ſhort diſpute, wounded him in the knee. The queen, ſo far from being diſpleaſed with it, is ſaid to have ſworn a good round oath, that it was fit ſomebody ſhould take him down, otherwiſe there would be no ruling him. However, ſhe reconciled the rivals, who, to their honour, continued good friends as long as they lived. In 1589, Sir John Norris and Sir Francis Drake having undertaken an expedition for reſtoring Don Antonio to the crown of Portugal, the earl of Eſſex, willing to ſhare the glory, followed the fleet and army to Spain; which diſpleaſing the queen very highly, as it was done without her conſent or knowledge, ſhe ſent him the following letter: "Eſſex, your "ſudden and undutiful departure from our preſence and your "place of attendance, you may eaſily conceive how offenſive "it is and ought to be unto us. Our great favours, be-"ſtowed upon you without deſerts, have drawn you thus to "neglect and forget your duty; for other conſtruction we "cannot make of theſe your ſtrange actions. Not meaning "therefore to tolerate this your diſordered part, we gave "directions to ſome of our privy-council, to let you know "our expreſs pleaſure for your immediate repair hither, "which you have not performed as your duty doth bind you, "increaſing thereby greatly your former offence and undu-"tiful behaviour in departing in ſuch ſort without our pri-"vity, having ſo ſpecial office of attendance and charge near "our perſon. We do therefore charge and command you "forthwith, upon the receipt of theſe our letters, all ex-"cuſes and delays ſet apart, to make your preſent and im-

"mediate

Fuller's Worthies in Hereford-ſhire, p. 38.

"mediate repair unto us, to underſtand our farther pleaſure. "Whereof ſee you fail not, as you will be loth to incur "our indignation, and will anſwer for the contrary at your "utterꝛnoſt peril. The 15th of April 1589."

At his return, however, he ſoon recovered her majeſty's good graces: which he again hazarded by a private match with Frances, only daughter of Sir Francis Walſingham, and widow of Sir Philip Sidney. This her majeſty apprehended to be derogatory to the honour of the houſe of Eſſex; and, though for the preſent this buſineſs was paſſed by, yet it is thought that it was not ſo ſoon forgot. In 1591, he went abroad, at the head of ſome forces, to aſſiſt Henry IV. of France: which expedition was afterwards repeated, but with little or no ſucceſs. In 1592-3, we find him preſent in the parliament at Weſtminſter; about which time the queen made him one of her privy-council. He met however in this and the ſucceeding years with various cauſes of chagrin, partly from the loftineſs of his own temper, but chiefly from the artifices of thoſe who envied his great credit with the queen, and were deſirous to reduce his power within bounds. Thus a dangerous and treaſonable book, written abroad by Parſons, a Jeſuit, and publiſhed under the name of Doleman, with a view of creating diſſenſion in England about the ſucceſſion to the crown, was dedicated to him, on purpoſe to make him odious, and create him trouble; and it had its effect. But what chiefly ſoured his ſpirit, was his perceiving plainly, that though he could in moſt ſuits prevail for himſelf, yet he was able to do little or nothing for his friends. This appeared remarkably in the caſe of Sir Francis Bacon, which the earl bore with much impatience; and, reſolved that his friend ſhould not go unſerved, gave him of his own a ſmall eſtate in land. There are indeed few circumſtances in the life of this noble perſon, that do greater honour to his memory, than the reſpect he ſhewed to men of parts and learning. It was this diſpoſition of mind which induced him to bury the immortal Spenſer at his own expence. It was this that, in the latter part of his life, engaged him to take the learned Sir Henry Wotton, and the ingenious Mr. Cuffe, into his ſervice; as, in his earlier days, he had engaged the incomparable brothers, Anthony and Francis Bacon, to ſhare his fortunes and his cares.

Sidney's State Papers, p. 350. 357.

See CUFFE, &c.

But to go on: Whatever diſadvantages the earl might labour under from intrigues at court, the queen had commonly recourſe to his aſſiſtance in all dangers and difficulties, and placed him at the head of her fleets and armies, preferably to any

any other perſon. His enemies, on the other hand, were contriving and exerting all they could againſt him. They inſinuated to the queen, that, conſidering his popularity, it would not be at all expedient for her ſervice to receive ſuch as he recommended to civil employments; and they carried this ſo far, as even to make his approbation a ſufficient objection to men whom they had encouraged and recommended themſelves. In 1598, a warm diſpute aroſe in the council, between the old and wiſe lord-treaſurer Burleigh and the earl of Eſſex, about continuing the war with Spain. The earl was for it, the treaſurer againſt it; who at length grew into a great heat, and told the earl, that he ſeemed intent upon nothing but blood and ſlaughter. The earl explained himſelf, and ſaid, that the blood and ſlaughter of the queen's enemies might be very lawfully his intention; that he was not againſt a ſolid, but a ſpecious and precarious peace; that the Spaniards were a ſubtle and ambitious people, who had contrived to do England more miſchief in time of peace, than of war, &c. The treaſurer at laſt drew out a Prayer-book, in which he ſhewed Eſſex this expreſſion: "Men of "blood ſhall not live out half their days." As the earl knew that methods would be uſed to prejudice him with the people of England, ſuch eſpecially as got their living by trade, or thought themſelves oppreſſed by taxes levied for the ſupport of the war, he reſolved to vindicate his proceedings, and for that purpoſe drew up in writing his own arguments, which he addreſſed to his dear friend Anthony Bacon. This apology ſtole into the world not long after it was written; and the queen, it is ſaid, was exceedingly offended at it. The title of it runs thus: "To Mr. Anthony Bacon, an Apologie of "the Earle of Eſſexe, againſt thoſe which falſelie and mali-"ciouſlie take him to be the only Hindrance of the Peace "and Quiet of his Countrie." This was reprinted in 1729, under the title of "The Earl of Eſſex's Vindication of the "War with Spain," in 8vo.

About this time died the treaſurer Burleigh, which was a great misfortune to the earl of Eſſex; for that lord having ſhewn a tenderneſs for the earl's perſon, and a concern for his fortunes, had many a time ſtood between him and harm. But now, his guardian being gone, his enemies acted without any reſtraint, croſſed whatever he propoſed, ſtopped the riſe of every man he loved, and treated all his projects with an air of contempt. He ſucceeded lord Burleigh as chancellor of the univerſity of Cambridge; and, going down, was there entertained with great magnificence. This is reckoned one of the

laſt

laſt inſtances of this great man's felicity, who was now advanced too high to ſit at eaſe; and thoſe who longed for his honours and employments, very cloſely applied themſelves to bring about his fall. The firſt great ſhock he received, in regard to the queen's favour, aroſe from a warm diſpute between her majeſty and himſelf, about the choice of ſome fit and able perſon to ſuperintend the affairs of Ireland. The affair is related by Camden, who tells us, that nobody was preſent but the lord admiral, Sir Robert Cecil, ſecretary, and Windebanke, clerk of the ſeal. The queen looked upon Sir William Knolls, uncle to Eſſex, as the moſt proper perſon for that charge: Eſſex contended, that Sir George Carew was a much fitter man for it. When the queen could not be perſuaded to approve his choice, he ſo far forgot himſelf and his duty, as to turn his back upon her in a contemptuous manner; which inſolence her majeſty not being able to bear, gave him a box on the ear, and bid him go and be hanged. He immediately clapped his hand on his ſword, and the lord admiral ſtepping in between, he ſwore a great oath, declaring that he neither could nor would put up an affront of that nature; that he would not have taken it at the hands of Henry VIII. and in a great paſſion immediately withdrew from court. The lord keeper adviſed him to apply himſelf to the queen for pardon. He ſent the lord keeper his anſwer in a long and paſſionate letter, which his friends afterwards unadviſedly communicated: wherein he appealed from the queen to God Almighty, in expreſſions ſomething to this purpoſe: "That there was "no tempeſt ſo boiſterous as the reſentment of an angry "prince; that the queen was of a flinty temper; that he "well enough knew what was due from him as a ſubject, "an earl, and grand marſhal of England, but did not un- "derſtand the office of a drudge or a porter; that to own "himſelf a criminal was to injure truth, and the author of "it, God Almighty; that his body ſuffered in every part "of it by that blow given by his prince; and that 'twould "be a crime in him to ſerve a queen who had given him ſo "great an affront." He was afterwards reconciled and reſtored in appearance to the queen's favour, yet there is good reaſon to doubt, whether he ever recovered it in reality: and his friends have been apt to date his ruin from this unlucky accident.

Annal. Eliz.

The total reduction of Ireland being brought upon the tapis ſoon after, the earl was pitched upon as the only man from whom it could be expected. This was an artful contrivance of his enemies, who hoped by this means to ruin him; nor were

were their expectations diſappointed. He declined this fatal preferment as long as he could; but, perceiving that he ſhould have no quiet at home, he accepted it, and his commiſſion for lord lieutenant paſſed the great ſeal in March 1598. His enemies now began to inſinuate, that he had ſought this command for the ſake of greater things which he then was meditating; but there is a letter of his to the queen, preſerved in the Harleian collections, which ſhews, that he was ſo far from entering upon it with alacrity, that he looked upon it rather as a baniſhment, and a place aſſigned him for a retreat from his ſovereign's diſpleaſure, than a potent government beſtowed upon him by her favour: "To the "queen. From a mind delighting in ſorrow, from ſpirits "waſted with paſſion, from a heart torn in pieces with care, "grief, and travel, from a man that hateth himſelf, and all "things elſe that keep him alive, what ſervice can your "majeſty expect, ſince any ſervice paſt deſerves no more "than baniſhment and proſcription to the curſedeſt of all "iſlands? It is your rebels pride and ſucceſſion muſt give "me leave to ranſom myſelf out of this hateful priſon, out "of my loathed body; which, if it happened ſo, your ma-"jeſty ſhall have no cauſe to miſlike the faſhion of my death, "ſince the courſe of my life could never pleaſe you.

"Happy he could finiſh forth his fate,
"In ſome unhaunted deſert moſt obſcure
"From all ſociety, from love and hate
"Of worldly folk; then ſhould he ſleep ſecure.

"Then wake again, and yield God ever praiſe,
"Content with hips, and hawes, and brambleberry;
"In contemplation paſſing out his days,
"And change of holy thoughts to make him merry.

"Who when he dies his tomb may be a buſh,
"Where harmleſs robin dwells with gentle thruſh.

"Your majeſty's exiled ſervant,

"ROBERT ESSEX."

The earl met with nothing in Ireland but ill ſucceſs and croſſes; in the midſt of which, an army was ſuddenly raiſed in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the ſuggeſtions of the earl's enemies to the queen, that he rather meditated an invaſion on his native country, than the reduction of the Iriſh rebels. This and other conſiderations made him

reſolve

reſolve to quit his poſt, and come over to England; which he accordingly did, and preſented himſelf before the queen. He met with a tolerable reception; but was ſoon after confined, examined, and diſmiſſed from all his offices, except that of maſter of the horſe. In the ſummer of 1600, he recovered his liberty; and, in the autumn following, he received Mr. Cuffe, who had been his ſecretary in Ireland, into his councils. Cuffe, who was a man of his own make, laboured to perſuade him, that ſubmiſſion would never do him any good; that the queen was in the hands of a faction, who were his enemies; and that the only way to reſtore his fortune was to find a means of obtaining an audience, in order to repreſent his own caſe, let that means be what it would. The earl did not conſent at firſt to this dangerous advice; but afterwards, giving a looſe to his paſſion, began to declare himſelf openly, and among other fatal expreſſions let fall this, that "the queen grew old and cankered; and, "that her mind was become as crooked as her carcaſe." His enemies, who had exact intelligence of all that he propoſed, and had provided effectually againſt the execution of his deſigns, hurried him upon his fate by a meſſage, ſent on the evening of Feb. 7, requiring him to attend the council, which he declined. He then gave out, that they ſought his life; kept a watch in Eſſex-houſe all night; and ſummoned his friends for his defence the next morning. Many diſputes enſued, and ſome blood was ſpilt; however, the earl at laſt ſurrendered, was carried that night to the archbiſhop's palace at Lambeth, and the next day to the Tower. On the 19th, he was arraigned before his peers, and after a long trial was ſentenced to loſe his head: upon which melancholy occaſion he ſaid nothing more than this, viz. "If her ma-"jeſty had pleaſed, this body of mine might have done her "better ſervice; however, I ſhall be glad if it may prove "ſerviceable to her any way." He was executed upon the 25th, leaving behind him one only ſon and two daughters; and was then in his 34th year. As to his perſon, he is reported to have been tall, but not very well made; his countenance reſerved; his air rather martial than courtly; very careleſs in dreſs, and a little addicted to trifling diverſions. He was learned, and a lover of learned men, whom he always encouraged and rewarded. He was ſincere in his friendſhips, but not ſo careful as he ought to have been in making a right choice; ſound in his morals, except in point of gallantry, and thoroughly well affected to the Proteſtant religion.

Winſtanley's Engliſh Worthies, p. 230.

Camden's Annals.

It is to be obſerved, that concerning his execution, the queen remained irreſolute to the very laſt; ſo that ſhe ſent Sir Edward Carey to countermand it; but, as Camden ſays, conſidering afterwards his obſtinacy in refuſing to aſk her pardon, ſhe countermanded thoſe orders, and directed that he ſhould die. There is an odd ſtory current in the world about a ring, which the chevalier Louis Aubery de Maurier, many years the French miniſter in Holland, and a man of great parts and unſuſpected credit, delivers as an undoubted truth; and that upon the authority of an Engliſh miniſter, who might be well preſumed to know what he ſaid. As the thing is remarkable, and has made much noiſe, we will report it in the words of that hiſtorian. "It will not, I believe, be thought "either impertinent or diſagreeable to add here, what prince "Maurice had from the mouth of Mr. Carleton, embaſſador "of England in Holland, who died ſecretary of ſtate; ſo well "known under the name of lord Dorcheſter, and who was a "man of great merit. He ſaid, that queen Elizabeth gave "the earl of Eſſex a ring, in the height of her paſſion for him, "ordering him to keep it; and that whatever he ſhould com-"mit, ſhe would pardon him when he ſhould return that "pledge. Since that time the earl's enemies having pre-"vailed with the queen, who beſides was exaſperated againſt "him for the contempt he had ſhewed her beauty, now "through age upon the decay, ſhe cauſed him to be im-"peached. When he was condemned, ſhe expected to re-"ceive from him the ring, and would have granted him his "pardon according to her promiſe. The earl, finding him-"ſelf in the laſt extremity, applied to admiral Howard's "lady, who was his relation; and deſired her, by a perſon "ſhe could truſt, to deliver the ring into the queen's own "hands. But her huſband, who was one of the earl's great-"eſt enemies, and to whom ſhe told this imprudently, would "not ſuffer her to acquit herſelf of the commiſſion; ſo that "the queen conſented to the earl's death, being full of in-"dignation againſt ſo proud and haughty a ſpirit, who choſe "rather to die, than implore her mercy. Some time after, "the admiral's lady fell ſick; and, being given over by her "phyſicians, ſhe ſent word to the queen, that ſhe had ſome-"thing of great conſequence to tell her before ſhe died. "The queen came to her bed-ſide; and having ordered all "her attendants to withdraw, the admiral's lady returned "her, but too late, that ring from the earl of Eſſex, deſiring "to be excuſed for not having returned it ſooner, ſince her "huſband had prevented her. The queen retired immedi-

"ately,

" ately, overwhelmed with the utmoſt grief; ſhe ſighed con-
" tinually for a fortnight, without taking any nouriſhment,
" lying in bed intirely dreſſed, and getting up an hundred
" times a night. At laſt ſhe died with hunger and with
Hiſtoire de Hollande, p. 215, 216. " grief, becauſe ſhe had conſented to the death of a lover,
" who had applied to her for mercy."

This account has commonly been treated as a fable; but late diſcoveries ſeem to have confirmed it. See the proofs of this remarkable fact, collected in Birch's "Negotiations, "&c." p. 206. and Hume's "Hiſtory," at the end of Elizabeth's reign.

D'EWES (Sir SYMONDS), an Engliſh hiſtorian and antiquary, was the ſon of Paul D'Ewes, Eſq; and born in 1602, at Coxden in Dorſetſhire, the ſeat of Richard Symonds, Eſq; his mother's father. He was deſcended from an antient family in the Low-Countries, from whence his anceſtors removed hither, and gained a conſiderable ſettlement in the county of Suffolk. In 1618, he was entered a fellow-commoner of St. John's-college in Cambridge; and about two years after, began to collect materials for forming a correct and complete hiſtory of Great-Britain. He was no leſs ſtudious in preſerving the hiſtory of his own times; ſetting down carefully the beſt accounts he was able to obtain of every memorable tranſaction, at the time it happened. This diſpoſition in a young man of parts recommended him to the acquaintance of perſons of the firſt rank in the republic of letters, ſuch as Cotton, Selden, Spelman, &c. In 1626, he married Anne, daughter to Sir William Clopton of Eſſex, an exquiſite beauty, not fourteen years old, with whom he was ſo ſincerely captivated, that his paſſion for her ſeems to have increaſed almoſt to a degree of extravagance, even after ſhe was his wife. He purſued his ſtudies however, as uſual, with great vigour and diligence; inſomuch, that when he was little more than thirty years of age, he had finiſhed that large and accurate work for which he is chiefly memorable. This work he kept by him, during his life-time; it being written, as he tells us, for his own private uſe. It came out afterwards with this title: "The Journals of all the Parliaments during the Reign
Preface to it. " of Queen Elizabeth, both of the Houſe of Lords and
" Houſe of Commons, collected by Sir Symonds D'Ewes,
" of St w-hall in the County of Suffolk, Knt. and Bart.
" Reviſed and publiſhed by Paul Bowes, of the Middle-
" Temple, Eſq; 1682," folio. In 1633, he reſided at
Bibl. Top. Brit. No. xv. Iſlington in Middleſex. In 1639, he was high ſheriff of the

county of Suffolk, having been knighted ſome time before; and in the long parliament, which was ſummoned to meet Nov. 3, 1640, he was elected burgeſs for Sudbury in the ſaid county. July 15, 1641, he was created a baronet; nevertheleſs, upon the breaking out of the civil war, he adhered to the parliament, and took the ſolemn league and covenant in 1643. He ſat in this parliament till Dec. 1648, when he was turned out among thoſe who were thought to have ſome regard left for the perſon of the king, and the old conſtitution in church and ſtate. He died April 18, 1650, and was ſucceeded in his titles and large eſtate by his ſon Willoughby D'Ewes; to whom the above "Journals" were dedicated, when publiſhed, by his couſin Paul Bowes, Eſq; who was himſelf a gentleman of worth and learning. Ruſhworth's collections, Vol. I. p. iii. p. 8.

Though theſe labours of Sir Symonds contributed not a little to illuſtrate the general hiſtory of Great-Britain, as well as to explain the important tranſactions of one of the moſt glorious reigns in it, yet two or three circumſtances of his life have occaſioned him to have been ſet by writers in perhaps a more diſadvantageous light than he deſerved; not to mention that general one, common to many others, of adhering to the parliament during the rebellion. In the firſt place, having occaſion to write to Archbp. Uſher in 1639, he unfortunately let fall a hint to the prejudice of Camden's "Britannia;" for, ſpeaking of the time and pains he had ſpent in collecting materials for an accurate hiſtory of Great-Britain, and of his being principally moved to this taſk, by obſerving the many miſtakes of the common writers, he adds, "And indeed what can be expected from them, conſidering "that, even in the ſo much admired 'Britannia' of Cam-"den himſelf, there is not a page, at leaſt hardly a page, "without errors." This letter of his afterwards coming to light, among other epiſtles to that learned prelate, drew upon him the heavieſt cenſures. Smith, the writer of the Latin life of Camden, aſſures us, that his 'Britannia' was univerſally approved by all proper judges, one only, Sir Symonds D'Ewes, excepted; who, "moved," ſays he, "by I know "not what ſpirit of envy, gave out that there was ſcarce a "page, &c." Nicholſon, in his account of Camden's works, ſays, that "ſome early attempts were made by an envious "perſon, one Brook or Brookmouth, to blaſt the deſervedly "great reputation of this work: but they periſhed and came "to nothing; as did likewiſe the terrible threats given out "by Sir Symonds D'Ewes, that he would diſcover errors "in every page." Bp. Gibſon has ſtated the charge againſt this Uſher's Letters, p. 496. Vitæ Camdeni, p. 45. Engliſh Hiſtorical Library, p. 4

this gentleman more mildly and modeſtly, in his "Life of "Camden," prefixed to the Engliſh tranſlation of his "Bri- "tannia." "In the year 1607," ſays the biſhop, "he put "the laſt hand to his 'Britannia,' which gained him the "titles of the Varro, Strabo, and Pauſanias of Britain, in "the writings and letters of other learned men. Nor did "it ever after meet with any enemies that I know of, only "Sir Symonds D'Ewes encouraged us to hope for animad- "verſions upon the work, after he had obſerved to a very "great man, that there was not a page in it without a fault. "But it was only threatening; and neither the world was "the better, nor Mr. Camden's reputation e'er the worſe "for it." We do not think Sir Symonds defenſible for throwing out at random, as it ſhould ſeem, ſuch a cenſure againſt a work univerſally well received, without ever attempting to ſupport it; however, it may be remembered in his favour, that this cenſure was contained within a private letter; and that Sir Symonds had a high ſenſe of Camden's merit, whom he mentions very reſpectfully in the preface to his "Journals," &c.

Another thing which hurt his character with ſome particular writers, was a ſpeech he made occaſionally in the long parliament, Jan. 2, 1640, in ſupport of the antiquity of the univerſity of Cambridge. This was afterwards publiſhed under the title of "A Speech delivered in Parliament by "Symonds D'Ewes, touching the Antiquity of Cambridge, "1642," 4to. and expoſed him to very ſevere uſage from Wood, Hearne, &c. Other writers however, and ſuch as cannot be at all ſuſpected of partiality to him, have yet ſpoken of him much to his honour. Thus Echard, in his "Hiſ- "tory of England:" "We ſhall next," ſays he, "mention "Sir Symonds D'Ewes, a gentleman educated at the uni- "verſity of Cambridge, celebrated for a moſt curious anti- "quary, highly eſteemed by the great Selden, and particu- "larly remarkable for his Journals of all the parliaments in "queen Elizabeth's reign, and for his admirable MS. library "he left behind him, now in the hands of one of the greateſt "geniuſes of the age:" meaning the late earl of Oxford. Some curious extracts from the MS. Journal of his own Life (preſerved among the Harleian MSS.) are printed in the "Bibliotheca Topographica Britannica, 1783." No. XV.

Sampſon's Hiſtoire de Guillaume III. Tom. II. p. 413.

DE WITT (JOHN), the famous penſionary, was the ſecond ſon of Jacob De Witt, burgomaſter of Dort, and deputy to the States of Holland; and born in 1625. He was

educated at Dort, and made ſo great a progreſs in his ſtudies, that at 23 he publiſhed "Elementa Curvarum Linearum;" one of the deepeſt books in mathematics, that had appeared in thoſe days. After he had taken the degree of LL.D. he travelled for ſome years; and, on his return in 1650, became penſionary of Dort, and diſtinguiſhed himſelf early in the management of public affairs. He oppoſed with all his power the war between the Engliſh and Dutch, repreſenting in ſtrong colours the neceſſary ill conſequences of it to the republic: and, when the events juſtified his predictions, gained ſo great credit, that he was unanimouſly choſen penſionary of Holland; firſt to officiate proviſionally, and afterwards abſolutely into the office. On this occaſion, ſome of his friends reminding him of the fate of his predeceſſor Barnevelt, he replied, that "human life was liable to trouble and danger; and that he thought it honourable to ſerve his country, which he was reſolved to do, whatever returns he might meet with." The continuance of the war was ſo viſibly deſtructive to the commerce and intereſt of the republic, that the penſionary with his friends uſed all their ſkill to ſet on foot a negociation. Ambaſſadors were ſent to Cromwell, who by this time had turned out the rump, and ſet up a new parliament. To this aſſembly the Dutch miniſters were directed to apply, but quickly found them ſuch people as could not be dealt with; for they entertained the ambaſſadors with long prayers, and diſcovered a total ignorance of buſineſs; they told Cromwell, that, if he would aſſume the ſupreme authority, they might ſoon come to a right underſtanding. This was preciſely what he wanted; and though he rejected their advice in words, declaring himſelf an humble creature of the parliament, yet he ſoon after found means to be rid of them, and took upon him the government under the title of protector. He then made a peace with the Dutch; the moſt remarkable condition of which was, the adding a ſecret article for the excluſion of the houſe of Orange, to which the States conſented by a ſolemn act. But the article of the excluſion raiſed a great clamour in Holland: it was inſinuated to be ſuggeſted to Cromwell by De Witt; and the penſionary and his friends were put to it to carry points abſolutely neceſſary for the ſervice of the people. The clergy too began to meddle with affairs of ſtate in their pulpits; and, inſtead of inſtructing the people how to ſerve God, were for directing their ſuperiors how to govern their ſubjects. But his firmneſs got the better of theſe difficulties; and ſo far overcame all prejudices, that when the time of his

Burnet's Hiſt. &c.

high office was expired, he was unanimouſly continued in it, by a reſolution of the States, Sept. 15, 1663.

He ſeemed now to have vanquiſhed even Envy herſelf. In all difficult caſes, his miniſtry was made uſe of: and when the prince of Eaſt-Frieſland quarrelled with his ſubjects, he was put at the head of the deputation to terminate the diſputes. When war with England, after the king's reſtoration, became neceſſary, he was one of the deputies that prevailed on the States of Guelder and Overyſſel to furniſh their quota: he was appointed one of the commiſſioners for the direction of the navy, and made ſuch vigorous diſpoſitions, that he had a fleet in much better condition, and more ready for ſea, than the admirals themſelves imagined poſſible; though naval affairs were quite new to him. When it was thought expedient, after Opdam's defeat and death, that ſome of their own deputies ſhould command the fleet, he was one of thoſe three that were put in commiſſion. When he came on board, the fleet was ſhut up in the Texel, and, in order to ſecure the outward bound Eaſt-India fleet, it was neceſſary for it to put to ſea; which, as the wind then ſtood, the ſailors declared impoſſible. It was the received doctrine, that there were but 10 points of the compaſs from which the wind could carry ſhips out, and that 22 were againſt them. The penſionary was alone of another opinion; and, as he was a great mathematician, ſoon diſcovered the falſity of this notion; he diſcovered, that there were in reality no leſs than 28 points for them, and but four againſt them. He engaged to carry one of their greateſt ſhips through the *Spaniards-gat* with the wind at S. S. W. which he performed Aug. 16, 1665; the greateſt part of the fleet followed him without the leaſt accident, and the paſſage has ſince been called Witt's-diep. They met with a dreadful ſtorm on the coaſt of Norway, which laſted two days; De Witt remained upon deck all the time, never changed his cloaths, nor took any refreſhment, but in common with the men; and, when he ſaw a want of hands, obliged his officers to work by his own example. He wrote a plain and accurate relation of all that happened during the expedition, and at his return verified every article of this account ſo fully to the States, that they gave him ſolemn thanks for his good ſervices; and offered him a conſiderable preſent, which however he declined to accept.

When the famous battle in 1666 was fought between the Engliſh and Dutch for three days, he was ſent by the States to take a full account of the affair; and he drew up one from

from the beſt authorities he could obtain, which is juſtly eſteemed a maſter-piece in its kind, and a proof of his being as capable of recording great actions as of atchieving them. In 1667, finding a favourable conjuncture for executing the great deſign of the warm Republicans, he eſtabliſhed the perpetual edict, by which the office of ſtadtholder was for ever aboliſhed, and the liberty of Holland, as it was ſuppoſed, fixed on an eternal baſis. In 1672, when the prince of Orange was elected captain and admiral general, he abjured the ſtadtholderſhip. A tumult happened at Dort, and the people declared they would have the prince for ſtadtholder; to which place he came in perſon on their invitation, and accepted the office. Moſt of the other towns and provinces followed the example; and ſeditions aroſe from theſe pretences, that the De Witts plundered the ſtate, and were enemies to the houſe of Orange. The penſionary begged his diſmiſſion from his poſt; which was granted, with thanks for his faithful ſervices. He did not affect buſineſs, when he ſaw it was no longer in his power to benefit the public; and he deplored in ſecret the misfortunes of his country, which, from the higheſt proſperity, fell, as it were, all at once to the very brink of ruin. The invaſion of the French, their rapid progreſs, their own inteſtine diviſions, ſpread every where terror and confuſion; and the prince of Orange's party heightened theſe confuſions, in order to ruin the De Witts. The mob were encouraged to pull down a houſe, in which the penſionary was ſuppoſed to lie ſick; an attempt was made to aſſaſſinate the two brothers on the ſame day, in different places; the count de Monthas, who had married their ſiſter, was ordered to be arreſted in his camp as a traitor, though he had behaved with the greateſt bravery. Cornelius De Witt, on the accuſation of Ticklaer, a barber, of a deſign of poiſoning the prince, was impriſoned and condemned to exile, though his judges could not declare him guilty. The ſame ignominious wretch perſuaded the people, that he would be reſcued out of priſon; upon which they inſtantly armed, and ſurrounded the place, where it unfortunately happened the penſionary was with his brother. They broke open the doors, inſiſted on their walking down, and barbarouſly murdered them. They carried their dead bodies to the gallows, where they hung the penſionary a foot higher than his brother; afterwards mangling their bodies, cut their cloaths in a thouſand pieces, and ſent them about the country, as trophies of conqueſt; and ſome of them, it is ſaid, cut out large pieces of their fleſh, which they broiled and eat.

Thus fell this zealous patron of the glory and liberty of his native country, in his 47th year; the greateſt genius of his time, the ableſt politician in war as well as peace, the Atlas of the commonwealth. He was a frank ſincere man, without fraud or artifice, unleſs his ſilence might be thought ſo. Sir William Temple, who was well acquainted with his character, ſpeaks of him, on various occaſions, with the utmoſt eſteem, and with the higheſt teſtimonies of praiſe and admiration. He obſerves, that, when he was at the head of the government, he differed nothing in his manner of living from an ordinary citizen. When he made viſits, he was attended only by a ſingle footman; and on common occaſions he was frequently ſeen in the ſtreets without any ſervant at all. His office, for the firſt ten years, brought him in little more than 300l. and in the latter part of his life not above 700l. per ann. He refuſed a gift of 10,000l. from the States, becauſe he thought it a bad precedent in the government. His fortune was much inferior to what, in our times, we ſee commonly raiſed by an under clerk in a great office. With great reaſon therefore, Sir William Temple, ſpeaking of his death, obſerves, that he "deſerved another "fate, and a better return from his country, after eighteen "years ſpent in their miniſtry, without any care of his en- "tertainments or eaſe, and little of his fortune. A man of "unwearied induſtry, inflexible conſtancy, ſound, clear, "and deep underſtanding, and untainted integrity; ſo that, "whenever he was blinded, it was by the paſſion he had for "that which he eſteemed the good and intereſt of his ſtate. "This teſtimony is juſtly due to him from all that were well "acquainted with him; and is the more willingly paid, ſince "there can be as little intereſt to flatter, as honour to re- "proach the dead."

Obſervations on the United Provinces, p. 260.

Beſides the works already mentioned, he wrote a book containing thoſe maxims of government, upon which he acted; which will be a never-fading monument to his immortal memory. It ſhews the true and genuine principles of policy, on which alone it is poſſible to erect an adminiſtration profitable at home, and which muſt command reſpect abroad. On the one hand are pointed out the miſchiefs of tyranny, arbitrary power, authority derived from faction, monopolies, and every other ſpecies of corruption. On the other hand is explained the true method of acquiring and ſecuring power, riches, peace, and of managing and extending trade; of ſupporting liberty without running into licentiouſneſs, and of adminiſtring the commonwealth in ſuch a manner,

manner, as that the poſſeſſors of power ſhall not be either envied or feared. A tranſlation of it from the original Dutch, intituled, "The true Intereſt and political Maxims of the "Republic of Holland," has been printed in London; to the laſt edition of which, in 1746, are prefixed hiſtorical memoirs of the illuſtrious brothers Cornelius and John De Witt, by the late John Campbell, Eſq; from whom the original compilers of this work received the above particulars.

DIAGORAS, ſurnamed THE ATHEIST, flouriſhed in the 91ſt Olympiad, that is, about 412 years before Chriſt; if a man can be ſaid to flouriſh at the time when he is obliged to fly his country for Atheiſm. He has uſually been reckoned among the philoſophers of Athens, becauſe he philoſophized in that city: yet he was not born there, but in the iſle of Melos, one of the Cyclades, or, as ſome ſay, in the city of Melia in Caria. He is ſaid to have been the moſt downright and determined Atheiſt in the world; for he made uſe of no equivocations or ſubterfuges, but plainly denied that there were any Gods. The hiſtory of his Atheiſm is thus told: He delighted in making verſes, and had compoſed a poem which a certain poet had ſtolen from him. He ſued the thief; who ſwore he was not guilty of the crime, and ſoon after he gained a great reputation, by publiſhing that work as his own. Diagoras, conſidering that he who had injured him, had not only eſcaped unpuniſhed for his theft and perjury, but alſo acquired glory thereby, concluded that there was no Providence, nor any Gods, and wrote ſome books to prove it. Sextus Empiricus tells us, that, "according to report, Diagoras the Melian "was at firſt a Dythrambic poet, and as ſuperſtitious a man as "any in the world. He began his poem in this manner; "'By God and fortune all things are performed;' but having "been injured by a perjured villain, who ſuffered no puniſh-"ment on that account, he was induced to ſay, 'there was "no God:" and we may venture to add, that Diagoras has not been the only philoſopher in the world who has flung up all religion in a pet, becauſe he could not explain ſome appearances in the diſpenſations of Providence. The Athenians ſummoned him to give an account of his doctrine, but he took to flight, which occaſioned them to ſet a price on his head. They publiſhed, by the ſound of a trumpet, the reward of a talent to any who ſhould kill him, and two to any who ſhould bring him alive; and they cauſed this decree to be engraved on a pillar of braſs. Their ſeverity extended very far, for they

Cicero de Nat. Deor. l. i.

Adverſ. Mathemat. p. 318.

perſuaded all the cities of Peloponneſus to do the ſame; but they could not get him apprehended, for, taking ſhipping, he was caſt away. Some of his profane repartees are preſerved. Being in Samothrace, he was ſhewed ſeveral pictures or votive tablets, which were hung up in temples by perſons who had eſcaped ſhipwreck, and inſulted at the ſame time for not believing in a Providence: "There would have been "many more," ſaid he, "if thoſe who had been loſt had "dedicated them." Again, he was on board a veſſel caught in a violent ſtorm, in the height of which the company began to ſay to him, that they well deſerved what they underwent, for having taken on board ſuch an impious wretch as he: "Behold," anſwered he, "the great number of veſſels "which are expoſed to the ſame ſtorm as ours is; do you "think I am on board every one of them?"

Cicero de Nat. Deor. lib. iii.

Ibid.

Some ſay, that Diagoras owed his liberty to Democritus; who, ſeeing him among a great many ſlaves that were expoſed to ſale, examined him, and found in him ſo happy a diſpoſition, that he bought him for 10,000 drachms, and made him, not his ſervant, but his diſciple.

Suidas & Heſychius in voce Διαγορας.

DICEARCHUS, a diſciple of Ariſtotle, was born at Meſſina in Sicily. He was a good philoſopher, hiſtorian, and mathematician, and compoſed a great many books upon all ſubjects, and in all ſciences, which were much eſteemed. Cicero ſpeaks frequently in the higheſt terms of admiration both of the man and his works. Geography was one of his principal ſtudies; and we have a treatiſe, or rather a fragment of a treatiſe, of his ſtill extant upon that ſubject. It was firſt publiſhed by Harry Stephens in 1589, with a Latin verſion and notes; and afterwards by Hudſon at Oxford in 1703, among the "Veteris Geographiæ Scriptores "Græcos Minores, &c." Pliny tells us, that "Dicearchus, "a man of extraordinary learning, had received a commiſ- "ſion from ſome princes, to take the height of the moun- "tains, and found Pelion, the higheſt of them, to be 1250 "paces perpendicular; from whence he concluded it to "bear no proportion which could effect the rotundity of the "globe." He publiſhed ſome good diſcourſes upon politics and government; and the work he compoſed concerning the republic of Lacedæmon, was thought ſo excellent, and ſo highly honoured, that it was read every year before the youth in the aſſembly of the ephori. Cicero mentions a book of his, wherein he endeavours to prove, that the ſoul is mortal. His book upon the geography of Greece, part of which we have

Nat. Hiſt. libr. ii. c. 65.

Tuſc. quæſt. l. i.

have obſerved to be ſtill extant, was inſcribed to Theophraſtus, who was his ſcholar.

DICKINSON (EDMUND), a celebrated phyſician and chemiſt, was ſon of William Dickinſon, rector of Appleton in Berkſhire, and born there in 1624. He acquired his claſſical learning at Eton, and from thence, in 1642, was ſent to Merton-college in Oxford. Having regularly taken the degrees in arts, he entered on the phyſic line, and took both the degrees in that faculty. In 1655, he publiſhed his "Delphi Phœnicizantes, &c." a moſt learned piece, in which he attempts to prove, that the Greeks borrowed the ſtory of the "Pythian Apollo," and all that rendered the oracle of Delphi famous, from the holy Scriptures, and the book of Joſhua in particular. This work procured him much reputation both at home and abroad; and Sheldon, afterwards Abp. of Canterbury, is ſaid to have had ſo high a ſenſe of its value, that he would have perſuaded the author to have applied himſelf to divinity, and to have taken orders; who, however, was already fixed in his choice. To this treatiſe were added, 1. "Diatriba de Noæ in Italiam adventu; "ejuſque nominibus Ethnicis:" that is, "A Diſſertation "on the Coming of Noah into Italy; and of the Names "under which he was known to the Heathens." 2. "De "Origine Druidum:" that is, "Of the Origin of the "Druids." 3. "Oratiuncula pro Philoſophia Liberanda:" that is, "A Speech in Defence of Freedom in Philoſophiz-"ing." This had been ſpoken by him in the hall of Merton-college, July 1653, and was the firſt thing which made him known among the learned. 4. "Zacharias Bogan "Edmundo Dickinſon;" a letter filled with citations from the moſt ancient authors in ſupport of his opinions, and the higheſt commendations of his learning, induſtry, and judgement. The "Delphi Phœnicizantes, &c." came out firſt at Oxford in 1655, 12mo: it was printed at Francfort 1669, 8vo. and at Rotterdam in 1691 by Crenius, in the firſt tome of his "Faſciculus Diſſertationum Hiſtorico-critico-philo-"logicarum," in 12mo. Afterwards he applied himſelf to chemiſtry with much aſſiduity; and, about 1662, received a viſit from Theodore Mundanus, an illuſtrious adept of France, who encouraged him mightily to proceed in this ſtudy. At length he left his college, and took a houſe in the High-ſtreet, Oxford, for the ſake of following the buſineſs of his profeſſion more conveniently. In 1669, he married a firſt wife, who dying in child-bed, and leaving him a daugh-

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a daughter, he ſome time after married a ſecond: but ſhe alſo dying in a ſhort time, he did not venture any more. His wives were both gentlewomen of good families.

On the death of Willis, which happened in 1684, Dickinſon removed to London, and took his houſe in St. Martin's-lane; where, ſoon after recovering Henry Bennet, earl of Arlington, lord chamberlain to Charles II. when all hopes of recovery were paſt, that nobleman introduced him to the king, who made him one of his phyſicians in ordinary, and phyſician to his houſhhold. As that prince was a lover of chemiſtry, and a conſiderable proficient therein, Dickinſon grew into great favour at court; which favour laſted to the end of Charles's reign, and that of his ſucceſſor James, who continued him in both his places. In 1686, he publiſhed in Latin his Epiſtle to Theodore Mundanus, and alſo his anſwer tranſlated from the French into Latin: for, in 1679, this chemiſt had paid him a ſecond viſit, and renewed his acquaintance. The title of it, when tranſlated into Engliſh, is, "An Epiſtle of E. D. to T. M. an Adept, concerning the Quinteſſence of the Philoſophers, and the true Syſtem of Phyſics: together with certain Queries concerning the Materials of Alchemy. To which are annexed the Anſwers of Mundanus," 8vo. After the abdication of his unfortunate maſter, he retired from practice, being old, and much afflicted with the ſtone: nevertheleſs he continued to apply himſelf to his ſtudies. He had long meditated a ſyſtem of philoſophy, not founded on hypotheſis or even experiment, but chiefly deduced from principles collected from the Moſaic hiſtory. Part of this laborious work, when he had almoſt finiſhed it, was burnt; but, not diſcouraged by this accident, he began it a ſecond time, and did not diſcontinue it, till he had completed the whole. It came out in 1702, under the title of "Phyſica vetus & vera, ſive Tractatus de Naturali veritate Hexæmeri Moſaici, &c." that is, "The ancient and true Syſtem of Phyſics; or, A Treatiſe concerning the natural Truth of the Moſaic Creation in ſix Days. In which it is proved, that the Method and Mode of the Creation of the Univerſe, according to the Principles of true Philoſophy, are, in a conciſe and general Way, laid down by Moſes." It was printed again at Rotterdam 1703 in 4to. and at Leoburg 1705, 12mo. The reader will eaſily believe, that ſuch ſort of ſyſtems as theſe would not be likely to meet with any gracious reception here, when he conſiders that Sir Iſaac Newton's "Mathematical Principles of Natural Philoſophy" had been publiſhed

Ath. Oxon. Vol. II. col. 946.

publiſhed 20 years; and as all or moſt of this author's works were written in the ſame hypothetical and viſionary way, this may explain the reaſon, why, though a man of great parts and learning, his name is at preſent ſcarcely known among us. However, it is certain, that he had his admirers then both at home and abroad, and it is more than probable that he may have ſtill: for if there is nothing ſo abſurd, but has been aſſerted by ſome philoſopher or other; ſo there has been no philoſopher ſo abſurd, but has found ſome congenial ſoul or other to admire and extol him.

Beſides the pieces above-mentioned, he is ſuppoſed to have been the author of "Parabola Philoſophica, ſeu iter Phila-"reti ad Montem Mercurii:" that is, "A Philoſophical "Parable, or, a Journey to the Mount of Mercury, by "Philaretes." He left behind him alſo, in MS. a Latin treatiſe "On the Grecian Games," which was annexed to "An Account of his Life and Writings," publiſhed at London in 1739, 8vo. He died of the ſtone, April 1707, being then in his 83d year, and was interred in the church of St. Martin in the Fields.

DICTYS CRETENSIS, a very ancient hiſtorian, who, ſerving under Idomeneus, a king of Crete, in the Trojan war, wrote the hiſtory of that expedition, in nine books; and Tzetzes tells us, that Homer formed his "Iliad" upon his plan: for here we are to obſerve, that the Latin hiſtory of Dictys, which we have at preſent, is altogether a ſpurious piece. There are two anonymous writers ſtill extant, who pretend to have written of the Trojan war previouſly to Homer; one of whom goes under the name of Dictys Cretenſis, the other under that of Dares Phrygius. Before the hiſtory of Dictys there are two prefaces; the firſt of which relates, that Dictys wrote ſix volumes "of the Trojan War" in Phœnician characters, and in his old age, after he was returned to his own country, ordered them, a little before his death, to be buried with him in a leaden cheſt or repoſitory, which was accordingly done; that, however, after many ages, and under the reign of Nero, an earthquake happened at Gnoſſus, a city of Crete, which uncovered Dictys's ſepulchre, and expoſed the cheſt; that the ſhepherds took it up, and, expecting a treaſure, opened it; and that, finding this hiſtory, they delivered it into the hands of ſomebody, who ſent it to Nero, and he ordered it to be tranſlated, or rather tranſ-characterred, from Phœnician into Greek. From which fine ſtory nothing more has been concluded, than that this

Voſſius de Hiſt. Græc.

hiſtory

hiſtory was forged by ſome of Nero's flatterers, purely to curry favour with him: for he always affected a fondneſs for any thing relating to Trojan antiquities; and it is remarkable that, when Rome was in flames, he rejoiced as having ſeen the deſtruction of Troy. The other preface to Dictys is an epiſtle of L. Septimius, the Latin tranſlator, in which he inſcribes it to Arcadius Ruffinus, who was conſul in the reign of Conſtantine; and tells him much the ſame ſtory of the hiſtory we have already related. As for Dares Phrygius, who is called by Homer, in the 5th book of the "Iliad," a prieſt of Vulcan, he is ſaid to have written a hiſtory "of the "Deſtruction of Troy" in Greek, which Ælian affirms to have been extant in his time, and which Photius alſo mentions in his "Bibliotheca." The original is loſt; but there is a Latin tranſlation of it extant, which Cornelius Nepos is ſaid to have made. Nay, there is prefixed an epiſtle to Salluſt in Nepos' name, who is made to aſſure him, that he found this hiſtory of Dares at Athens, written with his own hand, and that he had tranſlated it into Latin with the utmoſt eagerneſs and pleaſure. But this epiſtle is almoſt univerſally believed to be as ſpurious as the hiſtory which it introduces: and with good reaſon, ſince they neither of them favour in the leaſt of the terſe and elegant ſtyle of ſuch a writer as Nepos.

Fabric. Bibl. Græc. Tom. 1.

The beſt edition of theſe ancient forgeries, under the names of Dictys Cretenſis and Dares Phrygius, is that publiſhed in 4to. at Paris by Mrs. Le Fevre, afterwards Mad. Dacier, for the uſe of the Dauphine, in 1680.

DIDYMUS of Alexandria, an eccleſiaſtical writer of the fourth century. Nothing is more ſurprizing, than what the ancients have related of this father. Jerome and Ruffinus aſſure us, that though he loſt his eyes at five years of age, when he had ſcarcely learned to read, yet he applied himſelf ſo earneſtly to ſtudy, that he not only attained, in a high degree, grammar, rhetoric, logic, arithmetic, muſic, and the other arts, but even was able to comprehend ſome of the moſt difficult theorems in mathematics. He was particularly attached to the ſtudy of the Scriptures; and was pitched upon as the moſt proper perſon to fill the chair in the famous divinity-ſchool at Alexandria. His high reputation drew a great number of ſcholars to him; among the principal of whom were Jerome, Ruffinus, Palladius, and Iſidorus. He read lectures with wonderful facility, anſwered upon the ſpot all queſtions and difficulties relating to the holy Scriptures,

tures, and refuted the objections which Heretics raiſed againſt the orthodox faith. He was the author of a great number of works, which Jerome has preſerved the titles of, in his "Ca- "talogue of Eccleſiaſtical Writers;" and of many more whoſe titles are not known. There is nothing of his remaining, except a Latin tranſlation of his book "upon the "Holy Spirit," to be found in the works of Jerome, who was the tranſlator; ſome "Short Strictures upon the Canonical "Epiſtles;" and a book "againſt the Manichees." His Commentaries upon the Scriptures, which were very large, are all loſt. He wrote commentaries upon Origen's books "of Principles," which he defended very ſtrenuouſly againſt all oppoſers. He was a great admirer of Origen, uſed to conſider him as his maſter, and adopted many of his ſentiments; on which account he was condemned by the fifth general council. He died in 395, aged 85 years.

DIEMERBROEK (ISBRAND), a very learned profeſſor of phyſic and anatomy at Utrecht, was born at Montfort in Holland, 1609; practiſed phyſic, and read public lectures, with diſtinguiſhed reputation; and died at Utrecht in 1674. His works are, 1. "A Treatiſe upon the Plague." 2. "An "Hiſtory of Diſtempers and Wounds ſeldom met with." 3. "A Miſcellany of Pieces upon Anatomy and Phyſic, "Utrecht, 1685," folio. This laſt publication was by the direction, and under the care, of his ſon, Timan Diemerbroek, an apothecary of Utrecht.

DIEU (LEWIS DE), miniſter of Leyden, and profeſſor in the Walloon-college of that city, was a man of great abilities, and uncommonly verſed in the Oriental languages. Bayle, &c. He was born April 7, 1590, at Fluſhing, where his father, Daniel de Dieu, was miniſter. Daniel was a man of great merit, and a native of Bruſſels, where he had been a miniſter 22 years. He removed from thence in 1585, to ſerve the church at Fluſhing, after the duke of Parma had taken Bruſſels. He underſtood Greek and the Oriental languages; and he could preach with the applauſe of his auditors in German, Italian, French, and Engliſh. The churches of the Netherlands ſent him, in 1588, over to queen Elizabeth, to inform her of the deſigns of the duke of Parma, who ſecretly made her propoſals of peace, though the king of Spain was equipping a formidable fleet againſt England.—Lewis ſtudied under Daniel Colonius, his uncle by his mother's ſide, who was profeſſor at Leyden in the Walloon-college.

He

He was two years minister of the French church at Flushing; and might have been court-minister at the Hague, if his natural aversion to the manners of a court had not restrained him from accepting that place. There are some circumstances relating to that affair which deserve to be remembered. Prince Maurice, being in Zealand, heard Lewis de Dieu preach, who was yet but a student; and some time after sent for him to court. The young man modestly excused himself, declaring, that he designed to satisfy his conscience in the exercise of his ministry, and to censure freely what he should find deserved censure; a liberty, he said, which courts did not care to allow. Besides, he thought the post which was offered him more proper for a man in years than a student. The prince commended his modesty and prudence. He was called to Leyden in 1619, to teach, with his uncle Colonius, in the Walloon-college; and he discharged the duty of that employment with great diligence till his death, which happened in 1642. He refused the post, which was offered him, of divinity-professor in the new university of Utrecht; and, if he had lived long enough, he would have had the same post in that of Leyden. He married the daughter of a counsellor of Flushing, by whom he had 11 children.

He published, in 1631, "A Commentary on the Four "Gospels, and Notes on the Acts of the Apostles." His first care had been to examine the Latin versions of the "Syriac New Testament," made by Tremellius and Guido Fabricius Boderianus; and that of St. Matthew's Gospel in Hebrew, made by Munster and Mercerus. He found a great many faults in these versions; which put him upon examining the vulgar translations, those of Erasmus and Theodore Beza, the Syriac, Arabic, and Ethiopic. He compared them with one another, and all of them with the Greek text. He published also the "Revelation of St. "John," which he printed both in Hebrew and Syriac characters, with a Latin version of his own. He published the "History of the Life of Jesus Christ," written in the Persian tongue by the Jesuit Jerom Xavier, with learned notes; and he joined to the original a Latin translation. "The His-"tory of St. Peter," written in the Persian language, was also published by him, with a Latin translation and notes. He drew up likewise "Rudiments of the Hebrew and Per-"sian Tongues, and a Parallel of the Grammar of the "Oriental Tongues." Some things also of smaller note were published by his friends after his death. Father Simon

speaks

ſpeaks advantageouſly of the writings of Lewis de Dieu, in the 35th chapter of his "Critical Hiſtory of the Commen-" tators on the New Teſtament."

DIGBY (Sir EVERARD), an Engliſh gentleman, memorable for the ſhare he had in the powder-plot, and his ſuffering on that account, was deſcended from an ancient family, and born ſome time in 1581. His father, Everard Digby, of Dryſtoke in Rutlandſhire, Eſq; was a perſon of great worth and learning, had his education in St. John's-college, Cambridge, where he took the degree of M. A. and publiſhed ſeveral treatiſes, ſome on learned, others on curious ſubjects: as, 1. "Theoria Analytica viam ad Mo-" narchiam Scientiarum Demonſtrans, 1579." 2. "De " Duplici Methodo Libri duo, Rami Methodum Refu-" tantes, 1580." 3. "De Arte Natandi, Libri duo, 1587." 4. "A Diſſuaſive from taking away the Goods and Livings " of the Church." His ſon, of whom we are ſpeaking, was educated with great care, but under the tuition of ſome Popiſh prieſts, who gave him thoſe impreſſions which his father, if he had lived, might probably have prevented; but he died when his ſon was no more than 11 years of age. He was brought very early to the court of queen Elizabeth, where he was much taken notice of, and received ſeveral marks of her majeſty's favour. On the coming in of king James, he went likewiſe to pay his duty, as others of his religion did; was very graciouſly received; and had the honour of knighthood conferred upon him, being looked on as a man of a fair fortune, pregnant abilities, and a court-like behaviour. He married Mary, daughter and ſole heireſs of William Mulſho, Eſq; of Gothurſt in Buckinghamſhire, with whom he had a great fortune, which, with his own eſtate, was ſettled upon the children of that marriage. One would have imagined that, conſidering his mild temper and happy ſituation in the world, this gentleman might have ſpent his days in honour and peace, without running the ſmalleſt hazard of meeting that diſgraceful death, which has introduced his name into all our hiſtories: but it happened far otherwiſe. He was drawn in to be privy to the gunpower-plot; and though he was not a principal actor in this dreadful affair, or indeed an actor at all, yet he offered 1500l. towards defraying the expences of it; entertained Guy Fawkes, who was to have executed it, in his houſe; and was taken in open rebellion with other Papiſts after the plot was detected and had miſcarried. The means by which Sir Everard was wrought

Ath. Oxon. Vol. II. c. 354.

State Trials, Vol. I. p. 245.

wrought upon to engage in this affair, himſelf affirmed to be theſe: firſt, he was told that king James had broke his promiſes to the Catholics; ſecondly, that ſeverer laws againſt Popery would be made in the next parliament, that huſbands would be made obnoxious for their wives offences, and that it would be made a præmunire only to be a Catholic; but the main point was, thirdly, that the reſtoring of the Catholic religion was the duty of every member; and that, in conſideration of this, he was not to regard any favours received from the crown, the tranquillity of his country, or the hazards that might be run in reſpect to his life, his family, or his fortune. Upon his commitment to the Tower, he perſiſted ſteadily in maintaining his own innocence as to the powder-plot, and refuſed to diſcover any who were concerned in it; but when he was brought to his trial at Weſtminſter, Jan. 27, 1605-6; indicted for being acquainted with and concealing the powder-treaſon, taking the double oath of ſecrecy and conſtancy, and acting openly with other traitors in rebellion, he pleaded guilty. After this, he endeavoured to extenuate his offence, by explaining the motives before-mentioned; and then requeſted, that, as he had been alone in the crime, he might alone bear the puniſhment, without extending it to his family; and that his debts might be paid, and himſelf beheaded. When ſentence of death was paſſed, he ſeemed to be very much affected; for, making a low bow to thoſe on the bench, he ſaid, "If I could hear "any of your lordſhips ſay you forgave me, I ſhould go the "more chearfully to the gallows." To this all the lords anſwered, "God forgive you, and we do." He was, with other conſpirators, upon the 30th of the ſame month, hanged, drawn, and quartered at the weſt end of St. Paul's church in London; where he aſked forgiveneſs of God, the king, the queen, the prince, and all the parliament; and proteſted, that, if he had known this act at firſt to have been ſo foul a treaſon, he would not have concealed it to have gained a world, requiring the people to witneſs, that he died penitent and ſorrowful for it. Wood mentions a moſt extraordinary circumſtance at his death, as a thing generally known; namely, that when the executioner plucked out his heart, and according to form held it up, ſaying, "Here is "the heart of a traitor," Sir Everard made anſwer, "Thou "lyeſt." But perhaps, as generally as it was known then, perſons may be found in this incredulous age, that would hardly believe it, even if Wood himſelf had actually aſſerted it.

The arraignment and execution of the late traitors, 1666, 8vo.

State Trials, ibid.

Ibid.

Stow's Annals, continued by Howes, p. 882.

Ath. Oxon. as above.

Sir

Sir Everard left at his death two young ſons, afterwards Sir Kenelm and Sir John Digby; and expreſſed his affection towards them by a well-written and pathetic paper, which he deſired might be communicated to them at a fit time, as the laſt advice of their father. While he was in the Tower, he wrote, in juice of lemon or otherwiſe, upon ſlips of paper, as opportunity offered; and got theſe conveyed to his lady by ſuch as had permiſſion to ſee him. Theſe notes, or advertiſements, were preſerved by the family as precious relics; till, in 1675, they were found at the houſe of Charles Cornwallis, Eſq; executor to Sir Kenelm Digby, by Sir Rice Rudd, Bart. and William Wogan, of Gray's-inn, Eſq. They were afterwards annexed to the proceedings againſt the traitors, and other pieces relating to the Popiſh plot, printed by the orders of ſecretary Coventry, dated Dec. 12, 1678. In the firſt of theſe papers there is the following paragraph: "Now for my intention, let me tell you, that, if I had "thought there had been the leaſt ſin in the plot, I would "not have been of it for all the world; and no other cauſe "drew me to hazard my fortune and life, but zeal to God's "religion." Here the reader has ample proof of that infatuation, which men of real abilities and virtue are and always will be ſubject to, when, deſerting the light of their own reaſon, they ſuffer themſelves to be led by blind or knaviſh guides; and of that wretched zeal, which, under the notion of ſerving God, puſhes men ſo infatuated to the moſt horrid acts of inhumanity and cruelty in the deſtruction of his creatures. — "Tantum religio potuit ſuadere "malorum!"

DIGBY (Sir KENELM), a very famous Engliſh philoſopher, and eldeſt ſon of Sir Everard Digby, was born at Gothurſt in Buckinghamſhire, June 11, 1603; for the authorities, which induced Wood to fix his birth-day on July 11, are not to be relied on. At the time of his father's death, he was with his mother at Gothurſt, being then in the 3d year of his age: but he ſeems to have been taken early out of her hands, ſince it is certain that he renounced the errors of Popery very young, and was carefully bred up in the Proteſtant religion, under the direction, as it is ſuppoſed, of Abp. Laud, then dean of Glouceſter. Some have ſaid, that king James reſtored his eſtate to him in his infancy; but this is an error, for it was decided by law, that the king had no right to it. About 1618, he was admitted a gentleman-commoner of Glouceſter-hall in Oxford; where he ſoon

Ath. Oxon. Vol. II.

Coke's Reports, Part VIII. p. 166.

ſoon diſcovered ſuch ſtrength of natural abilities, and ſuch a ſpirit of penetration, that his tutor, who was a man of parts and learning, uſed to compare him, probably for the univerſality of his genius, to the celebrated Picus de Mirandula. After having continued at Oxford between two and three years, and having raiſed ſuch expectations of himſelf as he afterwards lived to fulfil, he left it in order to travel. He made the tour of France, Spain, and Italy, and returned to England in 1623; in which year he was knighted by the king, to whom he was preſented at the lord Montague's houſe at Hinchinbroke, Oct. 23. Soon after, he diſtinguiſhed himſelf greatly by the happy application of a ſecret he met with in his travels, which has ſince made ſo much noiſe in the world, under the title of the Sympathetic Powder: the virtues of which, as himſelf aſſures us, were thoroughly enquired into by king James, his ſon the prince of Wales, the duke of Buckingham, with other perſons of the higheſt diſtinction, and all regiſtered among the obſervations of the great chancellor Bacon.

Wood, &c.

Diſcourſe upon the ſympathetic powder.

After the death of James, he made as great a figure in the new court as he had done in the old; and was appointed a gentleman of the bed-chamber, a commiſſioner of the navy, and a governor of the Trinity-houſe. Some diſputes having happened in the Mediterranean with the Venetians, he went as admiral thither with a ſmall fleet in the ſummer of 1628; and gained great honour by his bravery and conduct at Algiers, in reſcuing many Engliſh ſlaves, and attacking the Venetian fleet in the bay of Scanderoon. In 1632, he had an excellent library of MSS. as well as printed books left him by his tutor at Oxford, who was deceaſed; but, conſidering how much the MSS. were valued in that univerſity, and how ſerviceable they might be to the ſtudents there, he moſt generouſly beſtowed them the very next year upon the Bodleian library. He continued to this time a member of the church of England; but going ſome time afterwards into France, he began to have religious ſcruples, and at length, in 1636, reconciled himſelf to the church of Rome. He wrote upon this occaſion to Laud an apology for his conduct; and the archbiſhop returned him an anſwer, full of tenderneſs and good advice, but, as it ſeems, with very little hopes of regaining him. In his letter to the archbiſhop, he took great pains to convince him, that he had done nothing in this affair precipitately, or without due conſideration; and he was deſirous that the public ſhould entertain the ſame opinion of him. As nothing alſo has been more common,

Wharton's Troubles and Trial of Abp. Laud, Vol. I. p. 160.

than

than for perſons who have changed their ſyſtem of religion, to vindicate their conduct by ſetting forth their motives; ſo with this view he publiſhed at *Paris*, in 1638, a piece, intituled, "A Conference with a Lady about the Choice of "Religion." It was reprinted at London in 1654, and is written in a polite, eaſy, and conciſe ſtyle. Letters alſo paſſed the ſame year between him and his couſin lord George Digby, upon the ſame ſubject. The firſt from lord Digby to Sir Kenelm is dated Nov. 2, 1638, from Sherbourne; in which his lordſhip attacks the authority of the fathers, and aſſerts their inſufficiency to decide the diſpute between the Papiſts and the Proteſtants. Sir Kenelm apologizes for them in a letter dated from London, Dec. 26, of the ſame year: and in another letter from Sherbourne, March 29, 1639, lord Digby enlarges upon and vindicates what he had ſaid in his former. Theſe letters were publiſhed at London in 1651, and are written on both ſides with ſo much civility, that few controverſies have been managed with ſo little acrimony. To ſay the truth, this is their chief merit; ſince the matters, to which they relate, had been copiouſly and juſtly debated by Daillé, and other able writers, long before.

After a long ſtay in France, where he was highly careſſed, he came over to England; and in 1639 was, with Sir Walter Montague, employed by the queen to engage the Papiſts to a liberal contribution to the king, which they effected; and thereupon ſome ſtyled the forces then raiſed for his majeſty, the Popiſh army. Jan. 1640, the Houſe of Commons ſent for Sir Kenelm, in order to know how far, and upon what grounds, he had acted in this matter; which he opened to them very clearly, without having the leaſt recourſe to ſubterfuges or evaſions. Upon the breaking out of the civil war, being at London, he was by the parliament committed priſoner to Wincheſter-houſe; but at length, in 1643, ſet at liberty, her majeſty the queen dowager of France having vouchſafed to write a letter with her own hand in his favour. His liberty was granted upon certain terms; and a very reſpectful letter written in anſwer to that of the queen. Hearne has preſerved a copy of the letter, directed to the queen regent of France, in the language of that country; of which the following is a tranſlation: "Madam, the two "houſes of parliament having been informed by the ſieur "de Greſſy, of the deſire your majeſty has, that we ſhould "ſet at liberty Sir Kenelm Digby; we are commanded to "make known to your majeſty, that although the religion, "the paſt behaviour, and the abilities of this gentleman,

Whitlocke's Memorials, p. 32.

Walteri Hemingford Chronicon, p. 581.

" might give ſome umbrage of his practiſing to the preju-
" dice of the conſtitutions of this realm; nevertheleſs, hav-
" ing ſo great a regard to the recommendation of your ma-
" jeſty, they have ordered him to be diſcharged, and have
" authorized us farther to aſſure your majeſty, of their be-
" ing always ready to teſtify to you their reſpects upon every
" occaſion, as well as to advance whatever may regard the
" good correſpondence between the two States. We re-
" main your majeſty's moſt humble ſervants, &c." In re-
gard to the terms upon which this gentleman was ſet at li-
berty, they will ſufficiently appear from the following paper,
entirely written with, as well as ſubſcribed by, his own hand:
" Whereas, upon the mediation of her majeſty the queen of
" France, it hath pleaſed both houſes of parliament to permit
" me to go into that kingdom; in humble acknowledgement
" of their favour therein, and to preſerve and confirm a good
" opinion of my zeal and honeſt intentions to the honour
" and ſervice of my country, I do here, upon the faith of a
" Chriſtian, and the word of a gentleman, proteſt and pro-
" miſe, that I will neither directly nor indirectly nego-
" ciate, promote, conſent unto or conceal, any practice or
" deſign, prejudicial to the honour or ſafety of the parlia-
" ment. And, in witneſs of my reality herein, I have here-
" unto ſubſcribed my name, this 3d day of Auguſt, 1643,
" Kenelm Digby." However, before he quitted the king-
dom, he was ſummoned by a committee of the Houſe of
Commons, in order to give an account of any tranſactions
he might know of between Abp. Laud and the court of
Rome; and particularly as to an offer ſuppoſed to be made
to that prelate from thence of a cardinal's hat. Sir Kenelm
aſſured the committee, that he knew nothing of any ſuch
tranſactions; and that, in his judgement, the archbiſhop was
what he ſeemed to be, a very ſincere and learned Proteſtant.
During his confinement at Wincheſter-houſe, he was the
author of two pieces at the leaſt, which were afterwards
made public; namely, 1. " Obſervations upon Dr. Brown's
" Religio Medici, 1643." 2. " Obſervations on the 22d
" Stanza in the 9th Canto of the 2d Book of Spenſer's
" Fairy Queen, 1644."

Wharton's Troubles, &c. Vol. I. p. 209.

His appearance in France was highly agreeable to many
of the learned in that kingdom; who had a great opinion of
his abilities, and were charmed with the life and freedom of
his converſation. It was probably about this time that,
having read the writings of Deſcartes, he reſolved to go to
Holland on purpoſe to ſee him. He did ſo, and found him

in

in his retirement at Egmond. There, after converſing with him upon philoſophical ſubjects ſome time, without making himſelf known, Deſcartes, who had read ſome of his works, told him, that "he did not doubt but he was the famous Sir "Kenelm Digby!" "And if you, Sir," replied the knight, "were not the illuſtrious M. Deſcartes, I ſhould not have "come here on purpoſe to ſee you." Deſmaizeaux, who has preſerved this anecdote in his life of St. Evremond, tells us alſo of a converſation which then followed between theſe great men, about lengthening out life to the period of the patriarchs. Deſcartes aſſured Sir Kenelm, that he had long been projecting a ſcheme for that purpoſe; and a very notable one undoubtedly it would have been, if that philoſopher had but lived; but he had the misfortune to die, juſt before he could bring it to bear. He is alſo ſaid to have had many conferences afterwards with Deſcartes at Paris, where he ſpent the beſt part of the enſuing winter, and employed himſelf in digeſting that philoſophy, which he had been long meditating; and which he publiſhed in his own language, but with a licence or privilege from the French king, the year following. Their titles are, 1. "A Treatiſe of the "Nature of Bodies." 2. "A Treatiſe declaring the Ope- "rations and Nature of Man's Soul, out of which the Im- "mortality of reaſonable Souls is evinced." Both printed at Paris in 1644, and often reprinted at London. He publiſhed alſo, 3. "Inſtitutionum Peripateticarum Libri quin- "que, cum Appendice Theologica de Origine Mundi, Pa- "ris, 1651:" which piece, joined to the two former, tranſlated into Latin by J. L. together with a preface in the ſame language by Thomas Albius, that is, Thomas White, was printed at London in 4to, 1669. P. 41.

After the king's affairs were totally ruined, Sir Kenelm found himſelf under a neceſſity of returning into England, in order to compound for his eſtate. The parliament however, for reaſons which will preſently appear, did not judge it proper that he ſhould remain here; and therefore not only ordered him to withdraw, but voted, that if he ſhould afterwards at any time return, without leave of the houſe firſt obtained, he ſhould loſe both life and eſtate. Upon this he went again to France, where he was very kindly received by Henrietta Maria, dowager queen of England, to whom he had been for ſome time chancellor. He was ſent by her not long after into Italy, and at firſt well received by Innocent X. but Wood ſays, behaved to the Pope ſo haughtily, that he quickly loſt his good opinion; and adds further, that

there was a ſuſpicion of his being no faithful ſteward of the contributions raiſed in that part of the world for the aſſiſt-
Ath. Oxon. ance of the diſtreſſed Catholics in England. After Cromwell had aſſumed the ſupreme power, Sir Kenelm, who had then nothing to fear from the parliament, ventured to return home, and continued here a great part of 1655; when it has generally been ſuppoſed, that he was embarked in the
Thurloe's State Papers, Vol. IV. p. 195. great deſign of reconciling the Papiſts to the protector. Many reaſons concur to make this opinion probable. It is certain, that he lived here in all the eaſe, freedom, and credit imaginable; that he converſed intirely with thoſe who favoured that government; and that the protector himſelf was extremely fond of him. It is certain likewiſe, that he had preciſely his father's principles, and purſued nothing with ſo much vehemence as the eſtabliſhment of Popery in England, under any government, and upon any terms. Beſides all this, after he had left England, and was again in France, we find him not only applying to the government of England, and particularly to ſecretary Thurloe, for private favours, but in reſpect to matters of public concern, and on the behalf of the Engliſh merchants at Calais; who without
Ibid. p. 244. 595. doubt would not have applied to him, if they had not believed his credit with the protector better than their own.

After ſome ſtay at Paris, he ſpent the ſummer of 1656 at Toulouſe; where he converſed with ſeveral learned and ingenious men, to whom he communicated, not only mathematical, phyſical, and philoſophical diſcoveries of his own, but alſo any thing of this nature he received from his friends in different parts of Europe. Among theſe was a relation he had obtained of a city in Barbary under the king of Tripoli, which was ſaid to be turned into ſtone in a very few hours, by a petrifying vapour out of the earth; that is, men, beaſts, trees, houſes, utenſils, and the like, remaining all in the ſame poſture, as children at their mothers' breaſts, &c. He had this account from Fitton, an Engliſhman reſiding in Florence as library-keeper to the grand-duke of Tuſcany; and Fitton from the grand duke, who a little before had written to the baſſa of Tripoli to know the truth. Sir Kenelm ſent it to a friend in England; and it was at length inſerted in the "Mercurius Politicus." This drew a very ſevere cenſure upon our author from the famous Henry Stubbes,
Animadverſions upon Glanville's Plus Ultra, p. 161. who called him on that account, "The Pliny of his age for lying." However, we may ſay in his vindication, that accounts have been given of ſuch a city by modern writers; and that theſe accounts are in ſome meaſure confirmed by a paper,

paper, delivered to Richard Waller, Esq; F.R.S. by Mr. Baker, who was the English consul at Tripoli, Nov. 12, 1713. This paper is to be found in the "Philosophical Observations and Experiments of Dr. Robert Hooke," published by W. Derham in 1726, 8vo; and it begins thus: "About 40 days journey S. E. from Tripoli, and about seven days from the neareſt ſea-coaſt, there is a place called "Ougila, in which there are found the bodies of men, women, and children, beaſts and plants, all petrified of hard "ſtone like marble." And we are afterwards told, in the courſe of the relation, that "the figure of a man petrified "was conveyed to Leghorn, and from thence to England; "and that it was carried to ſecretary Thurloe."

In 1657, we find him at Montpelier; whither he went, partly for the ſake of his health, which began to be impaired by ſevere fits of the ſtone, and partly for the ſake of enjoying the learned ſociety of ſeveral ingenious perſons, who had formed themſelves into a kind of academy there. To theſe he read, in French, his "Diſcourſe of the Cure of Wounds by the "Powder of Sympathy." It was tranſlated into Engliſh, and printed at London; and afterwards into Latin, and reprinted in 1669, with "The Treatiſe of Bodies, &c." As to the philoſophical arguments in this work, and the manner in which the author accounts for the ſtrange operations of this remedy, they were highly admired in thoſe days; and will be allowed to be very ingenious, though not very convincing, even in theſe. He ſpent the year 1658, and part of 1659, in the Lower Germany; and then returned to Paris, where we find him in 1660. He returned the year following to England, and was very well received at court; although the miniſters were far from being ignorant of the irregularity of his conduct, and the attention he paid to Cromwell, while the king was in exile. It does not appear however that any other favour was ſhewn him, than ſeemed to be due to a man of letters. In the firſt ſettlement of the Royal Society, we find him appointed one of the council, by the title of Sir Kenelm Digby, knight, chancellor to our dear mother queen Mary. As long as his health permitted, he attended the meetings of this ſociety; and aſſiſted in the improvements that were then made in natural knowledge. One of his diſcourſes, "Concerning the Vegetation of Plants," was printed in 1661; and it is the only genuine work of our author of which we have not ſpoken. For though the reader may find in Wood, and other authors, ſeveral pieces attributed to him; yet theſe were publiſhed after his deceaſe

Sprat's Hiſt. &c. p. 137.

by one Hartman, who was his operator, and who put his name in the title-page, with a view of recommending compositions very unworthy of him to the public. It may be proper to observe in this place, that he translated from the Latin of Albertus Magnus, a piece, intituled, "A Treatise "of adhering to God," which was printed at London in 1654; and that he had formed a design of collecting and publishing the works of Roger Bacon.

He spent the remainder of his days at his House in Coventgarden, where he was much visited by the lovers of philosophical and mathematical learning; so that, according to a custom which then prevailed much in France, he had a kind of academy, or literary assembly, in his own dwelling. In 1665, his old distemper the stone increased upon him much, and brought him very low; which made him desirous, as it is said, of going to France. This however he did not live to accomplish, but died on his birth-day, June 11, that year; and was interred in a vault built at his own charge in Christchurch within Newgate, London. It was built some years before for his wife Venetia, daughter and coheiress of Sir Edward Stanley, of Tongue-castle in Shropshire; and over it was erected to her memory a noble monument of black marble, with her bust made of copper gilt; but this monument was destroyed by the fire of London in 1666. Wood tells us, that "his person was handsome and gigantic, and "nothing was wanting to make him a complete cavalier. "He had," says he, "so graceful an elocution and noble "address, that, had he been dropped out of the clouds into "any part of the world, he would have made himself re-"spected; but the Jesuits, who cared not for him, spoke "spitefully, and said it was true, but then he must not stay "there above six weeks. He had a great faculty, which "proceeded from abundance of wit and invention, of pro-"posing and reporting matters to the virtuosi, especially to "the philosophical assembly at Montpelier, and to the Royal "Society at home, &c." His library, which was justly esteemed a most valuable collection, had been transported into France at the first breaking out of the troubles, and improved there at a very considerable expence; but, as he was no subject of his most Christian majesty's, it became, according to that branch of the prerogative, which the French style *Droit d'Aubain*, the property of the crown upon his decease. He left an only son, John Digby, Esq; who succeeded to the family estate. He had an elder son, Kenelm Digby, Esq; of great abilities and virtues; but this gentleman appearing

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in arms for Charles I. after that monarch was utterly incapable of making the leaſt reſiſtance, was ſlain at the battle of St. Neot's in Huntingdonſhire, July 7, 1648. We cannot conclude this article better, than by the following verſes, compoſed by way of epitaph upon Sir Kenelm Digby; and which we here preſent the reader, as we find them in the "Biographia Britannica:"

"Under this tomb the matchleſs DIGBY lies,
"DIGBY the great, the valiant, and the wiſe;
"This age's wonder, for his noble parts,
"Skill'd in ſix tongues, and learn'd in all the arts:
"Born on the day he died, the 11th of June,
"And that day bravely fought at Scanderoon.
"It's rare, that one and the ſame day ſhould be
"His day of birth, of death, of victory.
"R. FERRAR."

DIGBY (Lord GEORGE), an Engliſh nobleman of great parts, was ſon of John Digby, earl of Briſtol, and born at Madrid in October 1612. In 1626, he was entered of Magdalen-college in Oxford; where he lived in great familiarity with the well-known Peter Heylin, and gave manifeſt proofs of thoſe great endowments, for which he was afterwards ſo diſtinguiſhed. In 1636, he was created M. A. there, juſt after Charles I. had left Oxford; where he had been ſplendidly entertained by the univerſity, and particularly at St. John's-college, by Dr. Laud, afterwards archbiſhop of Canterbury. In the beginning of the long parliament, he was diſaffected to the court, and appointed one of the committee to prepare a charge againſt the earl of Strafford, in 1640; but afterwards would not conſent to the bill, "not only," as he ſaid, "becauſe he was unſatisfied in the matter of law, but "for that he was more unſatisfied in the matter of fact." From that time he became a declared enemy to the parliament, and ſhewed his diſlike of their proceedings in a warm ſpeech againſt them, which he made at the paſſing of the bill of attainder againſt the ſaid earl, in April 1641. This ſpeech was condemned to be burnt, and himſelf, in June following, expelled the houſe of commons. Jan. 1641-2, he went on a meſſage from his majeſty to Kingſton upon Thames, to certain gentlemen there, with a coach and ſix horſes. This they improved into a warlike appearance; and accordingly he was accuſed of high treaſon in parliament, upon pretence of his levying war at Kingſton upon Thames. Clarendon mentions

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Clarendon's Hiſt. &c. book iii.

mentions "this ſevere proſecution of a young nobleman of "admirable parts and eminent hopes, in ſo implacable a "manner, as a moſt pertinent inſtance of the tyranny and "injuſtice of thoſe times." Finding what umbrage he had given to the parliament, and how odious they had made him to the people, he obtained leave, and a licence from his majeſty, to tranſport himſelf into Holland; whence he wrote ſeveral letters to his friends, and one to the queen, which was carried by a perfidious confident to the parliament, and opened. In a ſecret expedition afterwards to the king, he was taken by one of the parliament's ſhips, and carried to Hull; but being in ſuch a diſguiſe that not his neareſt relation could have known him, he brought himſelf off very dextrouſly by his artful management of the governor Sir John Hotham. In 1643, he was made one of the ſecretaries of ſtate to the king, and high ſteward of the univerſity of Oxford, in the room of William lord Say. In the latter end of 1645, he went into Ireland, and expoſed himſelf to great hazards of his life, for the ſervice of the king: from thence he paſſed over to Jerſey, where the prince of Wales was, and after that into France, in order to tranſact ſome important matters with the queen and cardinal Mazarine. Upon the death of the king, he was exempted from pardon by the parliament, and obliged to live in exile, till the reſtoration of Charles II. when he was reſtored to all he had loſt, and made knight of the Garter. He became very active in public affairs, ſpoke frequently in parliament, and diſtinguiſhed himſelf by his enmity to Clarendon while chancellor. He died at Chelſea, March 20, 1676, after ſucceeding his father as earl of Briſtol.

Hiſtory, &c. book iv.

He was, as Clarendon deſcribes him, "a man of very extraordinary parts by nature and art, and had as good an "education as any man of that age in any country; a graceful and beautiful perſon; of great eloquence and becomingneſs in diſcourſe, and of ſo univerſal a knowledge, that "he never wanted a ſubject for it. He had from his youth, "by the diſobligations his family had undergone from the "duke of Buckingham, and by ſome diſappointments which "obliged him to a country life, contracted a prejudice and "ill-will to the court; but growing weary of the violent "counſels of the parliament, he withdrew himſelf from them, "and was removed by the king from that houſe into the "houſe of lords." Many of his ſpeeches and letters are ſtill extant, to be found in our hiſtorical collections. There are alſo letters of his to his couſin Sir Kenelm Digby againſt

Ibid.

Popery,

Popery, mentioned in the preceding article; yet afterwards he became a Papiſt himſelf; which, with ſeveral other inconſiſtencies in his character, occaſioned a late writer to deſcribe him in the following ſevere terms: "He was," ſays he, "a ſingular perſon, whoſe life was one contradiction. "He wrote againſt Popery, and embraced it: he was a "zealous oppoſer of the court, and a ſacrifice for it: was "conſcientiouſly converted in the midſt of his proſecution "of lord Strafford, and was moſt unconſcientiouſly a pro"ſecutor of lord Clarendon. With great parts, he always "hurt himſelf and his friends: with romantic bravery, he "was always an unſucceſsful commander. He ſpoke for "the Teſt-act, though a Roman Catholic; and addicted "himſelf to aſtrology, on the birth-day of true philoſophy."

DIGBY (JOHN), earl of Briſtol, and father of the lord George Digby, was by no means an inconſiderable man, though checked by the circumſtances of his times from making ſo great a figure as his ſon. He was deſcended from an ancient family at Coleſhill in Warwickſhire, and born in 1580. He was entered a commoner of Magdalen-college, Oxford, in 1595; and, the year following, diſtinguiſhed himſelf as a poet by a copy of "Verſes made upon the death of Sir "Hen. Unton of Wadley in Berks." Afterwards he travelled into France and Italy, and returned from thence perfectly accompliſhed: ſo that, ſoon falling under the notice of king James, he was admitted gentleman of the privy-chamber, and one of his majeſty's carvers, in 1605. February following he received the honour of knighthood; and, in April 1611, was ſent ambaſſador into Spain, as he was afterwards again in 1614. April 1616, he was admitted one of the king's privy-council, and vice-chamberlain of his majeſty's houſhold; and in 1618, was advanced to the dignity of a baron, by the title of the lord Digby of Sherbourne in Dorſetſhire. In 1620, he was ſent ambaſſador to the archduke Albert, and the year following to Ferdinand the emperor; as alſo to the duke of Bavaria. In 1622, he was ſent ambaſſador extraordinary to Spain, concerning the marriage between prince Charles and Maria daughter of Philip III. and the ſame year was created earl of Briſtol. Being attacked, after his return to England, by that overbearing man the duke of Buckingham, he repelled and worſted him; and ſhone greatly among the diſcontented in parliament. But the violences of that aſſembly ſoon diſguſting him, he left them, and became a zealous adherer to the king and his cauſe; Ath. Oxon.

cauſe; for which at length he ſuffered exile, and the loſs of his eſtate. He died at Paris, Jan. 21, 1652-3.

He was the author of ſeveral works. Beſides the verſes above-mentioned, he compoſed other poems; one of which, an air for three voices, was ſet by H. Lawes, and publiſhed in his "Airs and Dialogues," at London in 1653. 1. "A "Tract, wherein are ſet down thoſe Motives and Ties of "Religion, Oaths, Loyalty, and Gratitude, which obliged "him to adhere unto the King in the late unhappy Wars in "England." 2. "A Tract, wherein he vindicateth his "Honour and Innocency from having in any kind deſerved "that injurious and mercileſs Cenſure, of being excepted "from Pardon and Mercy either in Life or Fortunes." 3. "An Appendix to the firſt Tract." Theſe two tracts, which have the general title of his "Apology," together with the appendix, and two of his ſpeeches in parliament, were printed at Caen, in 1647, and reprinted in 1656. The firſt ſpeech was upon May 20, 1642, "concerning an Ac- "commodation of Peace and Union between the King and "his two Houſes of Parliament;" and the ſecond was upon June 11 following, in vindication of it. There are alſo extant other ſpeeches of his; one particularly "at the Council- "table at Oxford in 1642, in favour of the Continuance of "the War with the Parliament." It was ſpoken after Edge-hill fight, and publiſhed at London the ſame year. He alſo publiſhed at Caen, in 1647, "An Anſwer to the Declaration "of the Houſe of Commons, Feb. 11, 1648, againſt mak- "ing any more Addreſſes to the King;" and dedicated it to his good countrymen of England, and fellow-ſubjects of Scotland and Ireland. Several letters of this lord are to be found in the "Cabala."

Beſides theſe treatiſes in the political way, he was, in the earlier part of his life, the author of a work of a very different nature, namely, a tranſlation of Peter du Moulin's book, intituled, "A Defence of the Catholic Faith, contained in "the Book of King James againſt the Anſwer of N. Coeffe- "teau, &c. 1610." He probably undertook this laborious and, as one ſhould think, diſagreeable taſk, at the requeſt of that pedantic and theological monarch; at leaſt, with a view of currying favour with him. The dedication, however, to the king is not in his own, but in the name of J. Sandford, his chaplain.

DIGGES (LEONARD), an Engliſh gentleman famous for his mathematical learning, was deſcended from an ancient family,

family, and born at Digges-court in the parish of Barham in Kent; but we know not in what year. He was sent to University-college in Oxford, where he laid a good foundation of learning; and retiring from thence without a degree, prosecuted his studies, and composed the following works: namely, 1. "Tectonicum: briefly shewing the exact Mea-"suring, and speedy Reckoning of all Manner of Lands, "Squares, Timber, Stones, Steeples, &c. 1556," 4to. Augmented and published again by his son Thomas Digges, 1592, 4to; and reprinted there in 1647, 4to. 2. "A geo-"metrical practical Treatise, named Pantometria, in three "Books." This he left in MS. but, after his death, his son supplied such parts of it as were obscure and imperfect, and published it in 1591, folio; subjoining, "A Discourse "geometrical of the five regular and platonical Bodies, con-"taining sundry theoretical and practical Propositions, arising "by mutual Conference of these Solids, Inscription, Cir-"cumscription, and Transformation." 3. "Prognostica-"tion everlasting of right good Effect: or, Choice Rules to "judge the Weather by the Sun, Moon, and Stars, &c." 1555, 1556, and 1564, 4to, corrected and augmented by his son, with divers general tables, and many compendious rules, 1592, 4to. He died about 1574. Ath. Oxon. Vol. I.

DIGGES (THOMAS), only son of Leonard Digges, after a liberal education, went and studied for some time at Oxford; and by the improvements he made there, and the instructions of his learned father, became one of the greatest mathematicians of his age. When queen Elizabeth sent some forces to assist the oppressed inhabitants of the Netherlands, Digges was appointed muster-master-general of them; by which he had an opportunity of becoming skilled in military affairs. Besides the revising, correcting, and enlarging some pieces of his father's already mentioned, he wrote and published the following learned works himself: namely, 1. "Alæ "sive scalæ Mathematicæ: or Mathematical Wings or Lad-"ders, 1573," 4to. This book contains several demonstrations for finding the parallaxes of any comet, or other celestial body, with a correction of the errors in the use of the radius astronomicus. 2. "An arithmetical military Trea-"tise, containing so much of Arithmetic as is necessary to-"wards military Discipline, 1579," 4to. 3. "A geome-"trical Treatise, named Stratioticos, requisite for the Per-"fection of Soldiers, 1579," 4to. This was begun by his father, but finished by himself. They were both reprinted together

together in 1590, with ſeveral amendments and additions, under this title: "An arithmetical warlike Treatiſe, named "Stratioticos, compendiouſly teaching the Science of Numbers, as well in Fractions as Integers, and ſo much of the "Rules and Equations algebraical, and Art of Numbers "coſſical, as are requiſite for the Profeſſion of a Souldier. "Together with the Moderne militaire Diſcipline, Offices, "Lawes, and Orders in every well-governed Campe and "Armie, inviolably to be obſerved." At the end of this work there are two pieces; the firſt, intituled, "A briefe "and true Report of the Proceedings of the Earle of Leyceſter, for the Reliefe of the Towne of Sluce, from his "Arrival at Vliſhing, about the end of June 1587, untill "the Surrendrie thereof 26 Julii next enſuing. Whereby "it ſhall plainelie appear, his Excellencie was not in anie "Fault for the Loſſe of that Towne;" the ſecond, "A "briefe Diſcourſe what Orders were beſt for repulſing of "foraine Forces, if at any Time they ſhould invade us by "ſea in Kent, or elſewhere." 4. "A perfect Deſcription "of the celeſtial Orbs, according to the moſt ancient Doctrine of the Pythagoreans, &c." This was placed at the end of his father's "Prognoſtication everlaſting, &c." printed in 1592, 4to. 5. "A humble Motive for Aſſociation to "maintain the Religion eſtabliſhed, 1601," 8vo. To which is added, his "Letter to the ſame Purpoſe to the Archbiſhops "and Biſhops of England." 6. "England's Defence: or, "A Treatiſe concerning Invaſion." This is a tract of the ſame nature with that printed at the end of his "Stratioticos," and called, "A briefe Diſcourſe, &c." It was written in 1599, but not publiſhed till 1686. 7. "A Letter printed "before Dr. John Dee's Parallaticæ Commentationis "praxeoſque nucleus quidam, 1573," 4to. Beſides theſe and his "Nova corpora," he had by him ſeveral mathematical treatiſes ready for the preſs; which, by reaſon of lawſuits and other avocations, he was hindered from publiſhing. He died in 1595, but we know not at what age. He married, and had ſons and daughters; of which more will be ſaid in the next article.

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DIGGES (Sir DUDLEY), eldeſt ſon of Thomas Digges, juſt mentioned, was born in 1583; and entered a gentleman-commoner of Univerſity-college in Oxford, 1598. Having taken the degree of B. A. in 1601, he went and ſtudied for ſome time at the inns of court; and then travelled beyond ſea, having before received the honour of knight-

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knighthood. After ſeeing and obſerving much, he returned home, and led a retired life, till 1618; when he was ſent by James I. ambaſſador to the czar, or emperor of Ruſſia. Two years after he was commiſſioned with Sir Maurice Abbot to go to Holland, in order to obtain the reſtitution of goods, taken by the Dutch from ſome Engliſhmen in the Eaſt-Indies. He was a member of the third parliament of James I. which met at Weſtminſter Jan. 30, 1620-1; and was ſo little compliant with the court meaſures, as to be ranked among thoſe whom the king called ill-tempered ſpirits. He was likewiſe a member of the firſt parliament of Charles I. in 1626; and not only joined with thoſe eminent patriots, who were for bringing Villiers duke of Buckingham to an account, but was indeed one of the chief managers in that affair, and ſo very active, that he was committed to the Tower, though ſoon releaſed. He was again member of the third parliament of Charles I. in 1627-8, being one of the knights of the ſhire for Kent; but ſeemed to be more moderate in his oppoſition to the court, than he was in the two laſt, and voted for the diſpatch of the ſubſidies. Nevertheleſs, when any attempts were made upon the liberties of his country, or the conſtitution of parliament, his ſpirits were rouſed, and he openly exerted them. Thus, when Sir John Finch, ſpeaker of the Houſe of Commons, interrupted Sir John Elliot in the houſe, ſaying, "There is "a command laid upon me, that I muſt command you not "to proceed," Sir Dudley Digges vented his uneaſineſs in theſe words: "I am as much grieved as ever. Muſt we "not proceed? let us ſit in ſilence: we are miſerable: we "know not what to do." This was on June 5, 1628; but, on April 14, he had opened the grand conference between the commons and lords, "concerning the liberty of the "perſon of every freeman," with a ſpeech, in which he made many excellent obſervations, tending to eſtabliſh the liberties of the ſubject. In ſhort, he was a man of ſuch conſequence, that the court thought it worth their while to gain him over; and accordingly they tempted him with the advantageous and honourable office of maſter of the Rolls, of which he had a reverſionary grant Nov. 29, 1630, and became poſſeſſed of it April 20, 1636, upon the death of Sir Julius Cæſar. But he did not enjoy it quite three years; for he died March 8, 1638-9, and his death was reckoned among the public calamities of thoſe times.

Rushworth's Hiſt. Collect. Part. I. p. 55.

Ibid. p. 537, 538.

Ibid. p. 606.

Wood, as above.

He was a worthy good man, and, as a certain writer ſays, "a great aſſertor of his country's liberty in the worſt of "times,

" times, when the ſluices of prerogative were opened, and the " banks of the law were almoſt overwhelmed with the inun- " dations of it;" but what has occaſioned us to take particular notice of him, is, that he was the author of ſeveral performances in the literary way. He publiſhed, 1. " A De- " fence of Trade: in a Letter to Sir Thomas Smith, Knt. " Governor of the Eaſt-India Company, 1615," 4to. After his death, there was printed under his name, 2. " A Diſ- " courſe concerning the Rights and Privileges of the Sub- " ject, in a Conference deſired by the Lords, and had by a " Committee of both Houſes, April 3, 1628, 1642," 4to. At this conference it was, that Sir Dudley made the ſpeech above-mentioned; and we take this diſcourſe to have been the ſame with that ſpeech. 3. He made ſeveral ſpeeches upon other occaſions, inſerted in " Ruſhworth's Collec- " tions" and " Ephemeris Parliamentaria." 4. He col- lected the letters that paſſed between the lord Burleigh, Sir Francis Walſingham, and others, about the intended mar- riages of queen Elizabeth with the duke of Anjou in 1570, and with the duke of Alençon in 1581. They were pub- liſhed in 1655, under this title: " The Complete Ambaſ- " ſador: or, two Treatiſes of the intended Marriage of " Queen Elizabeth of glorious Memory; comprized in Let- " ters of Negociation of Sir Francis Walſingham, her Re- " ſident in France. Together with the Anſwers of the " Lord Burleigh, the Earl of Leiceſter, Sir Thomas Smith, " and others. Wherein, as in a clear Mirror, may be ſeen " the Faces of the two Courts of England and France, as " they then ſtood; with many remarkable Paſſages of State, " not at all mentioned in any Hiſtory. Faithfully collected " by the truly Honourable Sir Dudley Digges, Knight, late " Maſter of the Rolls, 1655," folio. The publiſher, who ſigns himſelf A. H. ſays in the preface, that " this piece was " never intended for the preſs, but had ſlept long amongſt " the papers of Sir Dudley Digges, a perſonage of known " wiſdom and integrity, and who underſtood well the value " of this manuſcript, which had nothing forged or ſuppoſi- " titious in it."

Vifitare Cantiarum: or, Kent ſurveyed and illuſtrated by J. Philli- pot, Eſq; Lond. 1664. p. 116.

As hereditary learning ſeemed to run in the veins of this family, ſo Sir Dudley had a brother Thomas, and a ſon Dud- ley, who were both learned men and authors. His brother Thomas was educated in Univerſity-college, Oxford, took the degree of B. A. in 1606, removed to London; and then, travelling beyond ſea, ſtudied in foreign Univerſities: from whence returning a good ſcholar, and an accompliſhed per- ſon,

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ſon, he was created M. A. in 1626. He tranſlated from Spaniſh into Engliſh "Gerardo the Unfortunate Spaniard, "1622," 4to. written by Gonçalo de Ceſpedes: and, from Latin into Engliſh verſe, "Claudian's Rape of Proſerpine, "1617," 4to. He died in 1635, being accounted a good poet and orator; and a great maſter of the Engliſh, French, and Spaniſh languages. Ibid.

His ſon Dudley, who was his third ſon, was alſo of Univerſity-college, Oxford, where he took the degree of B. A. in 1631-2; and the year after was elected fellow of All-Souls-college. He took a maſter's degree in 1635; and became a good poet and linguiſt, and a general ſcholar. He died in 1643; having diſtinguiſhed himſelf only by the two following productions: 1. "An Anſwer to a printed Book intituled, Obſervations upon ſome of his Majeſty's late Anſwers and Expreſſes, Oxon, 1642." 2. "The Unlawfulneſs of Subjects taking up Arms againſt their Sovereign in what Caſe ſoever, with Anſwers to all Objections, Lond. "1643," 4to.

DINOCRATES, a celebrated ancient architect of Macedonia, of whom ſeveral extraordinary things are related. Vitruvius tells us, that, when Alexander the Great had conquered all before him, Dinocrates, full of great conceptions, and relying upon them, went from Macedonia to the army, with a view of recommending himſelf to his notice and favour. He carried letters recommendatory to the nobles about him, who received him very graciouſly, and promiſed to introduce him to the king. But either thinking them ſlow, or ſuſpecting that they had no deſign to do it, he reſolved at length to introduce himſelf; and for this purpoſe conceived the following project. He anointed his body all over with oil, and crowned his temples with poplar; then he flung a lion's ſkin over his left ſhoulder, and put a club into his right-hand. Thus accoutred, he marched forth, and appeared in the court, where the king was adminiſtering juſtice. The eyes of the people were naturally turned upon ſo ſtriking a ſpectacle, for ſtriking he was, being very tall, very proportioned, and very handſome: and this moved the king to order him forward, and to aſk him, who he was? "I am," ſays he, "Dinocrates the Macedonian architect, and bring to your majeſty thoughts and deſigns, that are worthy of your greatneſs: for I have laid out the Mount Athos into the form of a man, in whoſe left hand I have deſigned the walls of a great city, and all the rivers of the mount to flow into his right, Lib. ii. in Proœm.

and from thence into the ſea." Alexander ſeemed pleaſed with his deſign, but, after ſome little debate about it, declined putting it in execution. However, he kept the architect, and took him into Egypt, where he employed him in marking out and building the city of Alexandria. Another memorable inſtance of Dinocrates's architectonic ſkill is his reſtoring, and building, in a more auguſt and magnificent manner than before, the celebrated temple of Diana at Epheſus, after Heroſtratus, for the ſake of immortalizing his name, had deſtroyed it by fire. A third inſtance, more extraordinary and wonderful than either of the former, is related by Pliny in his "Natural Hiſtory;" who tells us, that he had formed a ſcheme, by building the dome of the temple of Arſinoë at Alexandria of loadſtone, to make her image all of iron hang in the middle of it, as if it were in the air. We honour the memory of Dinocrates as an architect, and we think there is reaſon for it: but we do not believe that he could have performed this, any more than we believe that the ſame thing was actually done, in regard to the body of Mahomet, after he was dead, as ſome have fabulouſly reported. Dinocrates was commanded to do this by Ptolemy Philadelphus in honour of Arſinoë, who was his ſiſter and his wife; but the king's death, and his own, hindered him from proceeding far, if at all, in the deſign.

Solinus, c. iv. p. 43.

Lib. xxxiv. c. 14.

DIO CASSIUS, an ancient hiſtorian, known alſo by the ſurnames of Cocceius or Cocceianus, was born at Nicæa, a city of Bithynia, and flouriſhed in the third century. His father Apronianus, a man of conſular dignity, was governor of Dalmatia, and ſome time after proconſul of Cilicia, under the emperors Trajan and Adrian. Dio was with his father in Cilicia; and from thence went to Rome, where he diſtinguiſhed himſelf by public pleadings. From the reign of Commodus, he was a ſenator of Rome; was made prætor of the city under Pertinax; and raiſed at length to the conſulſhip, which he held twice, and exerciſed the ſecond time, jointly with the emperor Alexander Severus. He had paſſed through ſeveral great employments under the preceding emperors. Macrinus had made him governor of Pergamus and Smyrna: he commanded ſome time in Africa; and afterwards had the adminiſtration of Auſtria and Hungary, then called Pannonia, committed to him. He undertook the taſk of writing hiſtory, as he informs us himſelf, becauſe he was admoniſhed and commanded to do it by a viſion from heaven; and he tells us alſo, that he ſpent ten years in collecting materials

Fabric. Bibl. Græc. Tom. III. p. 319. Voſſius de Græc. Hiſt. p. 238.

rials for it, and 12 more in compoſing it. His hiſtory began from the building of Rome, and proceeded to the reign of Alexander Severus. It was divided into 80 books, or eight decades; many of which are not now extant. The firſt 34 books are loſt, with part of the 35th. The 25 following are preſerved intire; but inſtead of the laſt 20, of which nothing more than fragments remain, we have only the Epitome, which Xiphilinus, a monk of Conſtantinople, has given of them. Photius obſerves, that he wrote his Roman hiſtory, as others had alſo done, not from the foundation of Rome only, but from the deſcent of Æneas into Italy; which he continued to the year of Rome 982, and of Chriſt 228, when, as we have obſerved, he was conſul a ſecond time with the emperor Alexander Severus. What we now have of it, begins with the expedition of Lucullus againſt Mithridates king of Pontus, about the year of Rome 684, and ends with the death of the emperor Claudius, about the year 806.

Though all that is loſt of this hiſtorian is much to be regretted, yet that is moſt ſo, which contains the hiſtory of the 40 laſt years: for within this period he was an eye-witneſs of all that paſſed, and a principal actor in a great part. Before the reign of Commodus, he could relate nothing but what he had from the teſtimony of others; after that, every thing fell in a manner under his own cognizance. This was contained in the laſt books, and is, we ſay, the moſt to be regretted; for a man of his quality, who had ſpent his life in the management of great affairs, and had read men as well as books, muſt needs have ſhone more particularly in the hiſtory of his own times. And it is even now allowed of him, that no man has revealed more of thoſe ſtate-ſecrets, which Tacitus ſtyles "Arcana imperii," and of which he makes ſo high a myſtery. He is alſo very exact and full in his deſcriptions, in deſcribing the order of the comitia, the eſtabliſhing of magiſtrates, &c. and, as to what relates to the apotheoſis, or conſecration of emperors, perhaps he is the only writer who has given us a good account of it, if we except Herodian, who yet ſeems to have been nothing more than his imitator. Beſides his deſcriptions, there are ſeveral of his ſpeeches, which have been highly admired; thoſe particularly of Mæcenas and Agrippa, upon the queſtion, whether Auguſtus ſhould reſign the empire or no. Mean while he has been exceedingly blamed for his partiality, which to ſome has appeared ſo great, as almoſt to invalidate the credit of his whole hiſtory; of thoſe parts at leaſt, where he can be ſuppoſed to have been the leaſt

intereſted. The inſtances alledged are his partiality for Cæſar againſt Pompey, for Antony againſt Cicero, and his ſtrong prejudices againſt Seneca. His treatment of Cicero is undoubtedly very ſingular: he affirms his father to have been a fuller, who yet got his livelihood, he ſays, by dreſſing other people's vines and olives; that Cicero was born and bred amidſt the ſcourings of old cloaths, and the filth of dunghills; that he was maſter of no liberal ſcience, nor ever did a ſingle thing in his life worthy of a great man or an orator; that he proſtituted his wife, trained up his ſon in drunkenneſs, committed inceſt with his daughter, and lived in adultery with Cerellia, whom he owns at the ſame time to be 70 years old. All which, and much more of the ſame ſort, he has thrown together in a ſpeech, dreſſed up for Fufius Calenus, when the ſenate was debating about Antony. "The obvious cauſe of this prejudice, which Dio had conceived againſt Cicero, the author of Cicero's life takes to have been his envy to a man who for arts and eloquence was thought to eclipſe the fame of Greece;" but he adds another reaſon, not leſs probable as he ſays, and more ſo in our opinion, deducible from Dio's character and principles, which were wholly oppoſite to thoſe of Cicero. "For Dio," as he ſays, "flouriſhed under the moſt tyrannical of the emperors, by whom he was advanced to great dignity; and, being the creature of deſpotic power, thought it a proper compliment to it, to depreciate a name ſo highly revered for its patriotiſm, and whoſe writings tended to revive that ancient zeal and ſpirit of liberty, for which the people of Rome were once ſo celebrated: for we find him taking all occaſions in his hiſtory, to prefer an abſolute and monarchical government to a free and democratical one, as the moſt beneficial to the Roman ſtate."

Lib. xlvi.

Middleton's Preface to the Life of Cicero.

Dio obtained leave of the emperor Severus to retire to Niceæa, where he ſpent the latter part of his life; after the example of thoſe animals, ſays La Mothe le Vayer, who always return to die in their manſions. He is ſuppoſed to have been about 70 years old when he died; although the year of his death is not certainly known. His hiſtory was firſt printed at Paris 1548, by Robert Stephens, with only the Greek; but has often been reprinted ſince with a Latin tranſlation by Xylander. Photius ranks the ſtyle of it amongſt the moſt elevated: Dio ſeems, he ſays, to have imitated Thucydides, whom he follows eſpecially in his narratives and orations; but he has this advantage over him, that he cannot be reproached with obſcurity. Beſides his hiſtory, Suidas aſcribes

Jugemens ſur les hiſtoriens, &c.

to

to him some other compositions; as, "The Life of the "Philosopher Arrianus," "The Actions of Trajan," and certain "Itineraries." Raphael Volaterranus makes him also the author of three books, intituled, "De Principe," and some small treatises of morality.

DIO CHRYSOSTOM, a celebrated orator and philosopher of antiquity, was born at Prusa, a city of Bithynia, and called Chrysostom on account of his eloquence. When he had gone through the studies of his juvenile years, and was almost grown a man, he travelled into Egypt and other countries in quest of knowledge. Afterwards, in the year 94, he fell under the cognizance of Domitian, for some liberties he allowed his tongue about a friend, whom that tyrannical emperor had put to death; and, this bringing his own life into danger, he banished himself, by the advice of an oracle he consulted, to the extremities of the Roman empire, among the Getes, the Mysians, and the Thracians, as he himself relates. On the death of Domitian, he put a stop to a great tumult among the soldiers by the force of his oratory: upon which he was recalled by Nerva, and was afterwards so dear to Trajan, that the emperor used to take him up in the same gilded litter or chariot in which he himself was carried. Photius says, that he was a man of a small and slender body, but of a great and noble mind. He was at first a sophist, but afterwards quitted that profession, and became a philosopher; following the Stoics, as far as he thought the Stoics followed nature and right reason. It is said, that he affected a prodigious severity of manners; and when he appeared in public, which was often, used to be cloathed in the skin of a lion. How long he lived is not certain; but he tells us more than once, that he had reached old age. There are extant of his 80 orations and dissertations upon political, moral, and philosophical subjects; which are sufficient for us to form a judgement of the compliment which Synesius has paid him, when he says, that we may consider him either as an eagle or as a swan; that is, either as a philosopher or as an orator. Fabric. Bibl. Græc. Tom. III. p. 305.

DIODATI (JOHN), a famous minister, and professor of theology at Geneva, was born at Lucca in 1579, and died at Geneva in 1652. He is distinguished by translations, 1. of "The Bible into Italian, with Notes, Geneva, 1607," 4to. The best edition at Geneva in 1641, folio. This is said to be more a paraphrase than a translation, and the notes

rather divine meditations than critical reflections. 2. Of "The Bible into French, Geneva, 1644." 3. Of "Father "Paul's Hiſtory of the Council of Trent, into French."

Fabric. Bibl. Græc. Tom. II. p. 769.—Voſſius de Hiſt. Græc. Jugemens ſur les hiſtoriens.

DIODORUS SICULUS, an ancient hiſtorian, was born at Agyrium in Sicily, and flouriſhed in the times of Julius Cæſar and Auguſtus. It is a great honour to this little town, ſays La Mothe le Vayer, to have given to its iſle a perſon, without whom nobody would have known its antiquity, nor many things which render it very conſiderable. Diodorus ſays, in the beginning of his hiſtory, which ſtands inſtead of a preface to it, that he was no leſs than 30 years in writing it, in the capital of the world, viz. Rome; where he collected materials, which he could not have procured elſewhere. Nevertheleſs, as he tells us, he did not fail to go himſelf through the greateſt part of the provinces of Europe and Aſia, as well as to Egypt, that he might not commit the uſual faults of thoſe who had ventured to treat particularly of places which they had never viſited. He calls his work, not an "Hiſtory," but an "Hiſtorical Library;" and with ſome reaſon; ſince, when it was intire, it contained, according to the order of times, all which other hiſtorians had written ſeparately. For he had comprized in 40 books the moſt remarkable events which had happened in the world during the ſpace of 1138 years; without reckoning what was comprehended in his ſix firſt books of the more fabulous times, viz. of all which happened before the Trojan war. But, to the great grief of the curious, of the 40 books only 15 are now extant. The firſt five are intire, and give us an account of the fabulous times; and explain the antiquities and tranſactions of the Egyptians, Aſſyrians, Perſians, Libyans, Grecians, and other nations, before the Trojan war. The five next are wanting. The 11th begins at Xerxes's expedition into Greece; from whence, to the end of the 20th, which brings the hiſtory down to the year of the world 3650, the work is intire; but the latter 20 are quite loſt. Henry Stephens aſſerts, from a letter communicated to him by Lazaro Baif, that the "Hiſtorical Library" of Diodorus remains intire in ſome corner of Sicily: upon which, ſays La Mothe le Vayer, "I confeſs I would willingly go, almoſt to the end "of the world, if I thought to find there ſo great a treaſure. "And I ſhall envy thoſe that will come after us this im"portant diſcovery, if it ſhall be made when we ſhall be no "more; when, inſtead of 15 books only, which we now "enjoy, they ſhall poſſeſs the whole 40."

The contents of this whole work are thus explained in the Preface by Diodorus himſelf: "Our ſix firſt books," ſays he, "comprehend all that happened before the war of Troy, "together with many fabulous matters here and there in-"terſperſed. Of theſe, the three former relate the antiqui-"ties of the Barbarians, and the three latter thoſe of the "Greeks. The 11 next include all remarkable events in "the world, from the deſtruction of Troy to the death of "Alexander the Great. And, laſtly, the other 23 extend "to the conqueſt of Julius Cæſar over the Gauls, when he "made the Britiſh ocean the northern bounds of the Roman "empire." Since Diodorus ſpeaks of Julius Cæſar, as he does in more places than one, and always according to the Pagan cuſtom with an attribute of ſome divinity, he cannot be more ancient than he. When Euſebius writes in his "Chronicon," that Diodorus lived under this emperor, he ſeems to limit the life of the former with the reign of the latter: yet Suidas prolongs his days even to Auguſtus; and Scaliger very well obſerves, in his "Animadverſions upon "Euſebius," that Diodorus muſt needs have lived to a very great age; and that he was alive at leaſt half the reign of Auguſtus, ſince he mentions, on the ſubject of the Olympiads, the Roman Biſſextile year. Now this name was not uſed before the faſts and calendar were corrected; which was done by Auguſtus, to make the work of his predeceſſor more perfect.

Diodorus has met with a different reception from the learned. Pliny affirms him to have been the firſt of the Greeks who wrote ſeriouſly, and avoided trifles: "primus apud "Græcos deſiit nugari," are his words. Biſhop Montague, in his preface to his "Apparatus," gives him the praiſe of being an excellent author, who, with great fidelity, immenſe labour, and uncommon ingenuity, has collected an "Hiſ-"torical Library," in which he has exhibited his own and the ſtudies of other men. And this is his general character; yet he is cenſured by the learned Bodin for his ſtyle, and by Ludovicus Vives for the matter of his hiſtory, than which, he ſays in expreſs contradiction to Pliny, nothing can be more trifling. But the French critic above cited with great juſtice vindicates the credit of this writer; and whereas Vives had excepted particularly againſt the fables and mythology in the five firſt books, "I am ſo far," ſays he, "from condemning them, that in my opinion we "have nothing more precious in all the remains of antiquity. "For, beſides that fables may be ſeriouſly told, and that

" Plato's 'Timæus,' with many other works of equal im-
" portance, would be uſeleſs upon this ſuppoſition, yet theſe
" are of great uſe to give us an idea of the theology of the
" old idolaters. And if it were lawful to give an holy name
" to a prophane thing, I might call the five books above-
" mentioned, 'the Bible of Paganiſm;' ſince they teach us
" at the firſt view, what the Gentiles believed of eternity,
" and of the creation of the world. Thus they give us ſo
" perfect an idea of the theogony of the Egyptians, which was
" afterwards adopted by the Greeks, that without them we
" ſhould be ignorant of what is moſt curious in that ſort of
" knowledge.—In ſpeaking well of Diodorus, we do no
" more than what not only Pagans, but even Chriſtians
" have done. Juſtin Martyr calls him the moſt renowned
" and eſteemed of all the Greek hiſtorians, if the 'Exhorta-
" tio ad Græcos' be Juſtin Martyr's; and Euſebius goes be-
" yond him, when, after having given him the higheſt titles
" imaginable in ſeveral parts of his 'Præparatio,' he finiſhes
" a proof in his tenth book with a quotation out of him; 'to
" the end,' ſays he, 'that the authority of Diodorus may be
" as a ſeal to all my demonſtration.'—Should I," concludes
Le Vayer, "ſeek reaſon to blame him, it ſhould be much
" rather for the great ſuperſtition in which he abounds, than
" for his bad Greek, or for having managed his ſubject im-
Ibid. " properly."

This hiſtorian was printed by Henry Stephens at Paris, 1559, with the Greek only. Verſions were afterwards made, one of the five firſt books by the Florentine Poggius, at the requeſt of pope Nicholas V.; and the reſt have been tranſlated ſince. The beſt edition of Diodorus is that in 2 vols. folio, printed at Amſterdam, 1743, " Græcè & Latinè,
" cum Notis & Emendationibus variorum, curâ Petri Weſ-
" ſeling."

DIOGENES, the Cynic, was, ſays Bayle, one of thoſe extraordinary men, who run every thing to extremity, without excepting reaſon itſelf; and who verify the maxim, that " there is no great genius without ſome little mixture of
Bayle's Dict. " madneſs." He was born at Sinope, a city of Pontus; and was expelled from thence for coining falſe money; as was his father alſo, who was a banker. He retired to Athens, and prevailed on the philoſopher Antiſthenes to become his maſter. He not only ſubmitted to the kind of life which was peculiar to the followers of that founder of the Cynics, but added new degrees of auſterity to it. He ordered ſomebody

to provide him a cell; but as that order was not ſpeedily executed, he grew impatient, and lodged himſelf in a tub. He uſed to call himſelf a vagabond, who had neither houſe nor country, was obliged to beg, was ill cloathed, and lived from hand to mouth: and yet, ſays Ælian, he took as much pride in thoſe things, as Alexander could in the conqueſt of the world. Indeed he was not a jot more humble, than thoſe who are cloathed in rich apparel, and fare ſumptuouſly every day. He looked down on all the world with ſcorn; he magiſterially cenſured all mankind, and thought himſelf unqueſtionably ſuperior to all other philoſophers. Alexander one day paid him a viſit, and made him an offer of riches or any thing elſe; but all that the philoſopher requeſted of him was, to ſtand from betwixt him and the ſun. As if he had ſaid, "Do not deprive me of the benefits of nature, and I leave "to you thoſe of fortune." The conqueror was ſo affected with the vigour and elevation of his ſoul, as to declare, that "if he was not Alexander, he would chuſe to be Diogenes:" that is, if he was not in poſſeſſion of all that was pompous and ſplendid in life, he would, like Diogenes, heroically deſpiſe it. Nobody can wonder, that Alexander ſhould be ſo ſtruck with this behaviour of Diogenes; that a prince, who ſaw himſelf continually beſet with a croud of gaping wolves, whoſe voracious appetites all his power could never ſatisfy, ſhould admire a man, who, though he might have had any favours, would aſk him none; and even bade him, without compliment or ceremony, to ſtand away, and not intercept his ſun.

Diogenes Laertius, in ejus vita.

Plutarch. in Alexandro.

Some perſons have charged this philoſopher with drunkenneſs; but certainly moſt injuriouſly. Far from being a drinker, he thought it ſtrange, that they who are thirſty do not drink at the firſt ſpring they meet with, inſtead of hunting after choice wines; he thought them more unreaſonable than brutes; and for his own part, he deſired no other liquors to quench his thirſt, than what nature provided for him in a river. Diogenes had a great preſence of mind, as appears from his ſmart ſayings, and quick repartees; and Plato is thought to have paſſed no ill judgement upon him, when he called him "a mad Socrates." He ſpent a conſiderable part of his life at Corinth; and the reaſon of his living there was as follows: As he was going over to the iſland of Ægina, he was taken by pirates, who carried him into Crete, and there expoſed him to ſale. He anſwered the cryer, who aſked him what he could do, "that he knew how to command men:" and perceiving a Corinthian who was going by, he ſhewed him

Ælian. Var. Hiſt. l. xiv. c. 33.

him to the cryer, and ſaid, "Sell me to that gentleman, for
Diog. Laërt. "he wants a maſter." Xeniades, for that was the Corinthian's name, bought Diogenes, and carried him with him to Corinth. He appointed him tutor to his children, and entruſted him alſo with the management of his houſe. Diogenes's friends were deſirous of redeeming him; but, ſaid he to them, "Ye are a pack of fools; lions are not ſlaves to
Ibid. "their feeders, but the feeders to the lions." He plainly told Xeniades, that he muſt obey him; for, ſays he, "Go-
"vernors and phyſicians, though ſervants, yet require obe-
Ibid. "dience from thoſe that are under their care." Some ſay, that Diogenes ſpent the remainder of his life in Xeniades's family; but Dion Chryſoſtom aſſerts, that he paſſed the winter at Athens, and the ſummer at Corinth. He died at Corinth, when he was about 90 years old: but authors are not agreed either as to the time or manner of his death. Some ſay, he died of an overflowing of the gall, occaſioned by his eating a neat's-foot raw; others, that he ſuffocated himſelf by holding his breath; others, that he died of the bite of a
Ibid. dog; others, that he threw himſelf down a precipice; others,
Ælian. Var. Hiſt. l. viii. c. 14. that he ſtrangled himſelf. The laſt opinion is reported by Jerom as the true one: and it is curious to obſerve what Jerom has obſerved upon it; "His death," ſays the father, "is a teſtimony of his temperance and virtue; for, as he "was going to the Olympic games, a fever ſeized him in "the way; upon which he lay down under a tree, and re-"fuſed the aſſiſtance of thoſe who accompanied him, and "who offered him either a horſe or a chariot. Go you to "the games, ſays he, and leave me to contend with my ill-"neſs. If I conquer, I will follow you; if I am conquered, "I ſhall go to the ſhades below. He diſpatched himſelf "that very night, ſaying, that he did not ſo properly die, as
Hieron. adverſ. Jovian. l. ii. "get rid of his fever." As to the time of his death, ſome have ſaid, that he died in the 113th Olympiad, upon the ſame day with Alexander the Great; but it muſt have been ſomewhat later, otherwiſe he could not, as Laërtius relates, have been ſent for by Perdiccas, and threatened with death, if he did not come; nor could Craterus have deſired a viſit from him. He ſhewed a ſtrange indifference about being buried; and Tully has given us, in his "Tuſculan Queſtions," part of a converſation he was ſuppoſed to have had with his friends upon this ſubject. Upon his ordering himſelf to be thrown out unburied; "What," ſaid his friends, "to the birds and "beaſts?" "No," replied he, "lay my ſtick by me, that "I may drive them off." "How will you be able?" ſaid

they,

they, "for you will have no ſenſe." "Why then," returned he, "what ſignifies the being torn by beaſts, to a man who "perceives nothing of the matter?" No regard however was had to this indifference of Diogenes; for he had an honourable funeral. He was interred near the gate of the iſthmus; and his tomb adorned with a column, on which was placed a dog of marble. The inhabitants of Sinope erected alſo ſtatues of braſs to the honour of this philoſopher, their countryman. Lib. i. Diog. Laërt. and Pauſanias, l. ii.

Diogenes had ſome illuſtrious diſciples, and wrote ſeveral books. What his religion was, or whether or no he had any, may well be diſputed; but it is allowed, that his moral precepts were many of them very good. He preached againſt luxury, avarice, ambition, and the ſpirit of revenge, with all poſſible ſtrength. He ſhewed the vanity of human occupations, from this reaſon principally, that we neglect to regulate our internal faculties and paſſions, while we ſpend all our time upon things external. It muſt not be diſſembled, however, that he held ſome moſt admirable maxims; and the moſt exceptionable circumſtance of his life, was his committing acts of carnality in the open view of the world. He uſed to argue thus, in the defence of them: It is no ſin to dine, therefore it is no ſin to dine in the ſtreets. On this foundation he eat any where, and pretended his principle was to be extended to all natural wants; ſo that, as it was allowable to lie with a woman, he concluded there was no harm in lying with her publicly. Nay, he extended it, if hiſtory can be credited, even to unnatural wants; for he made no ſcruple to be guilty of ſelf-pollution in the ſtreets. But we can hardly believe this to have been an allowed principle with the Cynics, when we remember, that they were ſo much approved by the Stoics, who were the moſt auſtere of all the philoſophers: much leſs can we think it of Diogenes, whom the greateſt and beſt men of antiquity have ſo much admired and extolled. Seneca is never tired with praiſing him; and, having called him "virum ingentis animi," a man of a great ſoul, he ſays, that, "if any one doubts of the happi-"neſs of Diogenes, he may call in queſtion the ſtate and "bleſſedneſs of the immortal Gods." St. Chryſoſtom propoſes him as a pattern of many religious virtues, againſt thoſe who deſpiſed a monaſtic life; and St. Jerom, in the place above referred to, ſpeaks very honourably of him, and terms him greater and more powerful than Alexander. De Vit. Beat.

His manner of confuting the philoſopher who denied the exiſtence of motion, has been much admired: it was by riſing from his ſeat and walking.

DIOGENES

DIOGENES LAERTIUS, ſo called from Laërtius, a town of Cilicia, where he is ſuppoſed to have been born, is an ancient Greek author, who wrote ten books of the "Lives "of the Philoſophers," ſtill extant. In what age he flouriſhed, is not eaſy to determine. The oldeſt writers who mention him are Sopater Alexandrinus, who lived in the time of Conſtantine the Great, and Heſychius Mileſius, who lived under Juſtinian. Diogenes often ſpeaks in terms of approbation of Plutarch and Phavorinus; and therefore, as Plutarch lived under Trajan, and Phavorinus under Hadrian, it is certain that he could not flouriſh before the reigns of thoſe emperors. Menage has fixed him to the time of Severus; that is, about the year of Chriſt 200; and from certain expreſſions in him ſome have fancied him to have been a Chriſtian; but, as Menage obſerves, the immoderate praiſes he beſtows upon Epicurus will not ſuffer us to believe this, but incline us rather to ſuppoſe that he was an Epicurean. He divided his "Lives" into books, and inſcribed them to a learned lady of the Platonic ſchool, as he himſelf intimates in his "Life of Plato." Montaigne was ſo fond of this author, that inſtead of one Laërtius he wiſhes we had a dozen; and Voſſius ſays, that his work is as precious as old gold. Without doubt we are greatly obliged to him for what we know of the ancient philoſophers; and if he had been as exact in the writing part, as he was judicious in the choice of his ſubject, we had been more obliged to him ſtill. Bp. Burnet, in the preface to his "Life of Sir Matthew Hale," ſpeaks of him in the following proper manner: "There is no book the "ancients have left us," ſays he, "which might have in-"formed us more than Diogenes Laërtius's 'Lives of the "Philoſophers,' if he had had the art of writing equal to that "great ſubject which he undertook: for if he had given the "world ſuch an account of them, as Gaſſendus has done of "Peireſc, how great a ſtock of knowledge might we have "had, which by his unſkilfulneſs is in a great meaſure loſt? "ſince we muſt now depend only on him, becauſe we have "no other and better author who has written on that argu-"ment." He is nowhere obſerved to be a rigid affecter or favourer of any ſect; which makes it ſomewhat probable, that he was a follower of Potomon of Alexandria, who, after all the reſt, and a little before his time, eſtabliſhed a ſect which were called Eclectics, from their chuſing out of every ſect what they thought the beſt. His books ſhew him to have been a man of univerſal reading; but as a writer he is very exceptionable, both as to the diſpoſal and the defect of his materials.

Menag. Præfat. ad not. in Laërtium.

De Græc. Hiſtor.

There

There have been ſeveral editions of his "Lives of the "Philoſophers;" but the beſt is that printed in two volumes 4to, at Amſterdam, 1693. This contains the advantages of all the former, beſides ſome peculiar to itſelf: the Greek text and the Latin verſion corrected and amended by Meibomius; the intire notes of Henry Stephens, both the Caſaubons, and of Menage; 24 copper-plates of philoſophers elegantly engraved: to which is added, "The Hiſtory of the "Female Philoſophers," written by Menage, and dedicated to Madam Dacier. Beſides this, Laërtius wrote a book of "Epigrams upon illuſtrious Men," called "Pammetrus," from its various kinds of metre: but this is not extant.

DIONIS (PETER), a French ſurgeon, and the firſt who demonſtrated anatomical diſſections and chirurgical operations, eſtabliſhed by Lewis XIV. in the royal garden of plants. This ingenious perſon died in 1718, after having produced ſeveral works, which were well received in his own and foreign countries. The principal are, 1. "Un Cours "d'Opérations de Chirurgie." 2. "L'Anatomie de "l'Homme." This was tranſlated by the Jeſuit Parenniu into the language of the Tartars. 3. "Traité de la Ma-"niere de ſecourir les Femmes dans les Accouchemens, &c."

DIONYSIUS, the Periegetic, an ancient poet and geographer, concerning whoſe perſon and affairs we have no certain information, but what we derive from the elder Pliny. Pliny, ſpeaking of the Perſian Alexandria, afterwards called Antioch, and at laſt Charrax, could not miſs the opportunity of paying his reſpects to a perſon who had ſo much obliged him; and whom he profeſſes to follow above all men in the geographical part of his work. He tells us then, that "Di-"onyſius was a native of this Alexandria, and that he had "the honour to be ſent by Auguſtus, to ſurvey the eaſtern "part of the world, and to make reports and obſervations "about its ſtate and condition, for the uſe of the emperor's "eldeſt ſon, who was at that time preparing an expedition "into Armenia, Parthia, and Arabia." This paſſage, though ſeemingly explicit enough, has not been thought ſufficient by the critics to determine the time when Dionyſius lived, whether under the firſt Auguſtus Cæſar, or under ſome of the later emperors, who aſſumed his name: but Voſſius and others are of opinion, that the former is the emperor meant by Pliny. Dionyſius wrote a great number of pieces, reckoned up by Suidas and his commentator Euſtathius: but his "Periegeſis,"

Nat. Hiſt. lib. vi. c. 27.

"Periegeſis," or "Survey of the World," is the only one we have remaining; and it would be ſuperfluous to ſay, that this is one of the moſt exact ſyſtems of ancient geography, when it has been already obſerved, that Pliny himſelf propoſed it for his pattern.

It is generally ſuppoſed, that Dionyſius is no more to be reckoned a poet, than any of thoſe authors who have included precepts in numbers, for the ſake of aſſiſting the memory: and we are apt to leave him in the company where we firſt found him at ſchool, namely, among the grammarians and rhetoricians, who ſupplied us with their dry leſſons in verſe. But this is an injurious miſtake: for, though he muſt be acknowledged to be more valuable for the uſefulneſs of his ſubject, than for the agreeableneſs of his wit, or the harmony of his meaſures; yet he has taken care to ſhew us in many places, that he had a genius capable of more ſublime undertakings, and that he conſtantly made the Muſes the companions, though not the guides, of his travels. If the reader would know particulars, we refer him to his deſcriptions of the iſland of Lucca, inhabited by departed heroes; of the monſtrous and terrible whales in Japrobana; of the poor Scythians that dwelt by the Meotic lake; to the account of himſelf, when he comes to deſcribe the Caſpian ſea, of the ſwans and bacchanals on the banks of Cayſter, and many more of the ſame ſtrain; which, together with the concluſion of his work, will ſhew him to have poſſeſſed no ſmall ſhare of poetic ſpirit.

Verſ. 544. V. 596. V. 663. V. 707. V. 836.

The "Periegeſis" has been publiſhed ſeveral times with and without the commentaries of Euſtathius; but the neateſt edition is that printed at Oxford in 1697; the beſt and moſt uſeful that enlarged and improved with notes and illuſtrations by Hill.

Fabric. Bibl. Græc. Tom. III.

DIONYSIUS HALICARNASSENSIS, a hiſtorian and critic of antiquity, was born at Halicarnaſſus, a town in Caria; which is alſo memorable for having produced Herodotus before him. This we learn from Strabo, as well as from himſelf. He came to Rome ſoon after Auguſtus had put an end to the civil wars, which was about 30 years before Chriſt; and continued there, as he himſelf relates, 22 years, learning the Latin tongue, and making all neceſſary proviſion for the deſign he had in hand of writing the Roman hiſtory. To this purpoſe he read over, as he tells us, all the commentaries and annals of thoſe Romans who had written with any reputation about the antiquities and tranſ-

Fabric. Bibl. Græc. Tom. II. Lib. I. Voſſius de Græc. hiſt.

actions

actions of their ſtate; of ſuch as old Cato, Fabius Maximus, Valerius Antias, Licinius Macer, and others; but owns, after all, that the conferences he had with the great and learned men at Rome upon this ſubject, were almoſt as ſerviceable to him as any thing he had read. His hiſtory is intituled "Of the Roman Antiquities," and was compriſed in 20 books, of which only the 11 firſt are now extant. They conclude with the time when the conſuls reſumed the chief authority of the republic, after the government of the decemviri; which happened 312 years after the foundation of Rome. The intire work extended to the beginning of the firſt Punic war, ending where Polybius begins his hiſtory, which is about 200 years later. Some have imagined that Dionyſius never ended his work, but was prevented by death from compoſing any more than 11 books out of the 20, which he had promiſed the public. But this is a groundleſs ſurmiſe, and contrary to expreſs teſtimony. Stephanus, a Greek author, who wrote "about Cities," quotes the 16th and 17th books of Dionyſius's "Roman Antiquities;" and Photius, in his "Bibliotheca," ſays, that he had read all the 20. He aſſures us further, that he had ſeen the Compendium or Abridgement, which Dionyſius made of his own hiſtory into five books; but which is now loſt. The reputation of this hiſtorian ſtands very high on many accounts. As to what relates to chronology, all the critics have been apt to prefer him even to Livy himſelf: and Scaliger declares, in his "Animadverſions upon Euſebius," that we have no author remaining, who has ſo well obſerved the order of years. He is no leſs preferable to the Latins, on account of the matter of his hiſtory; for his being a ſtranger was ſo far from being prejudicial to him, that on this ſingle conſideration he made it his buſineſs to preſerve an infinite number of particulars, moſt curious to us, which their own authors neglected to write, either becauſe, by reaſon of their familiarity, they thought them below notice, or that all the world knew them as well as themſelves. Laſtly, as to his ſtyle and diction, nothing can be more pure, more clear, more elegant; inſomuch that many have thought him the beſt author to be ſtudied by thoſe who would attain a perfect knowledge of the Greek tongue.

But, beſides the "Roman Antiquities," there are other writings of his extant, critical and rhetorical. His moſt admired piece in this way is "De Structura Orationis," firſt printed by Aldus at Venice in the year in 1508: it has undergone ſeveral impreſſions ſince, with a Latin verſion

joined

joined to it; but the laſt and beſt was that by Upton, printed at London in 1702. Several other little compoſitions of the ſame kind, ſtill extant, ſhew him to have been a man of taſte in the belles lettres, and of great critical exactneſs; and nothing can more clearly convince us of the vaſt reputation and high authority he poſſeſſed at Rome among the learned, than Pompey's ſingling him out to give a judgement of the firſt Greek hiſtorians, and eſpecially of Herodotus and Xenophon. There is a letter of his upon this ſubject extant, which was written to Pompey, at Pompey's own requeſt; and if there be any thing exceptionable in that letter, or in the other critical and rhetorical pieces of Dionyſius, it is, that he was too exact and rigorous in giving laws to eloquence, by which he deprived it of that generous liberty, which is almoſt eſſential to its nature: for, according to him, there never was a perfect hiſtorian or orator. His finding fault with Plato, upon his rigid principles, was one of the occaſions of the letter which Pompey wrote to him. And we ſee by his anſwer, that though, to content Pompey, he profeſſes himſelf an admirer of Plato, he does not forbear to prefer Demoſthenes to him; proteſting, that it was only to give the whole advantage to the latter, that he exerciſed his cenſure againſt the former. Nevertheleſs it appears, that at another ſeaſon he ſpared Demoſthenes no more than the reſt; ſo prone was his inclination to find fault, merely becauſe writers did not, in their works, come up to that ideal perfection which he had conceived in his mind.

Fabricius makes no doubt, but all theſe tracts and letters of critique and rhetoric were written before the "Roman "Antiquities." The "Roman Antiquities" were moſt elegantly printed firſt in Greek, by Robert Stephens at Paris, 1546; and have often been reprinted ſince with verſions. The beſt edition of all Dionyſius's works is that by Hudſon, at Oxford 1704, in 2 vols. folio.

DIONYSIUS (AREOPAGITA), was born at Athens, and educated there. He went afterwards to Heliopolis in Egypt; where, if we may believe ſome writers of his life, he ſaw that wonderful eclipſe which happended at our Saviour's paſſion, and was urged by ſome extraordinary impulſe to cry out, "Aut Deus patitur, aut cum patiente dolet;" Either God himſelf ſuffers, or condoles with him who does. At his return to Athens, he was elected into the court of Areopagus, from whence he derived his name of Areopagite. About the year 50, he embraced Chriſtianity, and, as ſome ſay, was

appointed firſt biſhop of Athens by St. Paul; nay, was even conſecrated by the hands of Paul. Of his converſion we have this account in Acts xvii: Paul preaching at Athens, was brought before the Areopagus to give account of himſelf and his doctrine. He harangued in that court, taking occaſion to ſpeak againſt the prevailing idolatry of the place, from an altar which he found with this inſcription, "To the unknown "God." The event of which preaching was, as the ſacred hiſtorian tells us, that "certain men clave unto him "and believed; among the which was Dionyſius the Areo-"pagite, a woman named Damaris, and others with them." He is ſuppoſed to have ſuffered martyrdom; but whether under Domitian, Trajan, or Adrian, is not certain. We have nothing remaining under his name, but what there is the greateſt reaſon to believe ſpurious. Euſeb. l. 3. c. 4. and l. 4. c. 23. Suidas, &c. Ver. 34.

DIONYSIUS, Biſhop of Corinth, flouriſhed under the reigns of Marcus Antoninus and Commodus; and is ſuppoſed to have ſuffered martyrdom about the year 178. We know little more of him, than what appears from ſome of his epiſtles, preſerved by Euſebius: from which we learn, that he was not only very diligent in his paſtoral care over the flock committed to him, but that he extended this care likewiſe to the inhabitants of all other countries and cities. He wrote a letter to the Lacedæmonians, in which he exhorts them to peace and concord: another to the Athenians, in which he recommends purity of faith and evangelical holineſs: a third to the Nicomedians, to bid them beware of the hereſy of Marcion: a fourth to the churches of Crete: a fifth to the churches of Pontus: a ſixth to the Gnoſſians, in which he admoniſhes Pinytus, their biſhop, not to impoſe too ſeverely upon the brethren the heavy burden of continence, but to conſider the frailties and infirmities of the fleſh. He wrote alſo a ſeventh letter to the Romans, in which he mentions the famous epiſtle of Clemens to the Corinthians; which, as we learn from him, was wont at that time to be publicly read in their churches. But none of theſe letters are now extant; ſo that all the judgement we can form, is from the account Euſebius has given of them in Hiſt. Eccleſ. Lib. IV. cap. xxiii.

DIONYSIUS, Biſhop of Alexandria; was born a Heathen, and of an ancient and illuſtrious family. He was a diligent enquirer after truth, which he looked for in vain among the ſects of philoſophers; but at laſt found it in Chriſtianity,

in which he was probably confirmed by his preceptor Origen. He was made a presbyter of the church of Alexandria in 232; and, in 247, was raised to that see upon the death of Heracles. When the Decian persecution arose, he was seized by the soldiers and sent to Taposiris, a little town between Alexandria and Canopus; but he escaped without being hurt, of which there is a marvellous account in the fragments of one of his letters, which Eusebius has preserved. He did not come off so well under the Valerian persecution, which began in 257: for then he was forcibly hurried off in the midst of a dangerous illness, and banished to Cephrus, a most desert and uncultivated region of Libya, in which terrible situation he remained for three years. Afterwards, when Gallienus published an edict of toleration to the Christians, he returned to Alexandria, and applied himself diligently to the offices of his function, as well by converting Heathens, as by suppressing heretics. The Novatian heresy he laboured to put a stop to; he endeavoured to quiet the dispute, which was risen to some height, between Stephen and Cyprian, concerning the re-baptization of heretics: but he attempted both these things with Christian moderation and candor. For it must be acknowledged to his credit, that he seems to have possessed more of that spirit of gentleness and meekness, than was usually to be found in those primitive and zealous times. He does not indeed appear to have been quite so moderate in the next congress, which he had with Sabellius. This heretic had asserted, that "the substance in the Holy Trinity was nothing more "than one person distinguished by three names;" and this Dionysius opposed with such zeal and ardor, that he seems to have split upon the opposite rock: for he maintained, that "there was not only a distinction of persons, but of essence "or substance also, and even an inequality of power and "glory in them." Cave, however, excuses this error, or "blindness," as he calls it, in him, because it flowed from his intemperate zeal and hatred of heretics; because too Dionysius was in all other respects a very sound and orthodox bishop. A little before his death he was called to a synod at Antioch, to defend the divinity of Jesus Christ against Paul of Samosata, who was bishop of Antioch: but he could not appear by reason of his great age and infirmities. He wrote a letter however to that church, in which he explained his own opinion of the matter, and refuted Paul; whom he thought so very blameable for advancing such an error, that he did not deign to salute him even by name. He died in the

Hist. Eccles. lib. vi. c. 40.

Hist. Liter. Vol. I. p. 124.

Tillemont. Mem. Eccles. ad vit. Dionys. Vol. IV.

the year 267; and, though his writings were very numerous, yet ſcarce any of them are come down to us, except ſome fragments preſerved by Euſebius. Fabric. Bib. Eccleſ. ad Hieron. de Script. Eccleſ. c. 69.

DIOPHANTUS, a celebrated mathematician of Alexandria, is reputed to have been the inventor of algebra. He wrote 13 books of arithmetic, which, the aſtronomer Regiomontanus in his preface to "Alfraganus" tells us, are ſtill preſerved in MS. in the Vatican library. Six of theſe books, and one "de numeris multangulis," were firſt publiſhed at Baſil by Xylander in 1575, but in a Latin verſion only, with the Greek ſcholia of Maximus Planudes upon the two firſt books, and obſervations of his own. The ſame books were afterwards publiſhed in Greek and Latin at Paris in 1621, by Meziriac, an ingenious and learned Frenchman, who made a new Latin verſion to it, and enriched it with very learned commentaries. Meziriac did not entirely neglect the notes of Xylander in his edition, but he treated the ſcholiaſt Planudes with the utmoſt contempt. He ſeems to intimate, in what he ſays upon the 28th queſtion of the ſecond book, that the ſix books which we have of Diophantus may be nothing more, than a collection made by ſome novice, of ſuch propoſitions as he judged proper, out of the whole 13: but Fabricius thinks there is no juſt ground for ſuch a ſuppoſition. When Diophantus lived, is not known. Some have placed him before Chriſt, and ſome after, in the reigns of Nero and the Antonines; but all with equal uncertainty. He ſeems to have been the ſame Diophantus with him who wrote the "Canon Aſtronomicus;" which, Suidas tells us, was commented on by the celebrated Hypatia, the daughter of Theon of Alexandria: and his reputation appears to have been very high among the ancients, who made no ſcruple to rank him with Pythagoras and Euclid in mathematical learning. Meziriac, in his notes upon the fifth book "De "Arithmeticis," has collected, from Diophantus's epitaph in the "Anthologia," the following circumſtances of his life; namely, that he was married when he was 33 years old, and had a ſon born five years after; that this ſon died when he was 42 years of age, and that his father did not ſurvive him above four years: from which it appears, that Diophantus was 84 years old when he died. Meziriac's edition of his books of arithmetic has been reprinted ſeveral times, with additions of notes and illuſtrations by others. Bibl. Græc. Tom. IV. Fabric. ubi ſupra.

DIOSCORIDES (PEDACIUS), an eminent phyſician of Anaxarba, ſince called Cæſarea, in Cilicia, who flouriſhed in the reign of Nero, and compoſed five books of the "Ma-
Bibl. Græc. "teria Medica." Fabricius is certain, that he compoſed theſe books before Pliny wrote his "Natural Hiſtory," although he ſuppoſes Pliny might reach the age of Dioſcorides. Pliny has indeed made no mention of him, and yet relates many things of a very ſimilar nature; which circumſtances Fabricius imputes to their both having collected their materials from the ſame ſtore-houſe, and to Pliny's not having ſeen the books of Dioſcorides. This phyſician tells us, in the preface of his firſt book, that he had conſulted all who had written upon the "Materia Medica" before him; that to the information he had received from others, he had joined great application of his own; that he had travelled over many countries, for the ſake of confirming by obſervation, what he had learned from books; that he had corrected many errors of others, added many new things of his own, and
Exercit. Plinianæ. digeſted the whole into a regular order. Salmaſius conſiders all this as ſo much boaſting, and treats Dioſcorides as nothing better than a laborious compiler or pillager of others; but we are obliged in this caſe to ſtand by the judgement of Galen, who has pronounced theſe books of Dioſcorides to be the beſt that had been written upon the ſubject. Beſides theſe five books, there are a ſixth and a ſeventh mentioned by Photius; but the genuineneſs of them is juſtly doubted, ſince Galen takes no notice of them at all, in ſeveral places where he could hardly be ſuppoſed to overlook them. There are alſo two other books "upon ſimple and compound me-"dicines eaſy to be come at," which have been attributed to Dioſcorides; but theſe are ſuppoſed to be ſpurious, though they ſeem to have borne his name when Ætius read them. The firſt edition of Dioſcorides's works was publiſhed in Greek, by Aldus, at Venice, in 1499: they have often been publiſhed ſince, with verſions and notes.

DOBSON (WILLIAM), an Engliſh painter, was born in London in 1610. Who firſt inſtructed him in the uſe of his pencil, is uncertain; but of this we are well aſſured, that he was put out early an apprentice to one Mr. Peake, a ſtationer and trader in pictures, with whom he ſerved his time. Nature inclined him very powerfully to the practice of painting after the life; and, by his maſter's procurement, he had the advantage of copying many excellent pictures, eſpecially ſome of Titian and Van Dyck. How much he was beholden

beholden to the latter, may eaſily be ſeen in all his works; no painter having ever come up ſo near to the perfection of that excellent maſter, as this happy imitator. He was alſo further indebted to the generoſity of Van Dyck, in preſenting him to Charles I. who took him into his immediate protection, kept him in Oxford all the while his majeſty continued in that city, ſat ſeveral times to him for his picture, and obliged the prince of Wales, prince Rupert, and moſt of the lords of his court, to do the like. He was a fair middle-ſized man, of a ready wit, and pleaſing converſation; was ſomewhat looſe and irregular in his way of living; and, notwithſtanding the opportunities he had of making his fortune, died poor at his houſe in St. Martin's-lane, in 1647.

It is to be obſerved of our artiſt, that, as he had the misfortune to want ſuitable helps in his beginning to apply himſelf to painting, ſo he alſo wanted more encouragement, than the unhappy times he flouriſhed in could afford. Nevertheleſs, he ſhone out through all diſadvantages; and it is univerſally agreed, that, had his education and encouragement been anſwerable to his genius, England might juſtly have been as proud of her Dobſon, as Venice of her Titian, or Flanders of her Van Dyck. He was both a hiſtory and face painter; and there are in the collections of the curious ſeveral of his pictures of both kinds.

DODART (Denys), phyſician of Lewis XIV. and member of the French academy of ſciences, was born at Paris in 1634. Among other things, he is the author of a "Statica Medicina Gallica:" and he greatly cultivated the theory of inſenſible perſpiration, treading cloſely in the ſteps of Sanctorius. He made the following experiment upon himſelf. Upon the firſt day of Lent 1677, he weighed 116 pounds and one ounce: after undergoing the diſcipline and abſtinence of Lent, he weighed, on Eaſter-eve, no more than 107 pounds and 12 ounces. He loſt during this ſeaſon, therefore, eight pounds and five ounces. Theſe attentions he is ſaid to have continued for 33 years. He died in 1707, univerſally regretted. He was, ſays Fontenelle, of a moſt religious and ſerious character, yet not auſtere and ſombrous. Guy Patin, who was as covetous of eloges, as he was prodigal of ſatire, called him "monſtrum ſine vitio," a prodigy of wiſdom and ſcience without any defect.

Claude Dodart, his ſon, who was alſo firſt phyſician to the king, died at Paris in 1720, and left "Notes ſur l' "Hiſtoire Generale des Drogues, par Pierre Pomey."

DODD (Dr. WILLIAM), an ingenious divine, of curious but unfortunate memory, was born in 1729, at Bourne in Lincolnſhire; of which place his father, being a clergyman, was vicar. Trained at a private ſchool in claſſical learning, he was ſent in 1745 to Clare-hall in Cambridge; where he gave early proofs of parts and ſcholarſhip, and ſo early as in 1747 began to publiſh little pieces of poetry. He continued to make frequent publications in this light way, in which however there were always marks of ſprightlineſs and ingenuity. Jan. 1749-50, he took the degree of B. A. with reputation; and that of maſter in 1757. Before he was in orders, he had begun and finiſhed his ſelection of "The Beauties of Shakſpeare," which he publiſhed ſoon after in 2 vols. 12mo. and, at the concluſion of the preface, tells us, as if reſigning all purſuits of the profane kind, that "better and more important things henceforth demanded "his attention:" nevertheleſs, in 1755, he publiſhed "The "Hymns of Callimachus, tranſlated from the Greek into "Engliſh Verſe, &c." This work was dedicated to the duke of Newcaſtle, by the recommendation of Dr. Keene, biſhop of Cheſter; who, having conceived a good opinion of Dodd at the univerſity, was deſirous of bringing him forward into the world.

Life, prefixed to his Thoughts in Priſon, 1781, 12mo.

In 1753, he received orders; and, being now ſettled in London, ſoon became a very popular and celebrated preacher. He obtained ſeveral lectureſhips; that of Weſt-ham and Bow, that of St. James's, Garlickhithe, and that of St. Olave's, Hart-ſtreet: and he advanced his theological character greatly, by an almoſt uninterrupted publication of ſermons and tracts of piety. For the ſame purpoſe alſo, he was very zealous in promoting and aſſiſting at charitable inſtitutions, and diſtinguiſhed himſelf much in regard to the Magdalen hoſpital, which was opened in Auguſt 1758: he became preacher at the chapel of this charity, for which he was allowed yearly 100l. But, notwithſtanding his attention to ſpiritual concerns, he was by no means negligent in cultivating his temporal intereſts. In 1759, he publiſhed in 2 vols. 12mo. "Biſhop Hall's Meditations," and dedicated them to Miſs Talbot, who lived in the family of archbiſhop Secker; and, on the honour the marquis of Granby acquired in Germany, addreſſed "An Ode to the Marchio-"neſs." His dedication to Miſs Talbot was ſome how or other ſo worded, as unfortunately to miſs its aim; for it gave ſuch offence to the archbiſhop, that, after a warm epiſtolary expoſtulation, his grace inſiſted on the ſheet being cancelled

cancelled in all the remaining copies.—This lady was the author of two vols. of Eſſays, printed in 1772, and of other pieces; and died Jan. 9, 1770, in her 49th year. Secker's Life, prefixed to his Sermons.

Dr. Squire, who in 1760 was made biſhop of St. David's, had publiſhed the year before a work, intituled, "Indifference for Religion inexcuſable:" on the appearance of which, Dodd wrote a ſonnet, and addreſſed it to the author, who was ſo well pleaſed with this mark of his attention, that in 1761 he made him his chaplain, and in 1763 procured for him a prebend of Brecon. He alſo puffed and flattered this biſhop, who was of a humour to like it, in a paper called "The Public Ledger:" for, as we have hinted already, his attention was not ſo confined to things of the other world, as to hinder him from engaging in the manœuvres of this. Thus, beſides writing conſtantly in the paper juſt mentioned, he is ſuppoſed to have defended the meaſures of adminiſtration, in ſome political pieces; and, from 1760 to 1767, he ſuperintended and contributed largely to "The Chriſtian Magazine," for which he received from the proprietors 100l. yearly. The truth is, Dodd's finances by no means anſwered his ſtyle and manner of living: they were indeed much too ſmall for it; and this obliged him to recur to ſuch methods of augmenting them. Happy, if he had never recurred to expedients worſe than theſe!

Still, however, he preſerved theological appearances; and he now meditated a deſign of publiſhing a large commentary on the Bible. In order to give the greater eclât to this undertaking, and draw the public attention upon it, it was announced, that lord Maſham preſented him with MSS. of Mr. Locke, found in his lordſhip's library at Oates *; and that he had helps alſo from MSS. of lord Clarendon, Dr. Waterland, Gilbert Weſt, and other celebrated men. He began to publiſh this commentary, 1765, in weekly and monthly numbers; and continued to publiſh it regularly, till it was completed in 3 vols. folio. It was dedicated to his patron Bp. Squire, who, alas! died in May the year following, 1766; and was lamented (we believe very ſincerely) by our commentator, in a funeral Sermon dedicated to his widow. This year he took the degree of LL. D. at Cambridge, having been made a chaplain of the king ſome time before. His next publication was a volume of his poems, in 8vo. In 1769, he publiſhed a tranſlation from the French of, "Sermons preached before Lewis XV. "during his Minority, by Maſſillon, Bp. of Clermont." They were called "Sermons on the Duties of the Great,"

* See Art. CHILLINGWORTH.

and inſcribed to the prince of Wales. In 1771, he publiſhed "Sermons to Young Men," 3 vols. 12mo. Theſe he dedicated to his pupils Charles Ernſt and Philip Stanhope, now Earl of Cheſterfield: he became tutor to the latter, by the recommendation of Bp. Squire to the late earl of Cheſterfield.

In 1772, he was preſented to the living of Hockliffe in Buckinghamſhire: but what could ſuch preferment as this avail? The habits of expence had gained a wonderful aſcendency over him: he was vain; he was pompous; which perſons, emerging from low ſituations in life, are apt to be; and thus became involved and ſinking under debts. To relieve himſelf, he was tempted to a ſtep, which ruined him for ever with the public; and this was, to procure by indirect means the rectory of St. George's, Hanover-ſquare. On the preferment of Dr. Moſs to the ſee of Bath and Wells, in 1774, that rectory fell to the diſpoſal of the crown: upon which, Dodd cauſed an anonymous letter to be ſent to lady Apſley, offering the ſum of 3000l. if by her means he could be preſented to the living. Alas! he was unfortunate in his woman: the letter was immediately communicated to the chancellor; and, after being traced to the ſender, laid before the king. His name was ordered to be ſtruck out of the liſt of chaplains: the preſs abounded with ſatire and invective: he was abuſed and ridiculed in the papers of the day: and, to crown the whole, the tranſaction became a ſubject of entertainment, in one of Foote's performances at the Hay-market.

Stung with ſhame, if not remorſe, he decamped for a ſeaſon; and went to his pupil, then at Geneva, who added to Hockliffe the living of Winge in the ſame county: but this availed nothing; his extravagance continued undiminiſhed, and drove him to ſchemes, which covered him with infamy. He deſcended ſo low, as to become the editor of a news-paper, and is ſaid to have attempted a diſengagement from his debts by a commiſſion of bankruptcy, in which however he failed. From this period every ſtep led to complete his ruin. In the ſummer of 1776, he went to France; and, as if he had a mind to wanton in folly, paraded in a phaeton at the races on the plains of Sablons, tricked out in all the foppery of French attire. He returned in the beginning of winter, and proceeded to exerciſe his function as uſual; particularly at the Magdalen chapel, where his laſt ſermon was preached, Feb. 2, 1777. Two days after this, he ſigned a bond, which he had forged from his pupil lord

Chesterfield, for the sum of 4200l. and, upon the credit of it, obtained a considerable sum of money: but, detection instantly following, he was committed to prison, tried and convicted at the Old Bailey Feb. 24, and executed at Tyburn June 27. The unusual distance between the pronouncing and executing of his sentence was owing to a doubt, for some time, respecting the admissibility of an evidence, whose testimony had been made use of to convict him.

The historian of his life, referred to above, and from whose accurate relation we have extracted these particulars, hath subjoined a list of his writings, consisting of 55 articles; chiefly upon subjects of religion and piety, and by no means without merit in their way. But certainly the most curious of all, and a really curious work it is, all things considered, are, his "Thoughts in Prison, in five Parts, "viz. The Imprisonment, The Retrospect, Public Punish-"ment, The Trial, Futurity:" to which are added, his "Speech in Court before Sentence was pronounced on him," his "Last Prayer," written the night before his death, "The Convict's Address to his unhappy Brethren," and other "Miscellaneous Pieces." Prefixed to the MS. is the ensuing note by himself: "April 23, 1777. I began these "thoughts merely from the impression of my mind, without "plan, purpose, or motive, more than the situation and state "of my soul. I continued them on a thoughtful and re-"gular plan: and I have been enabled wonderfully—in a "state, which in better days I should have supposed would "have destroyed all power of reflection—to bring them "nearly to a conclusion. I dedicate them to God, and to "the *reflecting serious* amongst my fellow-creatures; and I "bless the Almighty for the ability to go through them, "amidst the terrors of this dire place, and the bitter anguish "of my disconsolate mind.—The thinking will easily par-"don all inaccuracies, as I am neither *able* nor *willing* to "read over these melancholy lines with a *curious* and *critical* "eye. They are imperfect, but the language of the heart; "and, had I time and inclination, might and should be im-"proved. But——W. D."

This ill-fated man was married so early as April 1751, even before he was in orders, or had any certain means of supporting himself; but his wife, "though largely endowed "with personal attractions, was certainly deficient in those "of birth and fortune." So saith his biographer, who makes no mention of any children by her.

DODDRIDGE

DODDRIDGE (Dr. PHILIP), an eminent Diſſenting miniſter, was the ſon of Daniel Doddridge, an oilman in London, where he was born June 26, 1702. He was brought up in the early knowledge of religion by his pious parents; but was firſt initiated in the elements of the learned languages under one Mr. Stott, a miniſter, who taught a private ſchool in London. In 1712, he was removed to Kingſton upon Thames: and, about the time of his father's death, which happened in 1715, removed again to a private ſchool at St. Alban's. Here he happily commenced an acquaintance with Dr. Samuel Clarke, miniſter of the Diſſenting congregation there; who became not only the inſtructor of his youth in the principles of religion, but his guardian when a helpleſs orphan, and a generous and faithful friend in all his advancing years; for by his own and his friends contribution, he furniſhed him with means to purſue his ſtudies. The ducheſs of Bedford, being informed of his circumſtances, character, and ſtrong inclination to learning, by his uncle Philip Doddridge, then ſteward to that noble family, made him an offer, that if he choſe to be educated for the miniſtry of the church of England, and would go to either of its univerſities, ſhe would ſupport the expence of his education; and, if ſhe ſhould live till he had taken orders, would provide for him in the church. This propoſal he received with the warmeſt gratitude, but in the moſt reſpectful manner declined it; as he could not then ſatisfy his conſcience to comply with the terms of *miniſterial conformity*.

Oct. 1719, he was placed under Mr. Jennings, who kept an academy at Kibworth in Leiceſterſhire; and, during his ſtudies at this place, he was noted for his diligence, ſerious ſpirit, and extraordinary care to improve his talents. He was firſt ſettled as a miniſter at Kilworth in that county, where he preached to a ſmall congregation in an obſcure village; but on Mr. Jennings's death, ſucceeded to his academy, and ſoon after was called to the care of a large Diſſenting congregation at Northampton, where he carried his academy, and the number of his pupils increaſed. Here he ſpent the remainder of his life, which, being entirely employed in his cloſet, in his academy, and in his congregation, cannot be ſuppoſed to afford many incidents to gain the attention of the generality of readers. He died at Liſbon, where he went for the recovery of his health; and his remains were interred in the burying-ground belonging to the Britiſh factory there. A handſome monument was erected

to

to his memory in his meeting-house at Northampton, at the expence of the congregation: and an epitaph [A], by his friend, Gilbert West, inscribed on it.

We shall subjoin his plan of education, and an account of his works, extracted from memoirs of his life, character, and writings, lately published by Job Orton, 8vo.

One of the first things he expected of his pupils, was to learn Rich's short-hand, which he wrote himself, and in which his Lectures were written; that they might transcribe them, make extracts from the books they read and consulted, with ease and speed, and save themselves many hours in their future compositions.

Care was taken, in the first year of their course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school; and gain such knowledge of Hebrew, if they had not learnt it before, that they might be able to read the "Old Testament" in its original language. Besides the course of lectures in a morning, classical lectures were read every evening, generally by his assistant, but sometimes by himself. If any of his pupils were deficient in their knowledge of Greek, the seniors, who were best skilled in it, were appointed to instruct them at other times. Those of them who chose it, were also taught French. Systems of logic, rhetoric, geography, and metaphysics, were also read during the first year of their course; and they were referred to particular passages in other authors upon these subjects, which illustrated the points on which the lectures had turned. To these were added lectures on the principles of geometry and algebra.

[A] To the Memory of
PHILIP DODDRIDGE, D. D.
Twenty-one Years Pastor of this Church,
Director of a flourishing Academy,
And Author of many excellent Writings;
By which
His pious, benevolent, and indefatigable Zeal
To make Men wise, good and happy,
Will far better be made known,
And perpetuated much longer,
Than by this obscure and perishable Marble;
The humble Monument, not of his Praise,
But of their Esteem, Affection, and Regret,
Who knew him, lov'd him, and lament him;
And who are desirous of recording,
In this Inscription,
Their friendly but faithful Testimony
To the many amiable and Christian Virtues,
That adorned his more private Character;
By which, tho' dead, he yet speaketh,
And, still present in Remembrance,
Forcibly, tho' silently admonisheth,
His once beloved and ever-grateful Flock.
He was born, June 26, 1702,
And died Oct. 26, 1751,
Aged 50.

After

After theſe ſtudies were finiſhed, they were introduced to trigonometry, conic ſections, and celeſtial mechanics [B]. A ſyſtem of natural and experimental philoſophy, comprehending mechanics, ſtatics, hydroſtatics, pneumatics, and aſtronomy, was read to them; with references to the beſt authors on theſe ſubjects. This ſyſtem was illuſtrated by a neat and pretty large philoſophical apparatus; part of which was the gift of ſome of his friends, and the remainder purchaſed by a ſmall contribution from each of the ſtudents, at his entrance on that branch of ſcience. Some other articles were touched upon, eſpecially hiſtory, natural and civil. A diſtinct view of the human body, and competent knowledge in anatomy, was given them. A large ſyſtem of Jewiſh antiquities, which their tutor had drawn up, was read to them in the later years of their courſe. Likewiſe they were referred to the beſt writers in this way. Lampe's "Epitome "of Eccleſiaſtical Hiſtory" was the ground-work of a ſeries of lectures on that ſubject; as was "Buddæi Compen-"dium Hiſtoriæ Philoſophicæ," of lectures on the doctrines of the ancient philoſophers, in their various ſects.

But the chief object of their attention and ſtudy, during three years of their courſe, was a ſyſtem of divinity in the largeſt extent of the word; including what is moſt material in pneumatology and ethics. In this compendium were contained, in as few words as perſpicuity would admit, the moſt material things which had occurred to the author's obſervation, relating to the nature and properties of the human mind, the proof of the exiſtence and attributes of God, the nature of moral virtue, the various branches of it, the means ſubſervient to it, and the ſanctions by which its precepts, conſidered as God's natural law, are inforced: under which head, the natural evidence of the immortality of the ſoul was largely examined. To this was added ſome ſurvey of what is, and generally has been, the ſtate of virtue in the world. From whence the tranſition was eaſy to the need of a revelation, the encouragement to hope for it, and the nature of the evidence which might probably attend it. From hence the work naturally proceeded to the evidence produced in proof of that revelation which the Scriptures contain. The genuineneſs, credibility, and inſpiration of theſe ſacred books, were then cleared up at large, and vindicated

[B] A collection of important propoſitions, taken chiefly from Sir Iſaac Newton, and demonſtrated, independent on the reſt: they relate eſpecially, though not ſolely, to centripetal and centrifugal forces.

from

from the moſt conſiderable objections which infidels have urged.

When theſe foundations were laid, the chief doctrines of Scripture were drawn out into a large detail: thoſe relating to the Father, Son and Spirit; to the original and fallen ſtate of man; to the ſcheme of our redemption by Chriſt; and to the offices of the Spirit, as the great agent in the Redeemer's kingdom. The nature of the covenant of grace was particularly ſtated; and the ſeveral precepts and inſtitutions of the Goſpel, with the views which it gives of the concluding ſcenes of our world, and of the eternal ſtate beyond it. What ſeemed moſt evident on theſe heads, was thrown into propoſitions, ſome of which were problematical; and the chief controverſies relating to each, were thrown into the ſcholia, and all illuſtrated by a very large collection of references: containing, perhaps, one lecture with another, the ſubſtance of 40 or 50 octavo pages; in which the ſentiments and reaſonings of the moſt conſiderable authors on all theſe heads might be ſeen in their own words. It was the buſineſs of the ſtudents to read and contract theſe references, in the intervals between the lectures; of which only three were given in a week, and ſometimes but two. This was the author's capital work as a tutor; he had ſpent much labour upon it, and was continually enriching it with his remarks on any new productions upon the ſeveral ſubjects handled in it. This ſyſtem his pupils tranſcribed: it is now publiſhed, and the world will judge of its value and ſuitableneſs to anſwer the end propoſed. Critical lectures on the "New Teſtament" were weekly delivered, which the ſtudents were permitted and encouraged to tranſcribe, to lead them to the better knowledge of the divine oracles. Theſe contained his remarks on the language, meaning, and deſign of the ſacred writers, and the interpretations and criticiſms of the moſt conſiderable commentators. Many of theſe he has inſerted in the "Family Expoſitor."

In the laſt year of the courſe, a ſett of lectures on preaching and the paſtoral care was given; theſe contained general directions concerning the method to be taken to furniſh them for the work of preaching; the characters of the beſt practical writers and commentators upon the Bible, many particular rules for the compoſition of ſermons, their proper ſtyle, the choice and arrangement of thoughts, and the delivery of them; directions relating to public prayer, expoſition, catechiſing, the adminiſtration of the ſacraments, and paſtoral viſits: to theſe were added many general maxims for

their

their converſation and conduct as miniſters, and a variety of prudential rules, for their behaviour in particular circumſtances and connections in which they might be placed. While the ſtudents were purſuing theſe important ſtudies, ſome lectures were given them on civil law, the hieroglyphics, and mythology of the ancients; the Engliſh hiſtory, particularly the hiſtory of non-conformity, and the principles on which a ſeparation from the church of England is founded. The tutor principally inſiſted upon thoſe laid down by Dr. Calamy, in his introduction to the ſecond volume of his "Defence of moderate Non-conformity."

One day in every week was ſet apart for public exerciſes; at theſe times the tranſlations and orations of the junior ſtudents were read and examined; and thoſe who had entered on the ſtudy of pneumatology and ethics, produced, in their turns, theſes on the ſeveral ſubjects aſſigned them, which were mutually oppoſed and defended. Thoſe who had finiſhed ethics delivered homilies (as they were called, to diſtinguiſh them from ſermons) on the natural and moral perfections of God, and the ſeveral branches of moral virtue; while the ſenior ſtudents brought analyſes of Scripture, the ſchemes of ſermons, and afterwards the ſermons themſelves, which they ſubmitted to the examination and correction of their tutor. In this part of his work he was very exact, careful, and friendly; eſteeming his remarks on their compoſitions more uſeful to young preachers, than any general rules of compoſition which could be offered them by thoſe who were themſelves moſt eminent in the profeſſion.

So much for his ſyſtem of education: now for an account of his works. In 1730, he publiſhed, "Free Thoughts on "the moſt probable Means of reviving the Diſſenting In-"tereſt;" in 1742, a piece againſt "Chriſtianity not "founded on Argument;" and, in 1747, "Some remark-"able Paſſages in the Life of Colonel James Gardiner, who "was ſlain by the Rebels at Preſton Pans, Sept. 21, 1745." His other productions appertained to religion, and were chiefly of the practical kind: as, in 1732, "Sermons on "the Education of Children;" in 1735, "Sermons to "Young People;" in 1743, "The Principles of the Chriſ-"tian Religion, in Verſe, for Children and Youth;" in 1736, "Ten Sermons on the Power and Grace of Chriſt, "and the Evidences of his glorious Goſpel;" in 1741, "Practical Diſcourſes on Regeneration;" and, in 1745, another practical treatiſe, intituled, "The Riſe and Pro-"greſs of Religion in the Soul, illuſtrated in a Courſe of "ſerious

" ſerious and practical Addreſſes, ſuited to Perſons of every " Character and Circumſtance, with a devout Meditation " or Prayer added to each Chapter." Dr. Watts had projected ſuch a work as this laſt himſelf; but, his growing infirmities preventing the execution, he recommended it to Dr. Doddridge, and, after it was finiſhed, reviſed it as far as his health would permit.

After the deceaſe of Dr. Doddridge, his leſſer pieces have been reprinted, in three ſmall volumes; but his capital work, and which he had been preparing from his entrance on the miniſtry, was, " The Family Expoſitor, containing a Ver- " ſion and Paraphraſe of the New Teſtament, with critical " Notes, and a practical Improvement of each Section," in 6 vols. 4to.

It may be mentioned alſo, that he reviſed the works of Abp. Leighton, which were printed at Edinburgh, 1748, in 3 vols. 8vo.

DODSLEY (ROBERT), a late eminent bookſeller and ingenious writer, was born at Mansfield in Nottinghamſhire, 1703. He was not indebted to education for his literary fame; for he had no knowledge, as he himſelf informs us, of the learned languages:

" O native Sherwood! happy were thy bard,
" Might theſe his rural notes, to future time,
" Boaſt of tall groves, that, nodding o'er thy plain,
" Roſe to their tuneful melody. But ah!
" Beneath the feeble efforts of a Muſe
" Untutor'd by the lore of Greece or Rome;
" A ſtranger to the fair Caſtalian ſprings,
" Whence happier poets inſpiration draw,
" And the ſweet magic of perſuaſive ſong,
" The weak preſumption, the fond hope expires."

His firſt ſetting out in life was in a ſervile ſtation (footman to the honourable Mrs. Lowther), from which, however, his abilities very ſoon raiſed him; for, having written " The Toyſhop," and that piece being ſhewn to Mr. Pope, the delicacy of ſatire which is conſpicuous in it, though cloathed with the greateſt ſimplicity of deſign, ſo ſtrongly recommended its author to the notice of that celebrated poet, that he continued from that time to the day of his death a warm friend and zealous patron to Mr. Dodſley; and although he had himſelf no connection with the theatres, yet procured him ſuch an intereſt as inſured its being immedi-

ately brought on the ſtage, where it met with the ſucceſs it merited: as did alſo a farce called "The King and Miller "of Mansfield," which made its appearance in the enſuing year, viz. 1736. From the ſucceſs of theſe pieces he entered into that buſineſs which of all others has the cloſeſt connection with, and the moſt immediate dependence on, perſons of genius and literature, viz. that of a bookſeller. In this ſtation, Mr. Pope's recommendation, and his own merit, ſoon obtained him not only the countenance of perſons of the firſt abilities, but alſo of thoſe of the firſt rank, and in a few years raiſed him to great eminence in his profeſſion, in which he was almoſt, if not altogether, at the head. Yet, neither in this capacity, nor in that of a writer, had ſucceſs any improper effect on him. In one light he preſerved the ſtricteſt integrity, in the other the moſt becoming humility. Mindful of the early encouragement his own talents met with, he was ever ready to give the ſame opportunity of advancement to thoſe of others, and has on many occaſions been not only the publiſher but the patron of genius. But there is no circumſtance which adds more luſtre to his character, than the grateful remembrance he retained, and ever expreſſed, to the memory of thoſe to whom he owed the obligation of his firſt being taken notice of in life. We ſhall not, however, dwell any longer on the amiableneſs of Mr. Dodſley's character as a man, ſince many beſides ourſelves were well acquainted with it. As a writer, there is an eaſe and elegance that runs through all his works, which ſometimes are more pleaſing than a more laboured and ornamented manner. In verſe, his numbers are flowing, if not ſublime, and his ſubjects conſtantly well choſen and entertaining. In proſe he is familiar, yet chaſte; and in his dramatic pieces he has ever kept in his eye the one great principle, *delectando pariterque monendo*; ſome general moral is conſtantly conveyed in the general plan, and particular inſtruction diſperſed in the particular ſtrokes of ſatire. The dialogue moreover is eaſy, the plots are ſimple, and the cataſtrophes intereſting and pathetic.

Mr. Dodſley by his profeſſion acquired a very handſome fortune, with which he retired from buſineſs before his death, which happened Sept. 25, 1764, at the houſe of his friend Mr. Spence, at Durham. He wrote ſix dramatic pieces, which are enumerated in the "Biographia Dramatica;" and beſides theſe, he publiſhed in his life-time a little collection of his own works in one volume 8vo. under the modeſt title of "Triſles, 1745," and a poem of conſiderable length, intituled,

intituled, "Public Virtue, 1754," 4to. A ſecond volume of "Trifles" was collected after his death, conſiſting of 1. "Cleone;" 2. "Melpomene, or the Regions of Terror "and Pity, an Ode;" 3. "Agriculture, a Poem;" and 4. "The Œconomy of Human Life."

Mr. Dodſley alſo executed two works of great ſervice to the cauſe of genius, as they are the means of preſerving pieces of merit, that might otherwiſe ſink into oblivion, viz. the publication of "A Collection of Poems by different eminent "Hands," in ſix vols. 12mo. and "A Collection of Plays "by old Authors," in 12 vols. of the ſame ſize. Both theſe have ſince had the good fortune to be republiſhed by a gentleman of firſt-rate abilities, who handſomely records the merits of his predeceſſor: "The firſt edition of the preſent "volumes was one of the many excellent plans produced "by the late Mr. Robert Dodſley, a man to whom litera-"ture is under ſo many obligations, that it would be un-"pardonable to neglect this opportunity of informing thoſe "who may have received any pleaſure from the work, that "they owe it to a perſon whoſe merit and abilities raiſed "him from an obſcure ſtation in life to affluence and inde-"pendence. Modeſt, ſenſible, and humane, he retained "the virtues which firſt brought him into notice, after he "had obtained wealth ſufficient to ſatisfy every wiſh which "could ariſe from the poſſeſſion of it. He was a generous "friend, an encourager of men of genius; and acquired the "eſteem and reſpect of all who were acquainted him. It "was his happineſs to paſs the greater part of his life with "thoſe whoſe names will be revered by poſterity; by moſt "of whom he was loved as much for the virtues of his "heart, as he was admired on account of his excellent "writings. After a life ſpent in the exerciſe of every ſocial "duty, he fell a martyr to the gout." Preface to Old Plays.

He was buried in the abbey church-yard at Durham, with the following inſcription on his tomb-ſtone.

"IF you have any reſpect
for uncommon induſtry and merit,
regard this place,
in which are depoſited the remains of
Mr. ROBERT DODSLEY;
who, as an author, raiſed himſelf
much above what could have been expected
from one in his rank of life,
and without learned education;

and who, as a man, was ſcarce
exceeded by any in integrity of heart,
and purity of manners and converſation.
He left this life for a better
Sept. 25, 1764,
in the 61ſt year of his age."

DODWELL (HENRY), a moſt learned man, was born at Dublin, in October 1641; yet, though his birth happened in Ireland, was deſcended from parents of Engliſh extraction. His grandfather was a clergyman, and his father a ſoldier; his mother was daughter to Sir Francis Slingſby, uncle to that Sir Henry Slingſby, who was beheaded by Cromwell in 1658, for being concerned in a plot againſt him. In the firſt ſix years of his life, he was confined with his mother within the city of Dublin, on account of the Iriſh rebellion; where, though they enjoyed ſecurity, yet they received no advantage from an eſtate they had at Connaught, it being poſſeſſed by the rebels. In 1648, his parents brought him to England; and after ſome ſtay at London, went to York, and placed him at a free-ſchool, where he continued five years, and laid the foundation of that great learning which he afterwards acquired. His father, after having ſettled him and his mother at York, went to Ireland to look after his eſtate, but died of the plague at Waterford; and his mother, going thither for the ſame purpoſe, fell into a conſumption, of which ſhe died, in her brother Sir Henry Slingſby's houſe. By the loſs of his parents, he was reduced to ſuch neceſſities, that he was obliged to uſe charcoal, becauſe he had not wherewithal to buy pens and ink; and he ſuffered very much, by reaſon of his board not being regularly paid. He continued in this miſerable condition till 1654; when his uncle, Mr. Henry Dodwell, rector of Newbourn and Hemley in Suffolk, ſent for him, diſcharged his debts, and not only aſſiſted, but perfected him in his ſtudies. With him he remained a year, and was then ſent to Dublin, where he was at ſchool a year longer. In 1656, he was admitted into Trinity-college of that city, under the learned Dr. John Stearne; and of this college was ſucceſſively choſen ſcholar and fellow: but in 1666, he quitted his fellowſhip, in order to avoid going into holy orders, as the ſtatutes of his college required. The famous biſhop Jeremy Taylor offered to uſe his intereſt for procuring a diſpenſation of the ſtatute; but Dodwell refuſed to accept of this, leſt it ſhould be an ill precedent, and of bad conſequence afterwards

Life of Mr. Henry Dodwell, by Francis Brokeſby, B. D. 1715. 8vo. p. 7, 8, 11.

P. 14.

P. 15, 16, 17.

wards to the college. The reaſons given for his declining the miniſterial function were, 1. "The great weight of "that office, and the ſevere account which the miniſters of "Chriſt have to give to their lord and maſter. 2. His natu- "ral baſhfulneſs, and diffidence of himſelf, as not being "able or fitted to preach to a congregation. 3. Becauſe he "thought he could do more ſervice to religion and the church, "as a layman than as a prieſt; ſince then the uſual objec- "tions made againſt the writings of the clergy would be re- "moved, namely, that, being ſelf-intereſted, they plead their "own, while they fancy themſelves pleading the cauſe of "God." P. 23, 24.

He came over to England in 1666; and, as Wood in- Faſti, Oxon. forms us, reſided at Oxford, for the ſake of the public library. Vol. II. From thence he returned to his native country for a time; and, in 1672, publiſhed a poſthumous treatiſe of his tutor Dr. Stearne, intituled, "De Obſtinatione: opus poſthu- "mum, pietatem Chriſtiano-Stoicam ſcholaſtico more ſua- "dens." By Obſtinatio, Dr. Stearne meant "firmneſs, or "the not ſinking under adverſities and misfortunes." Dod- well was not content with barely publiſhing this work, ac- cording to the requeſt of his tutor a little before his death; but he wrote a preface to it, which he calls "Prolegomena "Apologetica, de uſu dogmatum Philoſophicorum, &c." wherein he apologizes for his tutor, who, by quoting ſo often in that book, and ſetting a high value upon, the writings and maxims of the heathen philoſophers, particularly the Stoics, might ſeem to ſome to depreciate the holy Scriptures. In 1673, he wrote a preface, without his name, to a book, intituled, "An Introduction to a devout Life," by Francis de Sales, the laſt biſhop and prince of Geneva; which was publiſhed at Dublin in Engliſh this ſame year, in 12mo. P. 26. 36. From this time he began to preſent the world with produc- tions of his own; which, being exceedingly numerous, we will not intermix with our account of his life, but, for the ſake of method and clearneſs, place in regular order at the end of it. In 1674, he came over to England, and ſettled in London; where he ſoon became acquainted with many learned men, particularly in 1675, with Lloyd, afterwards ſucceſſively biſhop of St. Aſaph, Lichfield and Coventry, and Worceſter. The friendſhip and intimacy he contracted with that eminent divine was ſo great, that he attended him to Holland, when he was appointed chaplain to the princeſs of Orange. April 1688, he was elected, by the univerſity of Oxford, Camden's profeſſor of hiſtory, in his abſence, and

Wood's Fasti. without his knowledge or application; and, in May, was incorporated M. A. there. But this employment he did not hold long; being deprived of it Nov. 1691, for refusing to take the oaths of allegiance to king William and queen P. 220. Mary.

After he lost his professorship, he continued for some time at Oxford; and then retired to Cookham, a village near Maidenhead in Berkshire. When their majesties had nominated bishops to fill the sees of those who would not acknowledge their authority, he separated from the church of England; considering the new bishops, and those who joined them, as nothing better than schismatics. While he resided at Cookham, he became acquainted with Mr. Francis Cherry of Shottesbrooke; for the sake of whose conversation he removed to Shottesbrooke, where he spent the remainder of his life. About this time, having lost one or more of the Dodwells, his nephews, whom he designed for his heirs, he married the daughter of a person in whose house he had lodged at Cookham. His marriage was in June 1694; and it proved a very fruitful one, for he had ten children, six of P. 303, &c. whom survived him. In 1705, observing that the deprived bishops were reduced to a small number, he entertained thoughts of joining himself to the church again; which, as we shall see presently, occasioned him to write some pamphlets; but he did not stir in good earnest about it till Jan. 1710-11. Then, upon the death of Lloyd, the deprived bishop of Norwich, he, with some other friends, wrote to Kenn of Bath and Wells, the only surviving deprived bishop, to know whether he challenged their subjection? Kenn returned for answer, that he did not; and desired, that the breach might be closed by their joining with the bishops possessed of their sees. Accordingly, Dodwell joined from P. 460. that time in communion with the church. This learned and pious man, after a very studious and ascetic life, died at Shottesbrooke, June 7, 1711, in his 70th year. He was, as to his person, of a small but well-proportioned stature, of a sanguine and fair complexion, of a grave and serious, yet comely and pleasant, countenance. His industry and application was prodigious. He generally travelled on foot, and read as he walked; always carrying with him, in his P. 523. journeys, books fitted to his pockets. He was possessed, in an eminent degree, of all moral virtues, and Christian graces; and, though his being a Nonjuror gives us no very great idea of his judgement, yet it shews him to have been a man

who

who acted upon principle, and who could not be brought to ſtoop to intereſt or ambition.

Proceed we now to give an account of his writings; where we ſhall have occaſion to mention alſo ſeveral paſſages and circumſtances of his life, as yet unnoticed. After the publication of Dr. Stearne's book above-mentioned, his firſt work was, 1. "Two Letters of Advice; one, for the Suſ-"ception of holy Orders; the other, for Studies theologi-"cal, 1672." The firſt of theſe letters was written for the uſe of a ſon of biſhop Leſley, a brother of the well-known Mr. Charles Leſley, for whom our author always entertained the higheſt eſteem. 2. "Some Conſiderations of preſent P. 33.
"Concernment: how far the Romaniſts may be truſted by "Princes of another Perſuaſion, 1675," 8vo. This book was written on occaſion of the "Controverſial Letters," and the "Iriſh Remonſtrance;" which occaſioned a kind of ſchiſm among the Iriſh Papiſts. 3. "Two ſhort Diſcourſes P. 40.
"againſt the Romaniſts. The firſt, An Account of the "fundamental Principle of Popery, and of the Inſufficiency "of the Proofs which they have for it: the ſecond, An "Anſwer to ſix Queries propoſed to a Gentlewoman of the "Church of England by an Emiſſary of the Church of "Rome, 1676," 12mo. The fundamental principle here is the pretended infallible authority of that church. Theſe diſcourſes were reprinted in 1688, 4to, with a new preface, relating to the biſhop of Meaux, and other modern complainers of miſrepreſentation. 4. "Separation of Churches "from Epiſcopal Government, as practiſed by the preſent "Nonconformiſts, proved ſchiſmatical, from ſuch Principles "as are leaſt controverted, and do withal moſt popularly "explain the Sinfulneſs and Miſchief of Schiſm, 1679," 4to. This was occaſioned by an anſwer to a ſermon of Sharpe, afterwards archbiſhop of York; but, being animadverted upon by R. Baxter, was vindicated by Dodwell, in, 5. "A "Reply to Mr. Baxter's pretended Confutation of a Book, "intituled, Separation of Churches, &c. To which were "added, Three Letters to Mr. Baxter, written in the Year "1673, concerning the Poſſibility of Diſcipline under a "Dioceſan Government, 1681," 8vo. This year alſo he added, to the ſecond edition of his "Two Letters of "Advice," 6. "A Diſcourſe concerning the Phœnician "Hiſtory of Sanchoniathon;" in which he is of opinion, that, after the hiſtory of Moſes had been tranſlated into Greek, and ſo made common to the learned men of the neighbouring nations, they endeavoured to rival it by pretended antiquities

of their own, that they might not ſeem inferior to the Jews in point of antiquity; and that Philo Biblius was the forger
P. 84, &c. or contriver of that hiſtory under the name of Sanchoniathon.
7. "Diſſertationes Cyprianicæ, 1682." They were occaſioned by Fell, biſhop of Oxford, who deſired our author to write obſervations on St. Cyprian, when he was about publiſhing his edition of that father. They were dedicated to that prelate, and printed in the ſame ſize as his "Cyprian," with a deſign to be bound with it; and reprinted at Oxford in 1684, 8vo. In the 11th diſſertation, "De paucitate martyrum," he ſhews, "how ſmall the number of martyrs was "in the firſt perſecutions; and how later martyrologies, "eſpecially of the Romaniſts, have multiplied them without the authority of ancient monuments." This expoſed him to cenſure; and he was pretty ſeverely treated by ſome writers, as if, by leſſening the number as well as characters of the primitive martyrs, he had hurt one of the beſt proofs for the truth and divinity of the Chriſtian religion. His diſſertation was profeſſedly attacked by father Thierry Ruinart, a Benedictine, in the general preface to his "Acta primorum Martyrum, &c." printed at Paris in 1689, 4to. Four letters, publiſhed by Mr. Nelſon in 1713, paſſed between biſhop Burnet and our author, on this ſubject; where we find the biſhop treating him in the following ſevere manner: "In one of theſe diſſertations on St. Cyprian, you laboured "to leſſen one of the glorious characters of the Chriſtian religion from the number of the martyrs; and in the next "you began the account of the patience and fortitude of the "martyrs, with the wilfulneſs of the firſt Chriſtians, and "their deſire of fame and vain-glory. It is true, you after "that give better reaſons for it: but would a Vaninus, an "Hobbes, or a Spinoza, ſay any thing more derogatory to "that glory of our moſt holy faith, than you wrote in thoſe "two diſſertations?" Dodwell never vindicated this diſſertation againſt theſe adverſaries: not, as he truly ſaid, that they could not be anſwered, but becauſe he ſhould thereby be obliged to expoſe the weakneſs and credulity of ſome ancient writers, which he was unwilling to do, ſince it might
P. 103. be made uſe of by men of little religion to bad purpoſes. At the end of theſe "Diſſertations" are ſome chronological tables, chiefly the canons of Ptolemy collated with MSS. ſome Faſti out of MSS. a fragment of Theon, and another of the emperor Heraclius, both founded on Ptolemy's canons.
8. "A Diſcourſe concerning the one Altar, and the one "Prieſthood, inſiſted on by the Ancients in their Diſputes

"againſt

" againſt Schiſm, 1683," 8vo. This piece was againſt Baxter; and Dr. Grabe, it ſeems, valued it ſo highly, that he had thoughts of tranſlating it into Latin for the uſe of foreign churches. 9. " A Diſſertation on a Paſſage of the P. 83.
" Treatiſe, commonly aſcribed to Lactantius, De mortibus " Perſecutorum, printed at the End of that Author, by " T. Spark, M. A. at Oxford, 1684," 8vo. 10. " De jure " Laicorum Sacerdotali, 1686, 8vo." It was written by way of anſwer to Grotius's diſſertation, " De cœnæ Adminiſtra- " tione ubi Paſtores non ſunt, &c." which was tranſlated about this time by Mr. William Baxter the antiquary, and publiſhed under the title of " Anti-Dodwelliſm." 11. " The " Poſthumous Latin Works of Pearſon, biſhop of Cheſter;" to which he added a diſſertation of his own, " Concerning " the Succeſſion of the Biſhops of Rome, 1688," 4to. 12. " Diſſertationes in Irenæum, 1689," 8vo. He has ſubjoin- ed to them a fragment of Philippus Sidetes " de Catechiſta- " rum Alexandrinorum ſucceſſione." At the end there is a chronological table. When king William and queen Mary had ſuſpended thoſe biſhops who would not take the oaths, he publiſhed, 13. " A cautionary Diſcourſe of Schiſm, with " a particular Regard to the Caſe of the Biſhops who are " ſuſpended for refuſing to take the new Oath:" and, when thoſe biſhops were actually deprived, he publiſhed, 14. " A " Vindication of them, 1692," 4to. This was in anſwer to a book written by Dr. Hody; who, replying to Dodwell, See art. HODY.
drew from him, 15. " A Defence of the Vindication of the " deprived Biſhops, 1695," 4to. To which he put a pre- face, ſuppreſſed then, but afterwards printed with this title, " The Doctrine of the Church of England, concerning the " Independency of the Clergy on the Lay-power, as to thoſe " Rights of theirs which are purely ſpiritual, reconciled with " our Oath of Supremacy, and the Lay-deprivations of the " Popiſh Biſhops in the Beginning of the Reformation." 16. His Camdenian lectures, in Latin, read at Oxford. They are upon the " Hiſtoriæ Auguſtæ ſcriptores:" their title is, " Prælectiones Academicæ in Schola Rhetorices " Camdenianæ, 1692," 8vo. 17. " An Invitation to Gen- " tlemen to acquaint themſelves with ancient Hiſtory;" being a preface to Degory Wheare's " Method of reading " Hiſtory," tranſlated into Engliſh by Mr. Rohun, 1694, 8vo. In 1696, he drew up, 18. " The Annals of Thucy- " dides and Xenophon," to accompany the editions of thoſe two authors by Hudſon and Wells. They were reprinted at Oxford in 1702, 4to. 19. " Annales Velleiani, Quinti-

" lianei, Statiani, 1698," 8vo. Thoſe of Vellius were written at the requeſt of Charlett, maſter of Univerſity-college in Oxford, when he procured an edition of that author in 1692. Thoſe of Quintilian are printed with Burman's edition of that rhetorician. At the end of theſe " Annals," is an appendix concerning Julius Celſus, who digeſted Cæſar's " Commentaries," and concerning Commodianus, in two diſſertations addreſſed to the moſt learned Grævius, with whom he held a correſpondence by letters. 20. He wrote " An Account of the Geographi Minores," which was printed with thoſe authors, as they were ſeverally publiſhed by Dr. Hudſon. 21. " De veteribus Græcorum " Romanorumque Cyclis, obiterque de Cyclo Judæorum, " ætate Chriſti, Diſſertationes decem, cum Tabulis neceſ- " ſariis, 1701," 4to. Dr. Edmund Halley wrote an account of this book, in a letter to Robert Nelſon, Eſq; printed in 1715, 8vo. and ſubjoined to Mr. Brokeſby's " Life of " Mr. Dodwell;" in which he ſtyles it " a moſt excellent " one, the moſt elaborate of all our author's pieces, and " which ſeems to have been the work of the greateſt part of
P. 638. " his life." He publiſhed ſome ſmaller pieces about the ſame time; as, 22. " An Apology for Tully's philoſophical " Writings," which was prefixed to Parker's tranſlation of his book " De Finibus." 23. " A Treatiſe concerning the " Lawfulneſs of Church Muſic in holy Offices." 24. A piece or two of a chronological and critical kind, printed in the firſt volume of Grabe's " Spicilegium." 25. " A Diſ- " courſe concerning the Obligation to marry within the true " Communion, following from their ſtyle of being called " a holy Seed," annexed to Mr. Leſley's Diſcourſe on the ſame ſubject: and, 26. " A Letter in Anſwer to Toland;" who, in his " Amyntor," had quoted a long paſſage out of his " Diſſertations upon Irenæus," by which he would make Dodwell concur with him in weakening the authority of the holy Scriptures, and repreſenting the canon of the New Teſtament as precarious and ill-grounded. This letter was publiſhed in 1701, in the ſecond edition of " The Canon of " the New Teſtament vindicated, againſt Mr. Toland," by J. Richardſon, B. D. 27. " A Letter concerning the Im- " mortality of the Soul, againſt Mr. Henry Layton's Hypo- " theſis, 1703," 4to. and, 28. " A Letter to Dr. Tillot- " ſon about Schiſm," 8vo, written in 1691. 29. " Chro- " nology of Dionyſius Halicarnaſſenſis," in the Oxford edition of that hiſtorian, by Dr. Hudſon, 1704. 30. " Exer- " citationes duæ: prima de Ætate Phalaridis, ſecunda de " Ætate

" Ætate Pythagoræ Philoſophi." Theſe diſſertations were drawn up on occaſion of the diſpute between Bentley and Boyle. 31. " De nupero Schiſmate Anglicano Parænesis " ad Exteros, &c. 1704," 8vo. When a bill for preventing occaſional conformity was depending in parliament, he wrote a treatiſe, intituled, 32. " Occaſional Communion " fundamentally deſtructive of the Diſcipline of the primitive " Catholic Church, and contrary to the Doctrine of the " lateſt Scriptures concerning Church Communion, 1705," 8vo. And obſerving, about the ſame time, that the deprived biſhops were reduced to a ſmall number, he wrote, 33. " A " Caſe in View conſidered, in a Diſcourſe, proving that, " in caſe our preſent invalidly-deprived Fathers ſhall leave " all their Sees vacant either by Death or Reſignation, we " ſhall not then be obliged to keep up our Separation from " thoſe Biſhops who are as yet involved in the Guilt of the " preſent unhappy Schiſm, 1705," 8vo. 34. " A farther " Proſpect of the Caſe in View, in Anſwer to ſome new " Objections not then conſidered, 1707," 8vo.

Hitherto Dodwell had acted in ſuch a manner as to be applauded by all, except thoſe who hated or deſpiſed the Nonjurors; but about this time he publiſhed ſome opinions, that drew upon him almoſt univerſal cenſure. For, in order to exalt the powers and dignity of the prieſthood in that one communion which he imagined to be the peculium of God, and to which he had joined himſelf, he endeavoured to prove, that the doctrine of the ſoul's natural mortality was the true and original doctrine; and that immortality was only at baptiſm conferred upon it, by the gift of God, through the hands of one ſett of regularly ordained clergy. In ſupport of this opinion, he publiſhed, 35. " An Epiſtolary Diſcourſe, " proving from the Scriptures and the firſt Fathers, that the " Soul is a Principle naturally mortal; but immortalized " actually by the pleaſure of God, to Puniſhment or Re- " ward, by its Union with the divine baptiſmal Spirit. " Wherein is proved, that none have the Power of giving " this divine immortalizing Spirit, ſince the Apoſtles, but " only the Biſhops, 1706," 8vo. At the end of the preface is a diſſertation, to prove, that " Sacerdotal abſolution is ne- " ceſſary for the remiſſion of ſins, even of thoſe who are " truly penitent." This work gave great offence, and was roundly attacked by ſeveral writers; by Chiſhull, Norris, and Clarke, in particular. The controverſy between Clarke and Collins upon the ſoul's immortality, occaſioned by this book, is well known. Dodwell vindicated himſelf, in the

See art. CLARKE and COLLINS.

three following pieces: 36. "A Preliminary Defence of "the Epiſtolary Diſcourſe concerning the Diſtinction be- "tween Soul and Spirit, in two Parts: firſt, againſt the "Charge of favouring Impiety; ſecondly, againſt the Charge "of favouring Hereſy. In the former is inſerted a Digreſ- "ſion, proving, that the Collection of the Code of the Four "Goſpels in Trajan's Time is no Way derogatory to the "ſufficient Atteſtation of them, 1707," 8vo. He has been charged by Chiſhull with favouring impiety and hereſy in this work. 37. "The Scripture Account of the eternal "Rewards or Puniſhments of all that hear of the Goſpel, "without an Immortality neceſſarily reſulting from the Na- "ture of Souls themſelves, that are concerned in thoſe Re- "wards or Puniſhments. Shewing particularly, firſt, how "much of this Account was diſcovered by the beſt Philo- "ſophers. Secondly, how far the Accounts of thoſe Phi- "loſophers were corrected and improved by the Helleniſtical "Jews, aſſiſted by the Revelations of the Old Teſtament: "thirdly, how far the Diſcoveries afore-mentioned were im- "proved by the Revelation of the Goſpel. Wherein the "Teſtimonies alſo of St. Iræneus and Tertullian are occa- "ſionally conſidered, 1708," 8vo. 38. "The Natural "Mortality of Human Souls clearly demonſtrated from the "Holy Scriptures, and the concurrent Teſtimonies of the "Primitive Writers: being an Explication of a famous "paſſage in the Dialogue of Juſtin Martyr with Tryphon, "concerning the Soul's Immortality. With an Appendix, "conſiſting of A Letter to Mr. Norris; and an Expoſtula- "tion upon the late Inſults of Mr. Clarke and Mr. Chiſhull, "1708," 8vo.

When Dodwell joined himſelf to the church again, upon the deaths of the deprived biſhops, ſome of his friends and party refuſed it. This greatly troubled him, and occaſioned him to write, 39. "The Caſe in View now in Fact: prov- "ing, that the Continuance of a ſeparate Communion, "without Subſtitutes in any of the late invalidly-deprived "Sees, ſince the Death of William late Lord Bp. of Nor- "wich, is ſchiſmatical. With an Appendix, proving, that "our late invalidly-deprived Fathers had no Right to ſubſti- "tute Succeſſors, who might legitimate the Separation, after "that the Schiſm had been concluded by the Deceaſe of the "laſt Survivor of thoſe ſame Fathers, 1711," 8vo. 40. "A Diſcourſe concerning the Uſe of Incenſe in divine Of- "fices: proving it an Innovation, &c. 1711," 8vo. 41. "Julii Vitalis Epitaphium cum Notis Henrici Dodwelli, &

" Commentario G. Muſgrave. Accedit Dodwelli Epiſtola " ad cl. Goezium de Puteolana & Bajana Inſcriptionibus, " 1711," 8vo. This epitaph of Julius Vitalis, on which Dodwell wrote notes, was found at Bath, and publiſhed by Hearne, at the end of his edition of king Ælfred's life by Sir John Spelman. The letter to Mr. Goetz, profeſſor at Leipſick, was written by Dodwell in 1700, being an explication of an inſcription on Memonius Caliſtus, found at Puteoli; and on another found at Baiæ, 42. " De Ætate " & Patria Dionyſii Periegetæ." This diſſertation, on the age and country of Dionyſius the geographer, was printed in the Oxford edition of that author in 1710, 8vo. 43. " De " Parma Equeſtri Woodwardiana Diſſertatio, &c." This diſſertation he was prevented by death from finiſhing: it was publiſhed by Hearne in 1713, 8vo. We have already mentioned, " Four Letters which paſſed between Biſhop Burnet " and Mr. Dodwell," publiſhed by Mr. Nelſon in 1713, 12mo. Mr. Brokeſby ſpeaks of ſome other pieces of his; and Hearne informs us of a Latin " Diſſertation upon " a Fragment ſuppoſed to be Livy's," in his notes on the ſixth book of that author: but, as theſe were never publiſhed, there is no occaſion to inſiſt upon them.

The reader, from this long catalogue of writings, muſt needs conceive a very high opinion of this author's learning and great reading: and indeed, moral and religious qualities apart, that was all his merit, whatever it may amount to. " As for that painful layman," ſays Chiſhull, " who has " engaged the church in this diſpute about the ſoul, his mo- " deſty, I hope, will excuſe me, if I have expreſſed myſelf " ſomewhat freely concerning the ſize of his judgement and " underſtanding; and if I rank him only in that lower claſs " of learned men, who are indeed fitted for the collecting of " materials, but are unqualified to judge rightly of, and to " reaſon upon what they ſhall collect.—This is the idea " which I have long ſince entertained of him, from the ſtrain " of all his writings;" &c. It muſt be owned that his parts and judgement did not bear any proportion to his reading. His ſtyle is very obſcure and embarraſſed, his learning exceedingly perplexed, and fitter to throw darkneſs than light upon a ſubject: and his zeal ſo little under the direction of judgement, that, while buſied about ſupporting peculiarities of his own, he often hurt the cauſe of Chriſtianity in general, by expoſing himſelf and it to the ſcoffs of unbelievers. " In your diſſertations upon Irenæus," ſays Burnet, " to ſupport a ſingular conceit of your own, you ſhook the " authority

" authority of the canon of the Scripture, and — neither " vindicated yourſelf, nor retracted what you wrote. And " I have good reaſon to believe, that the long quotation " from your book," by Toland, namely, " fortified the in- " fidelity of the age, with relation to the canon of the " Scripture, more than any thing I know of." After ſome other animadverſions, the biſhop proceeds thus: " You are " a learned man; and your life has been not only without " blemiſh, but exemplary. But you do not ſeem to remem- " ber, or enough to conſider, the woe our Saviour has de- " nounced againſt thoſe, by whom ſcandals come; and, ac- " cording to the true notion of ſcandal, I know no man, " that has laid more in the way of the little ones, or weaker " Chriſtians, than you have done. I do aſſure you, I would " rather wiſh that I could neither read nor write, than to " have read or writ to ſuch purpoſes as you have been pur- " ſuing now above 30 years. You ſeem to love novelties " and paradoxes, and to employ your learning to ſupport " them.—I do aſſure you, I have a juſt value for many va- " luable things that I know to be in you; and do heartily " lament every thing that is otherwiſe."

Biog. Dramat. DOGGET (THOMAS), an author and an actor, was born in Caſtle-ſtreet, Dublin, and made his firſt theatrical attempt on the ſtage of that metropolis; but not meeting with the encouragement there that his merit undoubtedly had a right to, he came over to England, and entered himſelf in a travelling company, but from thence very ſoon was removed to London, and eſtabliſhed in Drury-lane and Lincoln's-inn-fields theatres, where he was univerſally liked in every character he performed, but ſhone in none more conſpicuouſly than thoſe of Fondlewife in "The Old Batchelor," and Ben in "Love for Love," which Mr. Congreve, with whom he was a very great favourite, wrote in ſome meaſure with a view to his manner of acting.

In a few years after he removed to Drury-lane theatre, where he became joint manager with Wilks and Cibber, in which ſituation he continued, till on a diſguſt he took in the year 1712, at Mr. Booth's being forced on them as a ſharer in the management, he threw up his part in the property of the theatre, though it was looked on to have been worth 1000l. per annum. He had, however, by his frugality, ſaved a competent fortune to render him eaſy for the remainder of his life, with which he retired from the hurry of buſineſs in the very meridian of his reputation. As an actor he had great,

great merit, and his contemporary Cibber informs us that he was the moſt an original, and the ſtricteſt obſerver of nature, of any actor of his time. His manner, though borrowed from none, frequently ſerved for a model to many; and he poſſeſſed that peculiar art which ſo very few performers are maſters of, viz. the arriving at the perfectly ridiculous, without ſtepping into the leaſt impropriety to attain it. And ſo extremely careful and ſkilful was he in the dreſſing of his characters to the greateſt exactneſs of propriety, that the leaſt article of what he wore ſeemed in ſome meaſure to ſpeak and mark the different humour he preſented; a neceſſary care in a comedian, in which many performers are but too remiſs.

Dogget lived until Sept. 22, 1721, having, as before obſerved, made himſelf independent of buſineſs, by his care and œconomy while he remained in it. In his political principles he was, in the words of Sir Richard Steele, a "whig "up to the head and ears;" and ſo ſtrictly was he attached to the intereſts of the houſe of Hanover, that he never let ſlip any occaſion that preſented itſelf of demonſtrating his ſentiments in that reſpect. One inſtance among others is well known, which is, that the year after George I. came to the throne, this performer gave a waterman's coat and ſilver badge, to be rowed for by ſix watermen, on the 1ſt day of Auguſt, being the anniverſary of that king's acceſſion to the throne. And at his death bequeathed a certain ſum of money, the intereſt of which was to be appropriated annually, for ever, to the purchaſe of a like coat and badge, to be rowed for in honour of the day. Which ceremony is every year performed on the 1ſt of Auguſt, the claimants ſetting out on a ſignal given at that time of the tide when the current is ſtrongeſt againſt them, and rowing from the Old Swan near London-bridge, to the White Swan at Chelſea.

As a writer, Dogget has left behind him only one comedy, which has not been performed in its original ſtate for many years, intituled, "The Country Wake. C. 1696," 4to. It has been altered however into a ballad farce, which frequently makes its appearance under the title of, "Flora: "or, Hob in the Well."

DOLET (STEPHEN), a very learned man, and memorable for being burnt at Paris for his opinions in religion, was born at Orleans in 1508. He applied himſelf to reform the French language, and poliſh it from the barbarity with Bayle's Dict.

Baillet, Jugemens des Sçavans, &c.

with which it was incruſted; nay, what is more, as Baillet tells us, he thought himſelf deſtined by Heaven to this taſk, and ſet himſelf to compoſe ſome treatiſes on the matter; but the public, it ſeems, was not diſpoſed to liſten to his pretended vocation. He wrote ſome Latin and French verſes, which in Bayle's judgement are not amiſs; for as to the ſeverity and contempt with which Julius Scaliger treated him and his poetry, it has no weight with Bayle, who imputes it to a private motive of reſentment, which Scaliger had conceived againſt Dolet, for interfering with him in defending the Ciceronians againſt the ridicule of Eraſmus. Dolet's attempts to promote good literature gained him a great ſhare in the affection of Caſtellan, who was a very learned prelate, and much beloved by Francis I. whoſe natural ſon, by the way, Dolet is ſaid to have been; though Bayle is of opinion, that Francis was too young, when Dolet was born, to have been his father. We muſt not forget to obſerve, that Dolet, though a learned man and an author, was in the mean time a printer and bookſeller at Lyons, and printed ſome of his own writings. He would have printed the French tranſlation of moſt of Plato's works, which he himſelf had made, if he had lived; this tranſlation however he muſt have made from the Latin, which he underſtood well, and not from the Greek, which he is ſaid not to have underſtood at all. The firſt time he was impriſoned for religion, his friend Caſtellan interceded for him, and got him releaſed, upon his promiſing to be a good Catholic. But Dolet relapſing into his former licentious way, nobody durſt appear for him when he was impriſoned the ſecond time: ſo that, being abandoned to the fury of the inquiſitors, he was condemned to be burnt to death for atheiſm; and this puniſhment he underwent Aug. 3, 1546, which was the day of his nativity. A letter was publiſhed by Almeveloeen, in his "Amœnitates Theologico-Philolo-"gicæ," printed at Amſterdam in 1694, which teſtifies, that Dolet recommended himſelf to the holy Virgin, and to St. Stephen, a little before he was ſtrangled; but Bayle thinks theſe kind of teſtimonies much to be ſuſpected. It has been ſaid too, that Dolet was perſecuted for Lutheraniſm, and not for atheiſm; but this is not true; for Beza, in the "Eccleſiaſtical Hiſtory of the reformed Churches of France," has not placed him in his martyrology of Proteſtants, and Calvin has plainly ranked him with the impious and blaſphemers. "It is publicly known," ſays he, "that Agrippa, "Servetus, Dolet, and others of the ſame ſtamp, looked on "the Goſpel with gigantic diſdain, and at laſt fell into ſuch "a ſtate

In the Patiniana.

" a ſtate of phrenzy and diſtraction, that they not only " opened their mouths with horrid blaſphemy againſt the " Son of God, but maintained, that, as to animal life, " there was no difference between them and ſwine." Bayle, &c.

DOMAT (JOHN), a French lawyer, was born of a good family at Clermont in Auvergne, in 1625. Father Sirmond, who was his great uncle, had the care of his education, and ſent him to the college at Paris, where he learned the Latin, Greek, Italian, and Spaniſh tongues, applied himſelf to the ſtudy of philoſophy and the belles lettres, and made himſelf a competent maſter in the mathematics. Afterwards he went to ſtudy the law, and to take his degrees at Bourges, where the profeſſor Emerville made him an offer of a doctor's hood, though he was but 20 years of age. Upon his return from Bourges, he attended the bar of the high court of judicature at Clermont, and began to plead with extraordinary ſucceſs. In 1648, he married a wife, by whom he had 13 children. Three years before, he had been made advocate to the king, in the high court of Clermont; which place he filled for 30 years with ſuch an uncommon reputation for integrity as well as ability, that he became arbiter, as it were, of all the great affairs of the province. The confuſion which he had obſerved in the laws, put him upon forming a deſign of reducing them to their natural order. He drew up a plan for this purpoſe, and communicated it to his friends; who approved of it ſo much, and thought it ſo uſeful, that they perſuaded him to ſhew it to ſome of the chief magiſtrates. With this view he went to Paris in 1685; where the ſpecimen of his work, which he carried along with him, was judged to be ſo excellent, that Lewis XIV. upon the report which Pelletier, then comptroller-general, made to him of it, ordered Domat to continue at Paris, and ſettled upon him a penſion of 2000 livres. Henceforward he employed himſelf at Paris, in finiſhing and perfecting his work; the firſt volume of which, in 4to. was publiſhed there, under the title of " The Civil Laws in their natural " Order, 1689." Three other volumes were publiſhed afterwards, which did their author the higheſt honour; who, upon the publication of the firſt, was introduced by Pelletier to preſent it to the king. It has been uſual to recommend this work to young lawyers and divines, who would apply themſelves to the ſtudy of morality and the civil law.

Domat died at Paris in 1696. He was intimately acquainted with the celebrated Paſchal, who was his country-

man,

man, and with whom he had many conferences upon religious ſubjects. He uſed alſo to make experiments with him upon the weight of the air, and in other branches of natural philoſophy. He was at Paris when Paſchal died there Aug. 19, 1662, and was entruſted by him with his moſt ſecret papers.

DOMINIC (De Guzman), a Spaniard, founder of the order of the Predicants, was born at Calahorra, a town of Arragon, in 1170. His mother, it is ſaid, when ſhe was with child of him, dreamed, that ſhe had a dog vomiting fire in her womb: preſignifying, as it were, the future eminence of his character, and the peculiar part he was deſtined to act. And indeed the event afterwards ſeemed to confirm the truth of the prediction; for when Pope Innocent III. ſent an army of Croiſes againſt the Albigenſes, knowing no other way to bring home a wandering ſheep, than by worrying it to death, this ignivomous cur was employed to bark againſt them, which he did with great zeal and fury: preaching continually, and ſhewing beyond contradiction, how right, lawful, and pious an act it was, to convert thoſe heretics by the ſword of the fleſh, who would not be converted by the ſword of the ſpirit: in which manner he may be ſaid to have converted above 100,000 ſouls. At the ſame time Innocent eſtabliſhed an inquiſition at Toulouſe and other ſuſpected places; becauſe the biſhops could not ſpare time, from the management of their temporal affairs, to attend to the extirpation of hereſy. He made Dominic an inquiſitor in Languedoc, where he began to ſet his order on foot; and went to get it confirmed by the general council at Lateran, in 1215. This Dominic perſuaded Pope Honorius III. to ſet up the office of "Maſter of the ſacred Palace," by which the popes were eaſed of a very burdenſome part in their adminiſtration; namely, the inſpecting expoſitions of Scripture, and examining new books. Dominic was the firſt who filled this office; and he began it by reading public lectures upon St. Paul's Epiſtles. He died at Bologna in Italy in 1221, and was afterwards made a ſaint for the prodigious ſervices he had done the church.

Martyrol. in vit. Dominic.

The celebrated doctors and writers of this order are very numerous; amongſt whom the chief are, Thomas Aquinas, Albertus Magnus, cardinal Cajetan, Lewis of Granada, Dominicus Soto, &c. The Dominicans are ſaid to have furniſhed the church of Rome with three popes, 48 cardinals, 23 patriarchs, 1500 biſhops, 600 archbiſhops, 43 nuncios

or

or legates, 69 masters of the sacred palace, 84 confessors to the kings of Spain, Castile, or Arragon, 15 confessors to the kings of Portugal, 16 to the kings of France, six to the kings of England, and 21 to the kings of Poland: which is enough to make one suspect, that most of that worldly pomp and grandeur, with which our eyes are so apt to be dazzled, had originally no better foundation, than that of either folly or knavery.

DOMENICHINO, an Italian painter, was descended of an honourable family, and born in the city of Bologna, 1581. He was at first a disciple of Calvert, the Fleming: but soon quitted his school for a much better of the Caracci's, being instructed at Bologna by Lewis, and at Rome by Hannibal, who had so great a value for him, that he took him to his assistance in the Farnese gallery. He was so extremely laborious and slow in his productions, that his fellow-disciples looked upon him as a person that lost his time. They were wont to call him "the Ox;" and said "he laboured as if he "was at plow." But Hannibal Caracci, who knew him better, told them that "this ox, by dint of labour, would in "time make his ground so fruitful, that painting itself would "be fed by what it produced:" a prophecy, which Domenichino lived to fulfil; for though he was not, properly speaking, a genius, yet, by the goodness of his sense, and the solidity of his reflections, he attained to such a mastery in his art, that there are many excellent things to be learned from his pictures. He always applied himself to his work with much study and thoughtfulness, and never offered to touch his pencil, till he found a kind of enthusiasm or inspiration upon him. His talent lay principally in the correctness of his style, and in expressing the passions and affections of the mind. In both these he was so admirably judicious, that Nicolas Poussin, the French painter, used to say, his "communion of St. Jerom," and Raphael's celebrated piece of "the transfiguration," were the two best pictures in Rome.

He was made the chief architect of the apostolical palace by Pope Gregory XV. for his great skill in that art. He was likewise very well versed in the theory of music, but not successful in the practice. He loved solitude; and it was observed, that, as he went along the streets, he took notice of the actions of private persons he met, and often designed something in his pocket-book. He was of a mild temper and obliging carriage, yet had the misfortune to find enemies in

all places, wherever he came. At Naples particularly he was ſo ill treated by thoſe of his own profeſſion, that, having agreed among themſelves to diſparage all his works, they would hardly allow him to be a tolerable maſter: and they were not content with having frighted him for ſome time from that city, but afterwards, upon his return thither, never left perſecuting him, till by their tricks and contrivances they had quite wearied him out of his life. He died in 1641, not without the ſuſpicion of poiſon.

DOMINIS (MARK ANTONY DE), archbiſhop of Spalato in Dalmatia, flouriſhed in the beginning of the 16th century. He was remarkable for a fickleneſs in religious matters, which toſſed him about from place to place, and at length proved the ruin of him: otherwiſe he was a man of great abilities and learning. He was entered early amongſt the Jeſuits, but left that ſociety to be biſhop of Segni, and afterwards archbiſhop of Spalato. This elevation, as Moreri well enough obſerves, ſhould, one would have thought, have ſettled his principles, and removed all his difficulties; as it did Syneſius's of old, who was no ſooner made a biſhop, than all his ſcruples about the reſurrection, which were very many and great, were immediately at an end. "Facillimè enim," ſays Cave, "ſimul ac epiſcopus creatus "eſt, reſurrectionis etiam doctrinam credidit." It had not however this good effect upon De Dominis. His inconſtancy ſtill continued; and, inſtead of growing more firmly attached to the church of Rome on account of his preferment, he became every day more and more diſaffected to it. This induced him to write his famous books "De Republica "Eccleſiaſtica," which were afterwards printed in London; and in which the papal power was capitally ſtruck at. Theſe books were read over and corrected, before they were publiſhed, by our biſhop Bedell, who was then at Venice, in quality of chaplain to Sir Henry Wotton, ambaſſador there from James I. For De Dominis coming to Venice, and hearing a vaſt character of Bedell, readily diſcovered his ſecret, and communicated his copy to him. Bedell took the freedom he allowed him, of correcting many ill applications of texts in Scripture, and quotations of fathers: for that prelate, being ignorant of the Greek tongue (a common thing in thoſe days even amongſt the learned) had committed many miſtakes both in the one and the other. De Dominis took all this in very good part, entered into great familiarity with

Dict. Art. DOMINIS.

Hiſt. Liter. Vol. I. p. 389. Oxon. 1740.

Bedell, and declared his aſſiſtance ſo uſeful, and indeed ſo neceſſary to him, that he could, as he uſed to ſay, do nothing without him.

When Bedell returned to England, Dominis came over with him, and was at firſt received by the Engliſh clergy with all poſſible marks of reſpect. Here he preached and wrote againſt the Romiſh religion, and is ſaid to have had the chief hand in publiſhing father Paul's "Hiſtory of the "Council of Trent," at London, which was inſcribed to king James in 1619. His view ſeems to have been to reunite the Romiſh and Engliſh churches, which he thought might eaſily be effected, by reforming ſome abuſes and ſuperſtitions in the former; "for," as Grotius ſays, "then, as "he imagined, the religion of Proteſtants and Catholics "would be the ſame." After he had ſtaid in England ſome years, he was made to believe, upon the promotion of Pope Gregory XIV. who had been his ſchool-fellow and old acquaintance, that the Pope intended to give him a cardinal's hat, and to make uſe of him in all affairs; ſo that he fancied he ſhould be the inſtrument of a great reformation in the church. This fine trap was laid for him chiefly by the artifice of Gondamor, the Spaniſh ambaſſador; and his own ambition and vanity (for it ſeems he had a great deal of both) made him eaſily fall into it. Accordingly he returned to Rome in 1622, where he abjured his errors in a very ſolemn manner. He was at firſt, it is ſaid, well received by the Pope himſelf; but happening to ſay of cardinal Bellarmine, who had written againſt him, that he had not anſwered his arguments, he was complained of to the Pope, as if he had been ſtill of the ſame mind in which he was when he publiſhed his books. He excuſed himſelf, and ſaid, that though Bellarmine had not anſwered his arguments, yet he did not ſay they were unanſwerable; and he offered to anſwer them himſelf, if they would allow him time for it. This imprudent way of talking, together with the diſcovery of a correſpondence which he held with ſome Proteſtants, furniſhed a ſufficient plea for ſeizing him; and he was thrown into priſon, where he died in 1625. It was diſcovered after his death, that his opinions were not agreeable to the doctrine of the church of Rome; upon which his corpſe was dug up, and burnt with his writings in Flora's Field, by a decree of the inquiſition. Epiſt. 37. P. II.

DONATUS, a biſhop of a religious ſect in Africa, which was founded indeed by another Donatus, but took its name

of Donatiſts from him, as being the more conſiderable man of the two. He maintained, that, though the three perſons in the Trinity were of the ſame ſubſtance, yet the Son was inferior to the Father, and the Holy Ghoſt to the Son. He began to be known about the year 329, and greatly confirmed his faction by his character and writings. He was a man of great parts and learning; but withal ſo prodigiouſly haughty, that he treated all mankind with contempt. He did not ſpare even the emperors themſelves: for when Paulus and Macarius were ſent by Conſtans with preſents to the churches of Africa, and with alms to relieve the poor, he received them in the moſt reproachful manner, rejected their preſents with ſcorn, and aſked in a kind of fury, "What had "the emperor to do with the church?" He uſed to boaſt of anſwers, which he had received from heaven; and is ſaid at laſt to have arrived at ſuch a pitch of madneſs, that he ſuffered himſelf to be ſworn by, as if he had been a God. He was baniſhed from Carthage about the year 356, as Jerom notes it, and died in exile: though authors are not agreed as to the preciſe time either of his baniſhment or of his death. The emperors were obliged to iſſue forth many ſevere edicts to reſtrain the fury and intemperance of this very factious ſect. The Donatiſts had a great number of biſhops and laity of their party; ſome of whom diſtinguiſhed themſelves unhappily, by committing outrages upon thoſe who differed from them. They had a maxim, which they firmly maintained upon all occaſions, "That the church was every where ſunk and ex-"tinguiſhed, excepting in the ſmall remainder amongſt "themſelves at Africa." But this, it is to be feared, is a maxim not peculiar to the Donatiſts, but held in effect by all other churches, though they may not take occaſion to make an explicit declaration of it. The Donatiſts affirmed baptiſm in other churches to be null and of no effect; while other churches allowed it to be valid in theirs: from which they inferred, that it was the ſafer to join that community where baptiſm was acknowledged by both parties to be valid, than that where it was allowed to be ſo only by one. The Papiſts, it is well known, have imitated the Donatiſts here, and availed themſelves of this fooliſh ſophiſm: the Proteſtants, ſay they, allow ſalvation to be had in the church of Rome; the Papiſts deny this in the churches of Proteſtants: therefore it is ſafer to be a Papiſt than a Proteſtant. As if it was not poſſible for a church to be in poſſeſſion of the true faith, while it extends its charity to thoſe who have it not.

Cave Hiſt. Literar. Vol. I. p. 199.

DONATUS

DONATUS (ÆLIUS), a grammarian in the fourth century, who lived at Rome in the time of Conſtantius, and was maſter of the celebrated St. Jerom. He wrote notes upon Terence and Virgil, and made a grammar. Voſſius mentions him amongſt his Latin hiſtorians, on account of the lives of Virgil and Terence, which ſome have fancied him to be the author of: but he believes, that the firſt was written by Tiberius Claudius Donatus, as it is certain the latter was by Suetonius. Hieron. in Chron. A. C. 360.—Voſſ. de Hiſt. Latin.

DONATUS (JEROM), a nobleman of Venice, who died in the beginning of the 16th century. He was very uſeful to his country; ſerved it as a commander more than once: and was the means of reconciling that republic and Pope Julius II. though he had the misfortune to be carried off by a violent fever at Rome before the treaty was concluded between them. He was alſo a man of learning; and publiſhed a tranſlation of "Alexander Aphrodiceus de Anima." His letters are likewiſe well written; which made Eraſmus ſay of him, that he was capable of performing any thing in the way of learning, if his mind had not been diſſipated by other employments. Pierius Valerianus has placed him in the liſt of unfortunate learned men, for which he gives three reaſons: firſt, becauſe his domeſtics obeyed him ill; ſecondly, becauſe he did not live to ſee the happineſs, which would ariſe to his country from the concluſion of his treaty; thirdly, becauſe a great many books, which he had written to immortalize his name, remained unpubliſhed. Now, as it ſeems to us, the firſt of theſe grievances might have been redreſſed; the ſecond was no grievance at all, ſince he had actually attained his point; and, thirdly, we cannot think it any misfortune to a dead man, that ſuch a number of ſyllables, as uſed to compoſe his name, are no longer put together, and ſounded amongſt the living.

DONNE (JOHN), an Engliſh poet and divine, was born in London, 1573, and deſcended by his mother from the family of Sir Thomas More. He was educated in his father's houſe under a private tutor, till the 11th year of his age, and was then ſent to the univerſity of Oxford; where it was obſerved of him, as formerly of the famous Picus Mirandula, that "he was rather born wiſe than made ſo by "ſtudy." He was a commoner of that hall; but declined taking his firſt degree, by the advice of his relations, who, being of the Romiſh religion, diſliked the oath tendered Walton's Life of Donne, p. 11, 12. Wood's Ath. Oxon.

upon that occaſion. After he had continued three years at Oxford, he removed to Cambridge; and from thence, about three years after, to Lincoln's-inn. But, before his admiſſion into that ſociety, his father, who was a merchant, died, and left him 3000l. which made him lay aſide the ſtudy of the law. His mother and friends uſed their utmoſt endeavours to keep him firm to Popery, and for that end provided him with tutors of that perſuaſion: but Donne was naturally a free enquirer; and therefore, when he was not above 19 years old, ſet himſelf wholly to conſider the points of religion, controverted between the Romiſh and the Reformed churches. He has given ſome account of this himſelf, in the preface to his "Pſeudo-Martyr:" "I had a longer work," ſay he, "to do in this enquiry, than many other men; for I "was firſt to blot out certain impreſſions of the Roman reli- "gion, and to wreſtle both againſt the examples and againſt "the reaſons by which ſome hold was taken, and ſome anti- "cipations early laid upon my conſcience, both by perſons "who by nature had a power and ſuperiority over my will, "and others, who, by their learning and good life, ſeemed "to me juſtly to claim an intereſt for the guiding and recti- "fying of mine underſtanding in theſe matters." When he ſet about this enquiry, he applied himſelf to examine the works of cardinal Bellarmine, whom he believed to be the beſt defender of the Romiſh cauſe: and, about the 20th year of his age, had marked all the cardinal's works with obſervations under his own hand, which he ſhewed to the then dean of Glouceſter, and at his death bequeathed as a legacy to one of his friends. The reſult of this enquiry was a thorough converſion to Proteſtantiſm: "to which," ſays he, "I was not Walton, p. 14. "tranſported by any ſudden and violent determination, till I "had, to the meaſure of my poor wit and judgement, ſur- "veyed and digeſted the whole body of divinity, contro- "verted between ours and the Romiſh church. In which "ſearch and diſquiſition, that God, which awakened me "then, and hath never forſaken me in that induſtry, as he "is the author of that purpoſe, ſo he is a witneſs of this "proteſtation, that I proceeded therein with humility and "diffidence in myſelf, and by that, which, by his grace, I "took to be the ordinary means, frequent prayer and equal Ibid. "actions."

About the 21ſt year of his age, he reſolved to travel; and, in the years 1596 and 1597, he accompanied the earl of Eſſex in his expedition againſt Cadiz and the Azores iſlands. He did not return, but ſtaid ſome years in Spain and Italy, where

where he made many uſeful obſervations on thoſe countries, and learned their languages to perfection. He deſigned to go to the Holy Land, for the ſake of viewing Jeruſalem and the ſepulchre of our Saviour; but was prevented, though he was then in the fartheſt part of Italy, by the diſappointment of company and a ſafe convoy. Soon after his return to England, he was appointed by Sir Thomas Egerton, lord-keeper of the great ſeal, his chief ſecretary, in which poſt he continued five years; during which time he fell in love with Anne, the daughter of Sir George More, then chancellor of the Garter, and niece to the lord-keeper's lady. He married her privately in 1602; which marriage was attended with great inconveniences and troubles to himſelf. For Sir George was ſo tranſported with anger, that he moſt earneſtly ſolicited the lord-keeper to turn Donne out of his place; who, however, at his diſmiſſion, ſaid, that "he parted with a "friend, and ſuch a ſecretary, as was fitter to ſerve a king "than a ſubject." Sir George's anger was not ſatisfied with this; he never reſted, till our author and his fellow-collegian Mr. Samuel Brooke, afterwards maſter of Trinity-college in Cambridge, who married him, and his brother Mr. Chriſtopher Brooke, who gave Mrs. Donne in marriage, and witneſſed it, were all committed to three ſeveral priſons. Donne was firſt ſet at liberty, and never ceaſed his endeavours, till he had procured the enlargement of his two friends. However, his wife was detained from him; and he was obliged to recover her by a long and tedious ſuit at law. His circumſtances being greatly reduced by this, he and his wife were entertained by their relation Sir Francis Wolley, of Pitford in Surry, for ſome years; which gentleman, a little before his death, procured a reconciliation between Sir George and his ſon-in-law and daughter; Sir George engaging to pay Donne 800l. on a certain day, as a portion with his wife, or 20l. quarterly for their maintenance, as the intereſt for it, till their portion was paid. Sir George was ſo far reconciled to them, before he allowed them any thing, as to ſolicit the lord-keeper for Donne's re-admiſſion into his place; but the lord-keeper anſwered, that, "though he was "unfeignedly ſorry for what he had done, yet it was incon- "ſiſtent with his place and credit to diſcharge and re-admit Ibid. p. 15 "ſervants, at the requeſt of paſſionate petitioners." —18.

Ibid. p. 15.

During his reſidence at Pitford, he applied himſelf with great diligence to the ſtudy of the civil and canon laws; and, about this time, was ſolicited by Morton, afterwards Bp. of Durham, to go into orders, and to accept of a benefice,

which Morton would have reſigned to him. Donne declined this offer, for many reaſons, but chiefly "becauſe ſome former irregularities of his life had been too notorious not "to expoſe him to the cenſure of the world, and perhaps "bring diſhonour to the ſacred function. Beſides, being "determined by the beſt caſuiſts, that God's glory ſhould "be the firſt end, and a maintenance the ſecond motive, to "embrace that calling, his preſent condition was ſuch, that "he feared he could not reconcile his conſcience to that "rule." After the death of Sir Francis Wolley, he took a houſe for his wife and children at Mitcham in Surry, and lodgings for himſelf near Whitehall in London; where he was much viſited and careſſed by the nobility, foreign miniſters, and other perſons of diſtinction. Some time after he removed his family to London; and Sir Robert Drury gave him commodious apartments in his own houſe in Drury-lane. April 1610, he was incorporated M. A. in the univerſity of Oxford, having before taken the ſame degree in Cambridge. About two years afterwards he accompanied Sir Rob. Drury to Paris; where he is ſaid to have had a moſt extraordinary viſion. Walton informs us, that, when Sir Robert requeſted him to go, Mrs. Donne, who was then with child, and under an ill habit of body, expreſſed an unwillingneſs, ſaying, that "her divining ſoul boded ſome ill in his abſence;" but, upon Sir Robert's being importunate, ſhe at laſt conſented. Two days after their arrival, Donne was left alone in a room, where himſelf, Sir Robert, and ſome friends had dined together; to which Sir Robert returning in an hour, as he left, ſo he found Donne alone, but in ſuch an ecſtacy, and ſo altered in his countenance, that he could not look upon him without amazement. He aſked him, in God's name, what had befallen him in the ſhort time of his abſence? Donne was not able to anſwer directly, but, after a long and perplexed pauſe, at laſt ſaid, "I have ſeen a dreadful viſion "ſince I ſaw you; I have ſeen my dear wife paſs twice by "me through this room, with her hair hanging about her "ſhoulders, and a dead child in her arms. This I have "ſeen ſince I ſaw you." To which Sir Robert anſwered; "Sure, Sir, you have ſlept ſince I went out; and this is the "reſult of ſome melancholy dream, which I deſire you to "forget, for you are now awake." Donne anſwered; "I "cannot be ſurer that I now live, than that I have not ſlept "ſince I ſaw you; and am as ſure, that at her ſecond ap-"pearing ſhe ſtopped, looked me in the face, and vaniſhed." A ſervant was immediately diſpatched to Drury-houſe, to

Ibid. p. 21—24.

Ath. Oxon.

know

know whether Mrs. Donne was living, and, if alive, in what condition; who brought word, that he found and left her very ſad and ſick in bed, and that, after a long and dangerous labour, ſhe had been delivered of a dead child. And, upon examination, the abortion proved to be on the ſame day, and about the ſame hour, that her huſband affirmed he ſaw her paſs by him in the room. Walton obſerves, that, 'though he had not this ſtory from Donne himſelf, yet he had 'it from a perſon of honour, and of the ſtricteſt intimacy with Donne, who affirmed the truth of it with the moſt ſolemn aſſeverations. Ibid. p. 29, 30.

Before this journey into France, during his ſtay there, and after his return, many of the nobility and others ſolicited the king to confer ſome ſecular employment on him; but his majeſty, conſidering him better qualified for the ſervice of the church, did not liſten to their application. For, the diſputes concerning the oaths of allegiance and ſupremacy having lately been agitated, our author, by king James's eſpecial command, had written a treatiſe on that ſubject, which was printed in 1610, 4to. The king himſelf had engaged in this controverſy, as appears by his works ſtill extant; but, diſcourſing with Donne upon the ſubject, he was ſo pleaſed with his clearneſs in ſtating the objections made to the taking thoſe oaths, and with his anſwers to them, that he commanded him to draw them up in form, and bring them to him. This Donne performed in the compaſs of ſix weeks; and they were publiſhed under the title of "Pleudo-martyr: "wherein out of certain Propoſitions and Gradations this "Concluſion is evicted, that thoſe who are of the Roman "Religion in this Kingdom, may and ought to take the "Oath of Allegiance." It is dedicated to the king, with a preface addreſſed to the prieſts and Jeſuits, and to their diſciples in this kingdom. His majeſty was now very preſſing to have him in orders. Donne himſelf has informed us, that, "he almoſt deſcended to a perſuaſion, almoſt to a ſo-"licitation of him to do it." Deſirous, however, to qualify himſelf for the ſacred function by a cloſer application to divinity and the ſacred languages, he deferred his compliance with the king's ſolicitations, till about three years after. He was then ordained by King, biſhop of London, who was his good friend, and had been chaplain to the lord-keeper Egerton, at the ſame time that Donne was his ſecretary. He was preſently after made one of the chaplains in ordinary to his majeſty; and, about the ſame time, attending the king to Cambridge, was there created D. D. at his majeſty's recommendation. Donne's Devotions.

mendation. Immediately upon his return from Cambridge, his wife died upon the birth of her 12th child. This calamity, which happened in Auguſt 1617, overwhelmed him with grief. "She left," ſays Walton, "a man of a narrow "unſettled eſtate, and (having buried five) the careful fa- "ther of ſeven children then living; to whom he gave a "voluntary aſſurance never to bring them under the ſubjec- "tion of a ſtep-mother: which promiſe he kept moſt faith- "fully, burying with his tears all his earthly joys in his moſt "dear and deſerving wife's grave; and betook himſelf to a "ſolitary and retired life.—His firſt motion from his houſe "was to preach, where his beloved wife lay buried, in St. "Clement's Church, near Temple-bar, London; and his "text was part of the prophet Jeremiah's 'Lamentation:'

Walton, p. 41, 42, 43. "LO, I AM THE MAN THAT HAVE SEEN "AFFLICTION."

Within the firſt year of his taking orders, he had 14 advowſons of benefices offered him; but, being unwilling to leave London, he refuſed them all, they lying in the country. In the latter end of 1617, he was choſen preacher of Lincoln's-Inn; and two years after, by his majeſty's appointment, attended the earl of Doncaſter in his embaſſy to Germany. In 1621, he was made dean of St. Paul's; and there was ſomething ſingular in the circumſtances of conferring it. The deanery becoming vacant, the king ſent for Dr. Donne, and ordered him to attend him the next day at dinner. When his majeſty was ſet down, before he had eat any meat, he, ſaid, "Dr. Donne, I have invited you to dinner; and though "you ſit not down with me, yet I will carve to you of a "diſh, that I know you love well; for, knowing you love "London, I do therefore make you dean of St. Paul's; and "when I have dined, then do you take your beloved diſh "home to your ſtudy; ſay grace there to yourſelf, and much

Ibid. p. 46. "good may it do you." Soon after, the vicarage of St. Dunſtan in the Weſt, and another benefice, fell to him, the advowſon of the former having been given him by the earl of Dorſet, of the latter by the earl of Kent; which, together with his deanery, enabled him to live in a manner ſuitable to his rank, and to make a proper proviſion for his children. In 1623-4, he was choſen prolocutor of the convocation; on which occaſion he ſpoke a Latin oration, as his inauguration-ſpeech, which is ſtill extant in the collection of his poems. About the ſame time he was appointed by the king to preach ſeveral occaſional ſermons, at Paul's Croſs, and in other places; when he was repreſented to his majeſty,

majeſty, as having fallen in with the general humour of the pulpits, and inſinuated fears of the king's inclination to Popery. The king ſent for him, and gave him an opportunity of juſtifying himſelf in his preſence; which he did ſo clearly and ſatisfactorily, that the king ſaid, "he was right glad he "reſted no longer under the ſuſpicion." Donne then kneeled down, thanked his majeſty, and proteſted his anſwer was faithful and free from all colluſion; and therefore deſired that he might not riſe, till, as in like caſes he always had from God, ſo he might have from his majeſty ſome aſſurance, that he ſtood clear and fair in his opinion. At which the king raiſed him up from his knees, and proteſted that he believed him, knowing him to be an honeſt man, and not doubting of his affection. And then diſmiſſing him, he ſaid to ſome lords about him, "My doctor is an honeſt man; and, my lords, "I was never better ſatisfied with an anſwer, than with that "he hath now made me; and I always rejoice, when I think "that by my means he became a divine." Walton, p. 48, 49.

He was about this time ſeized with a dangerous ſickneſs, which inclined him to a conſumption; but he recovered, and publiſhed upon that occaſion a book of devotions, which he had compoſed in his illneſs. The ſecond edition, printed 1624, in 12mo, is intituled, "Devotions upon emergent "Occaſions in ſeveral Steps of his Sickneſs." He continued in perfect health till his 59th year; when, being with his eldeſt daughter, Mrs. Harvey, at Abery-Hatch in Eſſex, in Auguſt 1630, he was taken with a fever, which brought on a conſumption. However, he returned to London, and preached in his turn at court, as uſual, on the firſt Friday in Lent; upon which occaſion his text was, "To God the "Lord belong the iſſues from death;" Pſal. lxviii. 20. It was printed in 1633, under the title of, "Death's Duel; "or, A Conſolation to the Soul againſt the dying Life and "living Death of the Body: being his laſt Sermon, and "called by his Majeſty's Houſhold, THE DOCTOR's "OWN FUNERAL SERMON." He died March 31, 1631, and was buried in the cathedral church of St. Paul, where a monument was erected over him. He was "of "ſtature moderately tall, of a ſtrait and equally proportioned "body, to which all his words and actions gave inexpreſſible addition of comelineſs. The melancholy and pleaſant "humours were in him ſo contempered, that each gave advantage to the other, and made his company one of the "delights of mankind. His fancy was inimitably high, "equalled only by his great wit, both being made uſeful by

"a com-

" a commanding judgement. His aſpect was chearful, and " ſuch as gave a ſilent teſtimony of a clear knowing ſoul, " and of a conſcience at peace with itſelf. His melting eye " ſhewed that he had a ſoft heart, full of noble compaſſion; " of too brave a ſoul to offer injuries, and too much a Chriſ- " tian not to pardon them in others. He was by nature " highly paſſionate; yet very humane, and of ſo tender a " ſpirit, that he never beheld the miſeries of mankind with- " out pity and relief." Walton, p. 77, 78.

Beſides the "Pſeudo-martyr," and book of devotions already mentioned, there are extant the following works of Donne, 1. "Poems;" conſiſting of ſongs and ſonnets, epigrams, elegies, epithalamiums, ſatires, letters, funeral elegies, holy ſonnets, &c. publiſhed at different times. They were printed together in one volume, 12mo, in 1719, with the addition of elegies upon the author by ſeveral perſons. Dryden has juſtly given Donne the character of "the greateſt " wit, though not the greateſt poet of our nation:" And, in his dedication of "Juvenal" to the earl of Dorſet, he ſays, Dedicat. of his Eleonora. " Donne alone, of all our countrymen, had your talent; " but was not happy enough to arrive at your verſification. " And, were he tranſlated into numbers and Engliſh, he " would yet be wanting in the dignity of expreſſion. You " equal Donne in the variety, multiplicity, and choice of " thoughts; you excel him in the manner and the words. I " read you both with the ſame admiration, but not with the " ſame delight. He affects the metaphyſics, not only in his " ſatires, but in his amorous verſes, where nature only ſhould " reign, and perplexes the minds of the fair ſex with nice " ſpeculations of philoſophy, when he ſhould engage their " hearts, and entertain them with the ſoftneſs of love." A little farther Dryden aſks, "Would not Donne's ſatires, " which abound with ſo much wit, appear more charming, " if he had taken care of his words and of his numbers?". Whether Pope took the hint from this queſtion or not, is uncertain; but he has ſhewed the world, that when tranſlated into numbers and Engliſh, as Dryden expreſſes it, they are not inferior to any thing in that kind of poetry. 2. " Paradoxes, Problems, Eſſays, Characters, &c. To which " is added a Book of Epigrams, written in Latin by the " ſame Author, tranſlated into Engliſh by J. Maine, D.D. " And alſo Ignatius's Conclave, a Satire, tranſlated out of " the original Copy written in Latin by the ſame Author; " found lately amongſt his own Papers, 1653," 12mo. Part of this collection was publiſhed at different times before. 3.

Three

Three volumes of "Sermons," in folio; the firſt printed in 1640, the ſecond in 1649, the third in 1660. Lord Falkland ſtyles Donne "one of the moſt witty and moſt eloquent "of our modern divines." 4. "Eſſays in Divinity, &c. "being ſeveral Diſquiſitions interwoven with Meditations and "Prayers, before he went into holy Orders, 1651," 12mo. 5. "Letters to ſeveral Perſons of Honour, 1654," 4to. Both theſe publiſhed by his ſon. There are ſeveral of Donne's letters, and others to him from the queen of Bohemia, the earl of Carliſle, archbiſhop Abbot, and Ben Jonſon; printed in a book, intituled, "A Collection of Letters made by Sir "Tobie Matthews, Knt. 1660," 8vo. 6. "The ancient "Hiſtory of the Septuagint;" tranſlated from the Greek of Ariſteas, 1633, 12mo. This tranſlation was reviſed and corrected by another hand, and publiſhed in 1685, 8vo. 7. "ΒΙΑΘΑΝΑΤΟΣ: or, a Declaration of that Paradox or Theſis, "that Self-homicide is not ſo naturally a Sin, that it may "not be otherwiſe," 1644, 1648, &c. 4to. Wood tells us, that he had ſeen the original under the author's own hand in the Bodleian library, dedicated to Edward lord Herbert of Cherbury. Walton calls this "an exact and labo-"rious treatiſe, wherein all the laws violated by ſelf-murder "are diligently ſurveyed and judiciouſly cenſured: a treatiſe "written in his younger years, which alone might declare "him then not only perfect in the civil and canon law, but "in many other ſuch ſtudies and arguments, as enter not "into the conſideration of many, that labour to be thought "great clerks, and pretend to know all things." Among Donne's letters is one to lord Herbert, ſent with the "Bia-"thanatos;" and another to Sir Robert Carre, afterwards earl of Ancram, ſent with the ſame book upon the doctor's going into Germany. In this letter he obſerves, that the book was written by him many years before; and "becauſe," ſays he, "it is upon a miſinterpretable ſubject, I have always "gone ſo near ſuppreſſing it, as that it is only not burnt. "No hand hath paſſed upon it to copy it, nor many eyes to "read it; only to ſome particular friends in both univerſi-"ties, then when I writ it, I did communicate it; and I "remember I had this anſwer, that certainly there was a "falſe thread in it, but not eaſily found. Keep it, I pray, "with the ſame jealouſy: let any, that your diſcretion ad-"mits to the ſight of it, know the date of it, and that it is "a book written by Jack Donne, not Dr. Donne. Reſerve "it for me, if I live; and if I die, I only forbid it the preſs "and the fire. Publiſh it not, yet burn it not; but between "thoſe

Diſcourſe of Infallibility, &c.

Ath. Oxon.

Life, &c. p. 60.

" thoſe do what you will with it." Theſe are all the works of Donne, that we know for certain to be his. Wood propoſes a quære, whether he was author of a piece intituled, " A Scourge for Paper Perſecutors," printed in the reign of James I. the running-title of which, at the top of every page, is " Paper's Complaint." Beſides 120 ſermons, the publication of which we have already mentioned, he left, " The reſultance of 1400 authors, moſt of them abridged and " analyſed with his own hand. All the buſineſs likewiſe that " paſſed of any public conſequence, either in this or any of " our neighbouring nations, he abbreviated either in Latin, " or in the language of that nation, and kept them by him " for uſeful memorials. So he did the copies of divers letters and caſes of conſcience, that had concerned his friends, " with his obſervations and ſolutions of them, and divers " other matters of importance, all particularly and methodi-
Life, p. 60. " cally digeſted by him."

He had a ſon John Donne, who was educated at Weſtminſter ſchool, and removed from thence to Chriſt-church Oxford, in 1622. Afterwards he travelled abroad, and took the degree of LL. D. at Padua in Italy; and, June 1638, was admitted to the ſame degree in the univerſity of Oxford. He died in 1662, and was buried in the church-yard of St. Paul Covent-Garden. Wood tells us, that " he was no " better all his life-time than an atheiſtical buffoon, a ban- " terer, and a perſon of over-free thoughts, yet valued by " Charles II. that he was a man of ſenſe and parts; and " that, beſides ſome writings of his father, he publiſhed ſe- " veral frivolous trifles under his own name: among which " is ' The humble Petition of Covent-Garden againſt Dr.
Ath. Oxon. " John Baber a Phyſician, anno 1662."

DOUSA (JANUS), a very learned man, was born of a
Melch. Adam, in vit. noble family at Nortwick in Holland, 1545. He loſt his parents when very young, and was ſent to ſeveral ſchools; to one at Paris among the reſt, where he made a great progreſs in Greek and Latin learning. When he had finiſhed his education, he returned to his own country, and married; and though he was ſcarcely grown up, he applied himſelf to affairs of ſtate, and was ſoon made a curator of the banks and ditches, which poſt he held above 20 years, and then reſigned it. But Douſa was not only a ſcholar and a ſtateſman, but likewiſe a ſoldier; and he behaved himſelf ſo well in that capacity at the ſiege of Leyden in 1574, that the prince of Orange thought he could commit the government

of

of the town to none ſo properly as to him. In 1575, the univerſity was founded there, and Douſa made firſt curator of it; which place he was very fit for, as well on account of his learning, as for his other deſerts. His learning was indeed prodigious; and he had ſuch a memory, that he could at once give an anſwer to any thing that was aſked him, relating to ancient or modern hiſtory, or, in ſhort, to any branch of literature. He was, ſays Melchior Adam, and Thuanus ſays the ſame, a kind of a living library; the Varro of Holland, and the oracle of the univerſity of Leyden. His genius lay principally towards poetry, and his various productions in that way were numerous; and what ſeems remarkable enough, he compoſed the annals of his own country, which he had collected from the public archives, in verſe. He wrote alſo a great many things in the critical way; as, notes upon Horace, Salluſt, Plautus, Petronius, Catullus, Tibullus, &c. His moral qualities are ſaid to have been no leſs meritorious, than his intellectual and literary; for he was modeſt, humane, benevolent, and open. He was admitted into the ſupreme aſſembly of the nation, where he kept his ſeat, and diſcharged his office worthily, for the laſt 13 years of his life. He died in 1604, and his funeral oration was made by Daniel Heinſius.

He left four ſons behind him; the eldeſt of which, Janus Douſa, would, if he had lived, been a more extraordinary man than his father. Joſeph Scaliger calls him the ornament of the world; and ſays, that in the flower of his age he had reached the ſame maturity of wiſdom and erudition, as others might expect to reach after a life ſpent in ſtudy. Grotius alſo aſſures us, that his poems exceeded thoſe of his father; and that he aſſiſted his father in compoſing the "Annals of "Holland." He was born in 1572; and before he was well out of infancy, became, through the great care of his father, not only a good linguiſt and poet, but alſo a good philoſopher and mathematician. To all this he afterwards added an exquiſite knowledge of the civil law and of hiſtory. Beſides a great many poems, which he compoſed in a very tender age, we have notes and obſervations which he made upon ſeveral Latin poets. Thoſe upon Plautus were the product of his 16th year; and he was not above 19, when he publiſhed his book "De Rebus Cœleſtibus," and his "Panegyric upon a Shadow." His commentaries upon Catullus, Tibullus, and Propertius, were publiſhed the ſame year. His extraordinary fame and merit cauſed him to be made preceptor to the prince of Orange, and afterwards firſt

Annal. l. v.

Baillet, Jugemens des Sçavans, Tom. VI. p. 86.

librarian

librarian of the univerſity of Leyden. He died at the Hague, in his return from Germany; very immaturely, for his death happened in 1597, when he had not quite compleated his 26th year.

Douſa's three other ſons, George, Francis and Theodorus, were all of them men of learning, though not ſo much above the common ſize as Janus was. George was a good linguiſt; travelled to Conſtantinople; and publiſhed a relation of his journey, with ſeveral inſcriptions which he found there and elſewhere. Alſo, in 1607, he printed George Cedrenus's book, intituled, "De Originibus urbis Conſtantinopolitanæ," with Meurſius's notes upon it. Francis was far from wanting learning: for, in 1600, he publiſhed the epiſtles of Julius Cæſar Scaliger; his annotations upon Ariſtotle's "Hiſtory of Animals;" and ſome fragments of Lucilius, with notes of his own upon them. Theodorus, lord of Barkenſtyen, publiſhed the chronicon of George Logotheta with notes, in 1614; and in 1638, wrote a treatiſe, called, "Farrago Ethica variarum Linguarum, variorumque auctorum, &c."

DRABICIUS (NICHOLAS), a celebrated enthuſiaſt, was born about 1587, at Stranſnitz in Moravia, where his father was burgomaſter. He was admitted miniſter in 1616, and exerciſed his function at Drakotutz; and, when he was obliged to ſeek a retreat in foreign countries, on account of the ſevere edicts of the emperor againſt the Proteſtant religion, he retired to Leidnitz, a town in Hungary, in 1629. Having no hopes of being reſtored to his church, he turned woollen-draper; in which occupation his wife, who was the daughter of one, was of great ſervice to him. Afterwards he forgot the decorum of his former character ſo much, that he became a hard drinker; but the other miniſters, juſtly ſcandalized at his conduct, informed their ſuperiors of it, who, in a ſynod which was called in Poland, examined into the affair. Here he was reſolved, that Drabicius ſhould be ſuſpended from the miniſtry, if he did not live in a more edifying manner; and this obliged him to behave himſelf with more decency. Bayle's Dict.

When he was upwards of 50 years of age, he commenced prophet. He had his firſt viſion in the night of Feb. 23, 1638, and the ſecond in the night of Jan. 23, 1643. The firſt viſion promiſed him in general great armies from the North and Eaſt, which ſhould cruſh the houſe of Auſtria; the ſecond declared particularly, that Ragotſki, prince of Tranſyl-

Tranſylvania, ſhould command the army from the Eaſt, and ordered Drabicius to inform his brethren, that God was about to reſtore them to their own country, and to revenge the injuries done to his people; and that they ſhould prepare themſelves for this deliverance by faſting and prayer. He received orders to write down what had been revealed to him; and to begin in the manner of the ancient prophets, "The word of the Lord came unto me." His viſions, however, were not paid much regard to at firſt. Theſe two were followed by many others in the ſame year 1643; and there was one, which ordered, that he ſhould open the whole affair to Comenius, who was then at Elbing in Pruſſia. One of his viſions in 1644 aſſured him, that the imperial troops ſhould not deſtroy the refugees. They committed great ravages upon the territories of Ragotſki, plundered the town of Leidnitz, and beſieged the caſtle. Drabicius ſhut himſelf up there, and did not depend ſo entirely upon the divine aſſurances, as to think human means unneceſſary. He even ſet his hand to the work: "he would not only be preſent," ſays Comenius, who blames him for it, "but alſo fire one "of the cannon himſelf; whereas it would have been more "proper for him to have been in a corner, and to have ap- "plied himſelf to prayer. But the imprudent zeal of this "new Peter, preſuming to defend the Lord with the ma- "terial ſword, was chaſtiſed by the Lord himſelf, who per- "mitted part of the flame to recoil upon his face, and to "hurt one of his eyes." The Imperialiſts raiſed the ſiege; but ſoon after beſieged the place again, and took it. The refugees were plundered, and Drabicius fell into the hands of the Imperialiſts. This did not prevent him from going to Ragotſki, and telling him, Aug. 1645, that God commanded him to deſtroy the houſe of Auſtria and the pope; and that, "if he refuſed to attack that neſt of vipers, he "would draw down upon his family a general ruin, which "ſhould not ſpare even him that piſſeth againſt the wall." The prince already knew, that Drabicius had aſſumed the character of a prophet: for Drabicius, according to the repeated orders which he had received in his extaſies, had ſent him a copy of his revelations, which Ragotſki threw into the fire. The death of that prince, in Oct. 1647, plunged Drabicius into extreme ſorrow; who was in the utmoſt fear, leſt his revelation ſhould vaniſh into ſmoke, and himſelf be expoſed to ridicule. But he had one extatic conſolation, which re-animated him; and that was, that God would ſend him Comenius, to whom he ſhould communicate

Comenius, Hiſt. Revelat. p. 141.

Ibid. p. 145.

Ibid.

Ibid.

Ibid. p. 146.

Ibid. p. 148. his writings. Comenius, having buſineſs in Hungary in 1650, ſaw Drabicius there, and his prophecies; and made ſuch reflections as he thought proper, upon the viſion's having for three years before promiſed Drabicius, that he ſhould have Comenius for a coadjutor. Muſt it not ſeem ſtrange, that Sigiſmond Ragotſki, being urged by Drabicius to make war againſt the emperor, and by his mother to continue in peace with him, could not tell what to do, being attacked on both ſides with terrible threats? Drabicius denounced againſt him the judgements of the Almighty, in caſe of peace; and his mother threatened him with her curſe, in caſe of war. Should not the prince have followed where reaſon and good policy would have led, and have left theſe mad people to have raved as long as they pleaſed, each in their own way? He ſat down however in the utmoſt perplexity, recommended himſelf to the prayers of Drabicius and Comenius, and
Ibid. p. 159. kept himſelf quiet till his death.

June 1654, Drabicius was reſtored to his miniſtry, and his viſions preſented themſelves more frequently than ever; ordering from time to time, that they ſhould be communicated to his coadjutor Comenius, that he might publiſh them to all nations and languages, and particularly to the Turks and
Ibid. p. 179. Tartars. Comenius found himſelf embarraſſed between the fear of God, and that of men: he was apprehenſive, that by not printing the revelations of Drabicius he ſhould diſobey God, and that by printing them he ſhould expoſe himſelf to the ridicule and cenſure of men. He took a middle way: he reſolved to print them, and not to diſtribute the copies; and upon this account, he intituled the book, "Lux in Tene-"bris," that is, "Light in Darkneſs." But his reſolution to conceal this light under a buſhel did not continue long: it gave way to two remarkable events, which were taken for a grand criſis, and the unravelling of the myſtery. One of theſe events was the irruption of George Ragotſki into Poland: the other the death of the emperor Ferdinand III. But theſe events, far from anſwering the predictions, ſerved only to confound them. Ragotſki periſhed in his deſcent upon Poland; and Leopold, king of Hungary, was elected emperor in the room of his father Ferdinand III: by which election, the houſe of Auſtria was almoſt reſtored to its former grandeur, and the Proteſtants in Hungary abſolutely ruined. Drabicius was the greateſt ſufferer by this; for the court of Vienna, being informed that he was the perſon who ſounded the trumpet againſt the houſe of Auſtria, ſought means to puniſh him, and, as it is ſaid, ſucceeded in it.

What

What became of him, we cannot learn: some say, that he was burnt for an impostor and false prophet, others, that he died in Turkey, whither he had fled for refuge: but neither of these accounts is certain.

The "Lux in Tenebris" was printed by Comenius at Amsterdam in 1657; and contains not only the revelations of our Drabicius, but those also of Christopher Kotterus, and of Christina Poniatovia. Comenius published an abridgement of it in 1660, with this title, "Revelationum divinarum in Usum Sæculi nostri factarum Epitome:" that is, "An Epitome of the divine Revelations communicated for the Use of this our age." He reprinted the whole work, with this title, "Lux è Tenebris novis Radiis aucta, &c." that is, "Light out of Darkness, augmented with new Rays, &c." These new rays were a sequel of Drabicius's revelations, which extended to the year 1666.

DRAKE (Sir FRANCIS), one of our most distinguished naval heroes, who flourished in the reign of Elizabeth, was the son of Edmund Drake, a sailor, and born near Tavistock in Devonshire, 1545. He was brought up at the expence, and under the care, of Sir John Hawkins, who was his kinsman; and, at the age of 18, was purser of a ship trading to Biscay. At 20, he made a voyage to Guinea; and in 22, had the honour to be made captain of the Judith. In that capacity, he was in the harbour of St. John de Ulloa, in the gulph of Mexico, where he behaved most gallantly in the glorious actions under Sir John Hawkins, and returned with him to England with great reputation, though not worth a groat. Upon this, he projected a design against the Spaniards in the West-Indies; which he no sooner published, than he had volunteers enough ready to accompany him. In 1570, he made his first expedition with two ships; and the next year with one only, in which he returned safe, if not with such advantages as he expected. He made another expedition in 1572, wherein he did the Spaniards some mischief, and gained considerable booties. In these expeditions he was much assisted by a nation of Indians, who then were, and have been ever since, engaged in perpetual wars with the Spaniards. The prince of these people was named Pedro, to whom Drake presented a fine cutlass from his side, which he saw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold; which Drake threw into the common stock, with this remarkable expression, that "he thought it but just, that such as bore the charge

Campbell's Lives of the Admirals.

Stowe's Annals, p. 807.

" of ſo uncertain a voyage on his credit, ſhould ſhare the " utmoſt advantages that voyage produced." Then embarking his men, with all the wealth he had obtained, which was very conſiderable, he bore away for England, where he arrived in Auguſt 1573.

His ſucceſs in this expedition, joined to his honourable behaviour towards his owners, gained him a high reputation; and the uſe he made of his riches ſtill a greater. For, fitting out three ſtout frigates at his own expence, he ſailed with them into Ireland; where, under Walter earl of Eſſex, the father of the famous unfortunate earl, he ſerved as a volunteer, and did many glorious actions. After the death of his noble patron, he returned into England; where Sir Chriſtopher Hatton, vice-chamberlain to queen Elizabeth, privy-counſellor, and a great favourite, introduced him to her majeſty, and procured him countenance and protection at court. By this means he acquired a capacity of undertaking that grand expedition, which will render his name immortal. The firſt thing he propoſed was a voyage into the South-ſeas through the Streights of Magellan, which was what hitherto no Engliſhman ever attempted. The project was well received at court: the queen furniſhed him with means; and his own fame quickly drew together a force ſufficient. The fleet, with which he ſailed on this extraordinary undertaking, conſiſted only of five ſmall veſſels, compared with modern ſhips, and no more than 164 able men. He ſailed from England Dec. 13, 1577, on the 25th fell in with the coaſt of Barbary, and on the 29th with Cape Verd. March 13, he paſſed the equinoctial, made the coaſt of Brazil April 5, 1578, and entered the river de la Plata, where he loſt the company of two of his ſhips; but meeting them again, and taking out their proviſions, he turned them adrift. May 29, he entered the port of St. Julian, where he continued two months, for the ſake of laying in proviſions: Aug. 20, he entered the Streights of Magellan; and Sept. 25 paſſed them, having then only his own ſhip. Nov. 25, he came to Machao, which he had appointed for a place of rendezvous, in caſe his ſhips ſeparated: but captain Winter, his vice-admiral, having repaſſed the Streights, was returned to England. Thence he continued his voyage along the coaſts of Chili and Peru, taking all opportunities of ſeizing Spaniſh ſhips, and attacking them on ſhore, till his crew were fated with plunder; and then, coaſting North-America to the height of 48 degrees, he endeavoured to find a paſſage back into our ſeas on that ſide, but could not. However, he landed,

landed, and called the country New Albion, taking poſſeſſion of it in the name and for the uſe of queen Elizabeth; and, having careened his ſhip, ſet ſail from thence, Sept. 29, 1579, for the Moluccas. He is ſuppoſed to have choſen this paſſage round, partly to avoid being attacked by the Spaniards at a diſadvantage, and partly from the lateneſs of the ſeaſon, whence dangerous ſtorms and hurricanes were to be apprehended. Oct. 13, he fell in with certain iſlands, inhabited by the moſt barbarous people he had met with in all his voyage: and, Nov. 4, he had ſight of the Moluccas, and, coming to Ternate, was extremely well received by the king thereof, who appears, from the moſt authentic relations of this voyage, to have been a wiſe and polite prince. Dec. 10, he made Celebes, where his ſhip unfortunately ran upon a rock Jan. 9th following; from which, beyond all expectation, and in a manner miraculouſly, they got off, and continued their courſe. March 16, he arrived at Java Major, and from thence intended to have directed his courſe to Malacca; but found himſelf obliged to alter his purpoſe, and to think of returning home. March 25, 1580, he put this deſign in execution; and, June 15, doubled the Cape of Good Hope, having then on board 57 men, and but three caſks of water. July 12, he paſſed the Line, reached the coaſt of Guinea the 16th, and there watered. Sept. 11, he made the iſland of Tercera; and, Nov. 3, entered the harbour of Plymouth. This voyage round the globe was performed in two years and about ten months.

His ſucceſs in this voyage, and the immenſe maſs of wealth he brought home, raiſed much diſcourſe throughout the kingdom; ſome highly commending, and ſome as loudly decrying him. The former alledged, that his exploit was not only honourable to himſelf, but to his country; that it would eſtabliſh our reputation for maritime ſkill in foreign nations, and raiſe an uſeful ſpirit of emulation at home; and that, as to the money, our merchants having ſuffered much from the faithleſs practices of the Spaniards, there was nothing more juſt, than that the nation ſhould receive the benefit of Drake's repriſals. The other party alledged, that, in fact, he was no better than a pirate; that, of all others, it leaſt became a trading nation to encourage ſuch practices; that it was not only a direct breach of all our late treaties with Spain, but likewiſe of our old leagues with the houſe of Burgundy; and that the conſequences would be much more fatal, than the benefits reaped from it could be advantageous. Things continued in this uncertainty during the remainder of 1580,

and the ſpring of the ſucceeding year. At length they took a turn in favour of Drake: for, April 4, 1581, her majeſty, going to Deptford, went on board his ſhip; where, after dinner, ſhe conferred on him the honour of knighthood, and declared her abſolute approbation of all he had done. She likewiſe gave directions for the preſervation of his ſhip, that it might remain a monument of his own and his country's glory. Camden, in his "Britannia," has taken notice of an extraordinary circumſtance relating to this ſhip of Drake's, where, ſpeaking of the ſhire of Buchan in Scotland, he ſays: "It is hardly worth while to mention the clayks, a ſort of "geeſe, which are believed by ſome with great admiration, "to grow upon trees on this coaſt, and in other places, and, "when they are ripe, they fall down into the ſea, becauſe "neither their neſts nor eggs can any where be found. But "they, who ſaw the ſhip, in which Sir Francis Drake ſailed "round the world, when it was laid up in the river Thames, "could teſtify, that little birds breed in the old rotten keels "of ſhips, ſince a great number of ſuch, without life and "feathers, ſtuck cloſe to the outſide of the keel of that ſhip." This celebrated ſhip, which had been contemplated many years at Deptford, at length decaying, it was broke up; and a chair, made out of the planks, was preſented to the univerſity of Oxford: upon which Cowley wrote the following verſes:

Camden's Annals of Q. Elizabeth's reign, p. 351.

"To this great ſhip, which round the world has run,
"And match'd in race the chariot of the ſun;
"This Pythagorean ſhip, (for it may claim,
"Without preſumption, ſo deſerv'd a name,
"But knowledge once, and tranſformation now)
"In her new ſhape this ſacred port allow.
"Drake and his ſhip could not have wiſh'd, from fate,
"An happier ſtation, or more bleſs'd eſtate;
"For, lo! a ſeat of endleſs reſt is given
"To her in Oxford, and to him in heaven."

In 1585, he ſailed with a fleet to the Weſt-Indies, and took the cities of St. Jago, St. Domingo, Carthagena, and St. Auguſtin. In 1587, he went to Liſbon with a fleet of 30 ſail; and, having intelligence of a great fleet aſſembled in the bay of Cadiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of 10,000 tons of ſhipping: which he afterwards merrily called, "burning the king of Spain's beard." In 1588, when the armada from Spain was approaching our coaſts,

Bacon's Works, Vol. III. p. 523.

coaſts, he was appointed vice-admiral under Charles lord Howard of Effingham, high-admiral of England, where fortune favoured him as remarkably as ever: for he made prize of a very large galleon, commanded by don Pedro de Valdez, who was reputed the projector of this invaſion. This lucky affair happened in the following manner: July 22, Sir Francis obſerving a great Spaniſh ſhip, floating at a diſtance from both fleets, ſent his pinnace to ſummon the commander to yield. Valdez replied, with much Spaniſh ſolemnity, that they were 450 ſtrong, that he himſelf was don Pedro, and ſtood much upon his honour, and thereupon propounded ſeveral conditions, upon which he was willing to yield: but the vice-admiral replied, that he had no leiſure to parley, but if he thought fit inſtantly to yield he might, if not, he ſhould ſoon find that Drake was no coward. Pedro, hearing the name of Drake, immediately yielded, and with 46 of his attendants came aboard Drake's ſhip. This don Pedro remained above two years his priſoner in England; and, when he was releaſed, paid him for his own and his captain's liberties, a ranſom of 3500l. Drake's ſoldiers were well recompenſed with the plunder of this ſhip: for they found in it 55,000 ducats of gold, which was divided among them.

In the mean time it muſt not be diſſembled, concerning the expedition in general, that, through an overſight of Drake, the admiral ran the utmoſt hazard of being taken by the enemy. For Drake being appointed, the firſt night of the engagement, to carry lights for the direction of the Engliſh fleet, was led to purſue ſome hulks belonging to the Hanſe-towns, and ſo neglected this office; which occaſioned the admiral's following the Spaniſh lights, and remaining almoſt in the centre of their fleet till morning. However, his ſucceeding ſervices ſufficiently atoned for this miſtake, the greateſt execution done on the flying Spaniards being performed by the ſquadron under his command. It is remarkable, that the Spaniards, notwithſtanding their loſs was ſo great, and their defeat ſo notorious, took great pains to propagate falſe ſtories, which in ſome places gained ſo much credit as to hide their ſhame. This provoked the Engliſh, and none more than Drake, who boldly withſtood their lies in the following manner: "They were not aſhamed," ſays he, "to publiſh, in ſundry languages, in print, great vic-"tories in words, which they pretended to have obtained "againſt this realm; and ſpread the ſame in a moſt falſe "ſort over all parts of France, Italy, and elſewhere. When, "ſhortly after, it was happily manifeſted in very deed to all

Camden's Annals, p. 565. 573.

" nations, how their navy, which they termed invincible,
" conſiſting of 140 ſail of ſhips, not only of their own king-
" dom, but ſtrengthened with the greateſt argoſies, Portu-
" gal caracks, Florentines, and large hulks of other coun-
" tries, were, by 30 of her majeſty's own ſhips of war,
" and a few of our own merchants, by the wiſe, valiant,
" and advantageous conduct of the lord Charles Howard,
" high-admiral of England, beaten and ſhuffled together
" even from the Lizard in Cornwall, firſt to Portland, where
" they ſhamefully left don Pedro de Valdez with his mighty
" ſhip; from Portland to Calais, where they loſt Hugh de
" Moncado, with the gallies of which he was captain; and
" from Calais, driven with ſquibs from their anchors, were
" chaced out of the ſight of England, round about Scotland
" and Ireland. Where, for the ſympathy of their religion,
" hoping to find ſuccour and aſſiſtance, a great part of them
" were cruſhed againſt the rocks; and thoſe others that landed,
" being very many in number, were notwithſtanding broken,
" ſlain, and taken; and ſo ſent from village to village, cou-
" pled in halters, to be ſhipped into England, where her ma-
" jeſty, of her princely and invincible diſpoſition, diſdaining
" to put them to death, and ſcorning either to retain or en-
" tertain them, they were all ſent back again to their coun-
" tries, to witneſs and recount the worthy atchievement of
" their invincible and dreadful navy. Of which the number
" of ſoldiers, the fearful burden of their ſhips, the comman-
" ders names of every ſquadron, with all their magazines of
" proviſions, were put in print, as an army and navy irreſiſti-
" ble and diſdaining prevention: with all which their great
" terrible oſtentation, they did not, in all their ſailing round
" about England, ſo much as ſink or take one ſhip, bark,
" pinnace, or cock-boat of ours, or ever burnt ſo much as
" one ſheepcote on this land." We have been at the pains
of tranſcribing this, to ſhew the reader that Drake carried a
pen as well as a ſword, which he knew how to draw upon
occaſion; and, to ſay the truth, we do not remember to have
ſeen, within ſo narrow a compaſs, a more full, perſpicuous,
ſpirited relation, than this. It may be proper to obſerve,
that a little before this formidable Spaniſh armament put to
ſea, the ambaſſador of his Catholic majeſty had the confi-
dence to propound to queen Elizabeth, in Latin verſe, the
terms upon which ſhe might hope for peace; which, with an
Engliſh tranſlation by Dr. Fuller, we will inſert in this place,
becauſe Drake's expedition to the Weſt-Indies makes a part
of this meſſage. The verſes are theſe:

Strype's Annals, Vol. III. p. 531.

Holy State, p. 303.

" Te

" Te veto ne pergas bello defendere Belgas:
" Quæ Dracus eripuit nunc reſtituantur oportet:
" Quas pater evertit jubeo te condere cellas:
" Religio Papæ fac reſtituatur ad unguem."

" Theſe to you are our commands,
" Send no help to th' Netherlands:
" Of the treaſure took by Drake,
" Reſtitution you muſt make:
" And thoſe abbies build anew,
" Which your father overthrew:
" If for any peace you hope,
" In all points reſtore the pope."

The queen's extempore return.

" Ad Græcas, bone rex, fient mandata calendas."

" Worthy king, know this your will,
" At Latter-Lammas we'll fulfil."

In 1589, he commanded as admiral the fleet ſent to reſtore don Antonio, king of Portugal, the command of the land-forces being given to Sir John Norris: but they were hardly got to ſea, before the commanders differed, and ſo the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by Sir John Hawkins and Drake, againſt their ſettlements in the Weſt-Indies, than had hitherto been made during the whole courſe of it: but the commanders here again not agreeing about the plan, this alſo did not turn out ſo ſucceſsfully as was expected. All difficulties, before theſe two laſt expeditions, had given way to the ſkill and fortune of Drake; which probably was the reaſon why he did not bear theſe diſappointments ſo well as he otherwiſe would have done. A ſtrong ſenſe of them is ſuppoſed to have thrown him into a melancholy, which occaſioned a bloody-flux; and of this he died on board his own ſhip, near the town of Nombre de Dios in the Weſt-Indies, Jan. 28, 1595-6. " He conceived," ſays a certain writer, " that expectation, a mercileſs uſurer, com-
" puting each day ſince his departure, exacted intereſt
" and return of honour and profit, proportionable to his
" great preparations, and tranſcending his former atchieve-
" ments. He ſaw, that all the good, which he had done in
" this voyage, conſiſted in the evil he had done the Spaniards
" afar off, whereof he could preſent but ſmall viſible fruits in
" England. Theſe apprehenſions accompanying, if not
" cauſing,

" causing, the diſeaſe of the flux, wrought his ſudden death; " and ſickneſs did not ſo much untie his cloaths, as ſorrow " did rend at once the robe of his mortality aſunder. He " lived by the ſea, died on it, and was buried in it." His death was lamented by the whole nation, and particularly by his countrymen, who had great reaſon to love him from the circumſtances of his private life, as well as to eſteem him in his public character. He was elected burgeſs for Boſſiney, alias Tintagal, in Cornwall, in the 27th parliament of Elizabeth; and for Plymouth in Devonſhire, in the 35th. This town had very particular obligations to him: for, in 1587, he undertook to bring water into it, through the want of which, till then, it had been grievouſly diſtreſſed: and he performed it by conducting thither a ſtream from ſprings at eight miles diſtance, that is to ſay, in a ſtrait line: for in the manner he brought it, the courſe of it runs upwards of 20 miles.

Fuller's Holy State, p. 130.

Sir Francis Drake was low of ſtature, but well ſet, had a broad open cheſt, a very round head, his hair of a fine brown, his beard full and comely, his eyes large and clear, of a fair complexion, with a freſh, chearful, and very engaging countenance. As navigation had been his whole ſtudy, ſo he underſtood it thoroughly, and was a perfect maſter in every branch, eſpecially in aſtronomy, and in the application thereof to the art of ſailing. He had the happineſs to live under the reign of a princeſs, who never failed to diſtinguiſh merit, and, what is more, to reward it. He was always her favourite; and ſhe gave an uncommon proof of it, in regard to a quarrel he had with his countryman Sir Bernard Drake, whoſe arms Sir Francis aſſuming, the other was ſo provoked at it, that he gave him a box on the ear. Upon this, the queen took up the quarrel, and gave Sir Francis a new coat, which is thus emblazoned: " Sable, a feſs wavy between two " pole ſtars Argent," and for his creſt, " a ſhip on a globe " under ruff," held by a cable, with a hand out of the clouds, over it this motto, " auxilio divino;" underneath, " ſic parvis " magna;" in the rigging whereof is hung up by the heels " a wivern, Gules;" which was the arms of Sir Bernard Drake. Her majeſty's kindneſs however did not extend beyond the grave; for ſhe ſuffered his brother Thomas Drake, whom he made his heir, to be proſecuted for a pretended debt to the crown; which proſecution hurt him a good deal. It is indeed true, that Sir Francis died without iſſue, but not a bachelor, as ſome authors have written; for he left behind him a widow, Elizabeth, daughter and ſole heireſs of Sir George

Stowe's Annals, p. 806.

Fuller and Stowe.

Prince's Worthies of Devonſhire, p. 245.

George Sydenham in the county of Devon, knight, who afterwards married William Courteney, Esq; of Powderham Caſtle in the ſame county. Prince, p. 244. Engliſh Baronetage, Vol. I. p. 531.

DRAKE (JAMES), a celebrated political writer and phyſician, was born at Cambridge, in 1667; and, at 17, admitted a member of that univerſity, where he ſoon diſtinguiſhed himſelf by his uncommon parts and ingenuity. Some time before the Revolution, he took the degree of B. A. and after that of M. A. but, going to London in 1693, and diſcovering a particular genius to the ſtudy of phyſic, he was encouraged in the purſuit of it by Sir Thomas Millington, and the moſt eminent members of the college of phyſicians. In 1696, he took the degree of doctor in that faculty; and was ſoon after elected F. R. S. as likewiſe of the college of phyſicians. But whether his own inclination led him, or whether he did it purely to ſupply the defects of a fortune, which was not ſufficient to keep him a proper equipage as a phyſician in town, he applied himſelf to writing for the bookſellers. In 1697, he was concerned in the publication of a pamphlet, intituled, "Commendatory Verſes upon the "Author of Prince Arthur and King Arthur." In 1702, he publiſhed in 8vo, "The Hiſtory of the laſt Parliament, "begun at Weſtminſter Feb. 10, in the 12th Year of King "William, A. D. 1700." This created him ſome trouble; for the houſe of lords, thinking it reflected too ſeverely on the memory of king William, ſummoned the author before them in May 1702, and ordered him to be proſecuted by the attorney-general; who brought him to a trial, at which he was acquitted the year following. The paſſage that gave offence is in the preface, and runs thus: "And perhaps "there was a third thing in proſpect, of deeper reach than "all theſe, which was, that ſhould it have pleaſed God, for "our ſins, to have ſnatched from us the king of a ſudden, "by chance of war, or other fatal accident, during the tu"mult of arms abroad, and the civil diſorders they had raiſed "amongſt us at home, and a numerous, corrupt, and licen"tious party throughout the nation, from which the houſe "of commons was ſometimes not free; they might enter"tain hopes, from the advantage of being at the helm, and "the aſſiſtance of their rabble, to have put in practice their "own ſchemes, and to have given us a new model of go"vernment of their own projection; and ſo to have procured "to themſelves a laſting impunity, and to have mounted their "own beaſt the rabble, and driven the ſober part of the na-

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" tion like cattle before them. That this is no conjecture, " will readily appear to any conſidering perſons, from the " treatment her royal highneſs the princeſs of Denmark, the " heireſs apparent to the crown, met with all along from " them and their party. They were not contented to ſhew " her a conſtant neglect and ſlight themſelves, but their " whole party were inſtructed, not to treat her with diſre- " ſpect, but with ſpite. They were buſy to traduce her with " falſe and ſcandalous aſperſions; and ſo far they carried " the affront, as to make her at one time the common ſubject " of the tittle-tattle of almoſt every coffee-houſe and draw- " ing-room; which they promoted with as much zeal, ap- " plication, and venom, as if a bill of excluſion had then " been on the anvil, and theſe were the introductory cere- " monies."

In 1704, being diſſatisfied with the rejection of the bill to prevent occaſional conformity, and with the diſgrace of ſome of his friends who were ſticklers for it, he wrote, in concert with Mr. Poley, member of Parliament for Ipſwich, " The " Memorial of the Church of England: humbly offered to " the Conſideration of all true Lovers of our Church and " Conſtitution," 8vo. The treaſurer Godolphin, and the other great officers of the crown in the Whig intereſt therein ſeverely reflected on, were ſo highly offended at the publication of it, that they repreſented it to the queen as an inſult upon her honour, and intimation that the church was in danger under her adminiſtration. Accordingly her majeſty took notice of it in her ſpeech to the enſuing parliament, Oct. 27, 1705; and was addreſſed by both houſes upon that occaſion. Soon after, the queen, at the petition of the houſe of commons, put out a proclamation for diſcovering the author of the " Memorial;" but no diſcovery could be made. The parliament was not the only body that ſhewed their reſentment to this book; for the grand jury of the city of London having preſented it at the ſeſſions, as a falſe, ſcandalous, and traiterous libel, it was forthwith burnt in the ſight of the court then ſitting, and afterwards before the Royal Exchange, by the hands of the common hangman. But though Drake then eſcaped, yet as he was very much ſuſpected of being the author of that book, and had rendered himſelf obnoxious upon other accounts to perſons then in power, occaſions were ſought to ruin him if poſſible; and a newſpaper he was publiſhing at that time under the title of " Mercurius Politicus," afforded his enemies the pretence they wanted. For, taking exception at ſome paſſages therein,

in, they profecuted him in the Queen's-bench in 1706. His caſe was argued at the bar of that court April 30; when, upon a flaw in the information, the trial was adjourned, and in November following the doctor was acquitted; but the government brought a writ of error. The ſeverity of this proſecution, joined to repeated diſappointments and ill uſage from ſome of his party, is ſuppoſed to have flung him into a fever, of which he died at Weſtminſter, March 2, 1706-7, not without violent exclamations againſt the rigour of his proſecutors.

Beſides the performances already mentioned, he made an Engliſh tranſlation of "Herodotus," which was never publiſhed. He wrote a comedy, called, "The Sham-Lawyer, or the "Lucky Extravagant;" which was acted at the theatre royal in 1697. It is chiefly borrowed from two of Fletcher's namely, "The Spaniſh Curate," and "Wit without [illegible]." He was the editor of "Hiſtoria Anglo-Scotica: [illegible] impartial Hiſtory of all that happened between the [illegible] and Kingdoms of England and Scotland, from the [illegible]ing of the Reign of William the Conqueror to the [illegible] of Queen Elizabeth, 1703," 8vo. In the dedica[illegible]ys, that, "upon a diligent reviſal, in order if poſ[illegible] diſcover the name of the author, and the age of "his writing, he found, that it was written in, or at leaſt "not finiſhed till, the time of king Charles I." But he ſays nothing more of the MS. nor how it came into his hands. But whatever merit there might be in his political writings, or however they might diſtinguiſh him in his life-time, he is chiefly known now by his medical works: by that "New "Syſtem of Anatomy" particularly, which was finiſhed a little before his deceaſe, and publiſhed in 1707, with a preface by W. Wagſtaffe, M. D. and reader of anatomy at Surgeons-hall. Dr. Wagſtaffe tells us, that Drake "eminently "excelled in giving the rationale of things, and inquiring "into the nature and cauſes of phænomena.—He does not," [illegible]e, "behave himſelf like a mere deſcriber of the parts, [illegible]ut like an unprejudiced inquirer into nature, and an ab"ſolute maſter of his profeſſion. And if Dr. Lower has "been ſo much and ſo deſervedly eſteemed for his ſolution "of the ſyſtole of the heart, Dr. Drake, by accounting for "the diaſtole, ought certainly to be allowed his ſhare of re"putation, and to be admitted as a partner of his glory." A ſecond edition of this work was publiſhed in 1717, in two vols. 8vo; and an appendix in 1728, 8vo, which is uſually bound up with the ſecond volume. The plates, which are

very

very numerous, are accurately drawn and well engraved. They are taken, some of them, from Swammerdam. Dr. Drake put notes to the English translation of Le Clerc's "History of Physic," printed in 1699, 8vo; and there is No. 281. also, in the "Philosophical Transactions," "A Discourse "of his concerning some Influence of Respiration on the "Motion of the Heart hitherto unobserved."

"The Memorial of the Church of England, &c." was reprinted in 8vo, in 1711; to which is added, an introductory preface, containing the life and death of the author; from which this present account is chiefly drawn.

Anecdotes of Bowyer, by Nichols, p. 94. DRAKE (FRANCIS), a surgeon at York, and an eminent antiquary, was much esteemed by Dr. Mead, Mr. Folkes, the two Mr. Gales, and all the principal members of the Royal and Antiquarian Societies. He published, 1736, "Eboracum; or the History and Antiquities "City of York, from its Original to the present "together with the History of the Cathedral Church "the Lives of the Archbishops of that See, &c. By "Drake, of the City of York, Gent. F.R.S. and "of the Society of Antiquaries in London;" which, with large MS. additions by the author, [redacted] hands of his son, the Rev. William Drake, F.A.S. late master of the free-school at Felsted in Essex, and now (1783) vicar of Isleworth, Middlesex, who has distinguished himself by several curious articles in the "Archæologia," IV. 143. V. 137. 139. and would republish his father's book if the plates could be recovered. A mezzotinto print of Mr. Drake, by Val. Green, was published in 1771, from a picture by N. Drake, with this inscription: "Franc. Drake Armiger, "Eboracensis, Reg. Soc. necnon Antiqu. Socius." Contemporary with Dr. Drake, was

Ibid. p. 58. DRAKE (SAMUEL), fellow of St. John's-college Cambridge, who published in 1729, folio, a fine edition of [redacted] bishop Parker's work, "De Antiquitate Britannicæ Eccl[esiæ] "& Privilegiis Ecclesiæ Cantuarienſis, cum Archiepiscopis "ejusdem LXX." The archbishop's own edition, published by himself in 1572, was exactly followed, which contained not only the lives of the archbishops, but also a catalogue of the chancellors, vice-chancellors, proctors, and commencers in the university of Cambridge, from the year 1500 to 1571, with many other matters relating to that university. The copies of the archbishop's edition almost all varying from

from one another, the correcteſt was made the text, and the variations of the reſt were taken notice of. Copper-plates were taken by the beſt hand of all the arms, frontiſpieces, and other decorations, in the edition of 1572.

DRAKENBORCH (ARNOLDUS), a profeſſor of hiſtory and eloquence at Utrecht, died in 1748. He is memorable for having given fine editions in 4to, of two ancient authors, "Titus Livius," 7 vols. and "Silius Italicus," with very learned notes. He is alſo the author of ſome ſmall works.

DRAYTON (MICHAEL), an Engliſh poet, was born at Harſhull, in the pariſh of Atherſton, in the county of Warwick, in 1563. His family was ancient, and originally deſcended from the town of Drayton in Leiceſterſhire, which gave name to his progenitors, as a learned antiquary of his acquaintance has recorded; but his parents removing into Warwickſhire, our poet was born there. When he was but ten years of age, he appears to have been page to ſome perſon of honour, as we collect from his own words: and, for his learning at that time, it appears pretty evidently in the ſame place, that he could then conſtrue his Cato, and ſome other little collection of ſentences. It appears too, that he was then anxious to know, "what kind of ſtrange creatures poets were?" and deſired his tutor of all things, that if poſſible "he would make him a poet." He was ſome time a ſtudent in the univerſity of Oxford; and though we do not find that he took any degree there, yet it is conceived, that he ought to have had a place among the Oxford writers, from the authority of his intimate acquaintance Sir Aſton Cokain, in the following lines:

Burton's Deſcription of Leiceſterſhire. In the town of Drayton.

Drayton's Elegies. In his Epiſtle to Henry Reynolds, of poets and poetry.

Choice poems, &c. by Sir Aſton Cokain, Lond. 1669, 8vo.

"Oxford, our other academy, you
"Full worthy muſt acknowledge of your view;
"Here ſmooth-tongued Drayton was inſpired by
"Mnemoſyne's manifold progeny."

In 1588, he ſeems, from his own deſcription of the Spaniſh invaſion, to have been a ſpectator at Dover of its defeat; and might poſſibly be engaged in ſome military poſt or employment there, as we find mention of him being well ſpoken of by the gentlemen of the army. He took delight very early, as we have ſeen, in the ſtudy of poetry; and was eminent for his talent in this way, nine or ten years before the death of queen Elizabeth, if not ſomething ſooner. In 1593, he publiſhed a collection of paſtorals, under the title of, "Idea;

" Idea: the Shepherd's Garland, faſhioned in nine Eclogues;
" with Rowland's Sacrifice to the nine Muſes," 4to, dedicated to Mr. Robert Dudley. This " Shepherd's Garland" is the ſame with what was afterwards reprinted with emendations by our author in 1619, folio, under the title of " Paſtorals, containing Eclogues; with the Man in the " Moon." It is remarkable, that the folio edition of Drayton's works, printed in 1748, though the title-page profeſſes to give them all, does not contain this part of them. Soon after he publiſhed ſome of thoſe grave and weighty poems, which have rendered him moſt memorable, and beſt ſupported his fame with poſterity. His " Barons Wars," and " England's heroical Epiſtles;" his " Downfalls of Robert " of Normandy, Matilda and Gaveſton;" were all written before 1598; for which, and for his perſonal qualifications, he was highly celebrated at that time, and diſtinguiſhed not only as a great genius, but as a good man. He was exceedingly eſteemed by his contemporaries; and Burton, the learned antiquary, in the place above referred to, after calling him his " near countryman and old acquaintance," adds further of him, that, " though thoſe Tranſalpines ac-" count us Tramontani, rude and barbarous, holding our " brains ſo frozen, dull, and barren, that they can afford " no inventions or conceits, yet may he compare either with " their old Dante, Petrarch, or Boccace, or their neoteric " Marinella, Pignatello, or Stigliano. But why," ſays Burton, " ſhould I go about to commend him, whoſe own " works and worthineſs have ſufficiently extolled to the " world?"

Drayton was one of the foremoſt of Apollo's train, who welcomed James I. to his Britiſh dominions, with a " con-" gratulatory Poem, &c. 1603," 4to; and how this very poem, through ſtrange ill luck, might have proved his ruin, but for his patient and prudent conduct under the indignity, he has, with as much freedom as was then convenient, informed us in the preface to his " Poly-Olbion," and in his epiſtle to Mr. George Sandys among his elegies. It is probable, that the unwelcome reception it met with might deter him from attempting to raiſe himſelf at court. In 1613, he publiſhed the firſt part of his " Poly-Olbion;" by which Greek title, ſignifying " very happy," he denotes England; as the ancient name of Albion is by ſome derived from Olbion, happy. It is a chorographical deſcription of the rivers, mountains, foreſts, caſtles, &c. in this iſland, intermixed with the remarkable antiquities, rarities, and commodities thereof

Selden's notes on Poly-Olbion, p. 19.

thereof. The firſt part is dedicated to prince Henry, by whoſe encouragement it was written; and there is a picture at full length of that hopeful prince, in a military poſture, exerciſing his pike. He had ſhewed Drayton ſome ſingular marks of his favour, and ſeems to have admitted him as one of his poetical penſioners; but dying, before the book was publiſhed, our poet loſt the benefit of his patronage. There are 18 ſongs in this volume, illuſtrated with the learned notes of Selden; and there are maps before every ſong, wherein the cities, mountains, foreſts, rivers, &c. are repreſented by the figures of men and women. His metre of 12 ſyllables being now antiquated, it is quoted more for the hiſtory than the poetry in it; and in that reſpect is ſo very exact, that, as Nicolſon obſerves, "Drayton's Poly-Olbion affords "a much truer account of this kingdom, and the dominion "of Wales, than could well be expected from the pen of a "poet." It is interwoven with many fine epiſodes: of the conqueſt of this iſland by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of Engliſh warriors, navigators, ſaints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the ſecond part, or continuation of 12 ſongs more, making 30 in the whole, and dedicated to prince Charles, to whom he gives hopes of beſtowing the like pains upon Scotland.

Engliſh Hiſt. librar. p. 5. 1736, folio.

In 1626, we find him ſtyled poet laureat, in a copy of his own verſes, written in commendation of Abraham Holland, and prefixed to the poſthumous poems of that author. It is probable, that the appellation of poet laureat was not formerly confined ſo ſtrictly, as it is now, to his majeſty's ſervant known by this title, who is preſumed to have been at that time Ben Jonſon; becauſe we find it given to others only as a diſtinction of their excellency in the art of poetry; to Mr. George Sandys particularly, who was our author's friend. So again, the print of Drayton, before the firſt volume of his works in folio, has a wreath of bays above his head, and ſo has his buſt in Weſtminſter-abbey; yet when we find that the portraits of Joſhua Sylveſter, John Owen, and others, who never had any grant of the laureat's place, are as formally crowned with laurel, as thoſe who really poſſeſſed it, we have reaſon to believe, that nothing more was meant by it, than merely a compliment. Beſides, as to Drayton, he tells us himſelf, in his dedication to Sir William Aſton of "The Owl," that "he leaves the laurel to "thoſe who may look after it." In 1627, was publiſhed the

Edit. 1619, folio.

the ſecond volume of his poems: containing his "Battle of "Agincourt, Miſeries of Queen Margaret, Court of Fairies, "Queſt of Cynthia, Shepherd's Syrena, Elegies, alſo, The "Moon-Calf," which is a ſtrong ſatire upon the maſculine affectations of women, and the effeminate diſguiſes of the men, in thoſe times. The elegies are 12 in number, though there are but eight reprinted in the edition of 1748. In 1630, he publiſhed another volume of poems in 4to, intituled, "The Muſes Elizium:" with three divine poems, "On "Noah's Flood, Moſes's Birth and Miracles, and David "and Goliath." Theſe divine poems are not reprinted in the late edition of his works.

Drayton died in 1631, and was buried in Weſtminſter-abbey amongſt the poets. A handſome table monument of blue marble was raiſed over his grave the ſame year, and is adorned with his effigies in buſto, laureated. On one ſide is a creſt of Minerva's cap, and Pegaſus in an eſcutcheon on the other. The epitaph, which was written in letters of gold upon his monument, is ſaid to have had Ben Jonſon for its author, and runs as follows:

Stowe's Survey of London, p. 763. edit. 1633, folio. Dart's Hiſt. and Antiq. of Weſtminſter Abbey, Vol. XI. p. 81.

"Do, pious marble, let thy readers know,
"What they, and what their children owe
"To Drayton's name; whoſe ſacred duſt
"We recommend unto thy truſt:
"Protect his memory, and preſerve his ſtory,
"Remain a laſting monument of his glory:
"And when thy ruins ſhall diſclaim
"To be the treaſurer of his name,
"His name, that cannot fade, ſhall be
"An everlaſting monument to thee."

DRELINCOURT (CHARLES), miniſter of the church of Paris, and a very extraordinary man, was born July 1595, at Sedan; where his father, who was well deſcended, had a conſiderable poſt. He paſſed through the ſtudy of polite literature and divinity at Sedan, but was ſent to Saumur, to go through a courſe of philoſophy there under profeſſor Duncan. He was admitted miniſter in 1618, and diſcharged his function near Langres, till he was called by the church of Paris in 1620. He had all the qualifications requiſite to a great miniſter. His ſermons were very edifying; he was incomparably well ſkilled in comforting the ſick; and he managed the affairs of the church with ſuch ſkill and ſucceſs, that he never failed of being conſulted upon every important occaſion.

Bayle's Dict.

ſion. The ſervices he did the church by his pen are exceedingly great and numerous, whether we conſider his books of devotion, or thoſe of controverſy. His firſt eſſay was, "A "Treatiſe of Preparation for the Lord's Supper." This, and his "Catechiſm," "Short View of Controverſies," and "Conſolations againſt the Fears of Death," have, of all his works, been the moſt frequently reprinted. Some of them, his book upon Death in particular, have paſſed through above 40 editions; and have been tranſlated into ſeveral languages, as High Dutch, Low Dutch, Italian, and Engliſh. His "Charitable Viſits," in five volumes, have ſerved for a continual conſolation to private perſons, and for a ſource of materials and model to miniſters. He publiſhed three volumes of "Sermons," in which, as in all the forementioned pieces, there is a wonderful vein of piety, which is very affecting to religious minds. His controverſial works are, "The Jubilee;" "The Roman Combat;" "The Jeſuit's "Owl;" "An Anſwer to Father Couſſin;" "Diſputes with "the Biſhop of Bellai, concerning the Honour due to the "holy Virgin;" "An Anſwer to La Milletierre;" "Dia"logues againſt the Miſſionaries," in ſeveral volumes; "The falſe Paſtor convicted;" "The falſe Face of Anti"quity;" "The pretended Nullities of the Reformation;" "An Anſwer to Prince Erneſt of Heſſe;" "An Anſwer to "the Speech of the Clergy ſpoken by the Archbiſhop of "Sens;" "A Defence of Calvin." He wrote ſome letters, which have been printed; one to the ducheſs of Tremouille, upon her huſband's revolt from the Proteſtant religion; one of conſolation, addreſſed to Madam de la Tabariere; one upon the Reſtoration of Charles II. king of Great-Britain; ſome upon the Engliſh Epiſcopacy, &c. He publiſhed alſo certain prayers, ſome of which were made for the king, others for the queen, and others for the dauphin. Bayle tells us, that what he wrote againſt the church of Rome confirmed the Proteſtants more than can be expreſſed; for with the arms with which he furniſhed them, ſuch as wanted the advantage of learning, were enabled to oppoſe the monks and pariſh prieſts, and to contend with the miſſionaries. His writings made him conſidered as the ſcourge of the Papiſts; yet, like Monſ. Claude, he was much eſteemed and even beloved by them. For it was well known, that he had an eaſy acceſs to the ſecretaries of ſtate, the firſt preſident, the king's advocate, and the civil lieutenant; though he never made any other uſe of his intereſt with them than to aſſiſt the afflicted churches. He was highly eſteemed by the great

perſons of his own religion; by the duke de la Force, the marſhals Chatillon, Gaſcon, Turenne, and by the ducheſs of Tremouille. They ſent for him to their palaces, and honoured him from time to time with their viſits. Foreign princes and noblemen, the ambaſſadors of England and France did the ſame; and he was particularly eſteemed by the houſe of Heſſe, as appears from the books he dedicated to the princes and princeſſes of that name. He died Nov. 3, 1669, in a moſt pious diſpoſition. He had always been extremely aſſiduous in prayer; and it is ſaid, that in the latter part of his life, if he was alone, he never heard the clock ſtrike, but he fell down upon his knees, and addreſſed himſelf to God. His "Laſt Hours" were publiſhed after his deceaſe, and annexed to his "Conſolations againſt the Fears of Death," in the later editions of that book.

He married, in 1625, the only daughter of a rich merchant of Paris; by whom he had 16 children. The ſeven firſt were ſons; the reſt intermixed, ſix ſons and three daughters. Laurence, the eldeſt of all, was at firſt miniſter at Rochelle; but being obliged to leave that church by an edict, he went to Niort, where he died in 1680, having loſt his ſight about ſix months before. He was a very learned man, and a good preacher. He left ſeveral fine ſermons, and likewiſe a collection of Chriſtian ſonnets, which are extremely elegant, and highly eſteemed by thoſe who have a taſte for piety as well as wit. They had gone through ſix editions in 1693. Henry, the ſecond ſon, was alſo a miniſter, and publiſhed ſermons. The third ſon was the famous Charles Drelincourt, profeſſor of phyſic at Leyden. He was born at Paris in 1633, and taking the degree of M.D. at Montpelier in 1654, was immediately choſen firſt phyſician to the armies of the king of France in Flanders under marſhal Turenne. Afterwards marrying at Paris, he had an invitation to the profeſſorſhip of phyſic at Leyden in 1668; which place he accepted, and diſcharged the functions of it with extraordinary ſucceſs. He ſerved king William and queen Mary of England, till their advancement to the throne; and it was to him alone, that the king entruſted the care of his conſort, in her journey to the waters of Aix in 1681. Bayle has given him a vaſt character. As a man, he deſcribes him benevolent, friendly, pious, and charitable; as a ſcholar, verſed in the Greek and Latin tongues, and in all polite literature, in as high a degree, as if he had never applied himſelf to any thing elſe; as a profeſſor of phyſic, clear and exact in his method of reading lectures, and of a ſkill in anatomy

tomy univerſally admired; as an author, one whoſe writings are of an original and inimitable character. This great and amiable man died at Leyden, May 1697; leaving behind him one ſon of his own name. Anthony, a fourth ſon, was a phyſician at Orbes in Switzerland; and afterwards appointed phyſician extraordinary by the magiſtrates of Bern. A fifth ſon died at Geneva, while he ſtudied divinity there. Peter Drelincourt, a ſixth, was a prieſt of the church of England, and dean of Armagh.

All his other children died either in their infancy, or in the flower of their youth, except a daughter, who married to Monſ. Malnoc, advocate of the parliament of Paris; and who, inſtead of following him to Holland, whither he retired with his Proteſtantiſm at the time of the dragoonade, continued at Paris, where ſhe openly profeſſed the Roman Catholic religion.

DRESSERUS (MATTHEW), a learned German, was born at Erfort, the capital of Thuringia, in 1536. The firſt academical lectures which he heard, were thoſe of Luther and Melancthon, at Wittemberg: but he had not the advantage of them long, becauſe, the air of that country not agreeing with his conſtitution, he was obliged to return to Erfort, where he ſtudied Greek. When he had taken the degree of M. A. in 1559, he read lectures in rhetoric at home; and afterwards taught polite literature and the Greek tongue in the college of Erfort. When he had gone on in this way 16 years in his own country, he was invited to Jena, to ſupply the place of Lipſius, as profeſſor of hiſtory and eloquence. He pronounced his inaugural oration in 1574, which was afterwards printed with other of his orations. Some time after, he went to Meiſſen, to be head of the college there; and having continued there ſix years, he obtained, in 1581, the profeſſorſhip of polite learning in the univerſity of Leipſic; and a particular penſion was ſettled on him to continue the "Hiſtory of Saxony." Upon his coming to Leipſic, he found dreadful diſputes among the doctors. Some endeavoured to introduce the ſubtleties of Ramus, rejecting the doctrine of Ariſtotle, while others oppoſed it; and ſome were deſirous of advancing towards Calviniſm, while others would ſuffer no innovations in Lutheraniſm. Dreſſerus deſired to avoid both extremes: and becauſe the diſpute concerning the novelties of Ramus greatly diſturbed the philoſophical community, he was very ſolicitous to keep clear of it. But the electoral commiſſary diverted

Melchior Adam, de vitis philoſoph.

him from this pacific deſign; and it happened to him, as it happens to many perſons who engage late in diſputes of this kind, that they are more zealous than the firſt promoters of it. In ſhort, Ramiſm appeared to Dreſſerus a moſt horrible monſter; and he became the moſt zealous oppoſer of it, that ever was known in that country. We at preſent juſtly laugh at thoſe violent conteſts, which divided the univerſities in the 17th century, on account of trifles; for ſo we may call the diſpute between the Ramiſts and the Ariſtotelians. We cannot read the relation of ſo many tumults without laughter or pity: yet our own age will probably be treated in the ſame manner by thoſe that follow.

Dreſſerus ſpent the remainder of his life at Leipſic, where he died in 1607. He married in 1565; and becoming a widower in 1598, he married again two years after. He was a man of great induſtry, and not eaſily tired with applying, as he ſhewed at Erfort; for he brought all his colleagues, who except one were Roman-catholics, to conſent, that the confeſſion of Augſburg and Hebrew ſhould be taught in the univerſity. He was the author of ſeveral works, which now are not uſeful or curious enough to deſerve a particular account.

DRUIDS, prieſts of the ancient Gauls and Britons, and ſo called from the Greek word "Drus," an oak, becauſe they inhabited the woods, and held thoſe trees to be ſacred. Where this order of men began, and from what origin they derived their rites and inſtitutions, has been, and is like to continue, a matter of diſpute. The generality make Gaul the ſeat of their origin; but Julius Cæſar, who has given a clearer and fuller account of them than any ancient writer, ſuppoſes it to have been Britain. "They preſide," ſays he, "over ſacred affairs; conduct all the ſacrifices, public and "private; and are the interpreters of every thing relating to "religion. The youth have recourſe to them for the ſake of "inſtruction, and hold them in the higheſt veneration and "honour. The Druids are the deciders of all controverſies, "public and private; and if any crime be committed, a mur-"der for inſtance, or if there be any diſpute about the bounds "of property, or the right of inheritance, they pronounce "judgement for and againſt; and if any ſingle man, or body "of men, refuſe to ſtand by their deciſions, they forbid "them to be preſent at the ſacrifices; which is the greateſt "puniſhment that can be inflicted; becauſe ſuch delinquents "are from thenceforward reckoned prophane and impious,

" and every body avoids having the leaſt commerce with " them, for fear of contracting ſome dreadful contagion. " Over all the Druids there is one who is inveſted with the " ſupreme authority, and who is ſucceeded after his death " by the next in dignity. If there happens to be an equa- " lity among them, lots are caſt; which however does not " prevent their ſometimes fighting about it. At a certain " time of the year, they repair to the borders of Carnutum" (now called Chartres), " which is ſuppoſed to be the middle " of Gaul, and aſſemble themſelves in a ſacred grove, or " place; where all who have any diſputes to be ſettled re- " ſort, and ſtand entirely by their determinations and de- " crees. The diſcipline of the Druids is ſuppoſed to have " been firſt invented and inſtituted in Britain, and brought " from thence into Gaul; and therefore at this very time " all, who would ſearch accurately into their origin, go thi- " ther for information. The Druids have nothing to do " with military affairs, do not pay tribute like other people, " and have an immunity from all other offices in ſociety, as " well as from war. Theſe privileges and advantages tempt " many to enter into their community, who are alſo ſent by " their parents and relations. They are ſaid to get a great " number of verſes by heart, which is the reaſon why ſome " remain 20 years in a ſtate of pupillage; nor do they think " it lawful to commit to writing any thing relating to ſacred " matters, though on common occaſions they uſe the Greek " language. This ſeems to have been ordered on two ac- " counts; firſt, becauſe they would not have their doctrines " propagated among the vulgar; and ſecondly, becauſe they " would not have their ſcholars neglect the culture of the " memory, which they would be apt to do, if their laws " were written. Their chief principle is the tranſmigration " of ſouls; and they think this a great incitement to virtue, " as well as a great ſecurity againſt the fear of death. They " read lectures alſo to their youth upon the ſtars and their " motions, upon the greatneſs of the univerſe and of this " earth, upon the nature of things, and upon the influence " and power of the immortal Gods." Cicero mentions the Druids, as an order of men, who profeſſed natural knowledge, and to foretel future events, partly by augury, and partly by pure ſagacity. Tacitus relates, that the Druids inhabited Mona, an iſland of Britain, (now called Angleſea) when Suetonius made a deſcent upon it; and deſcribes their conſternation and behaviour upon that occaſion. Pliny gives a particular account of ſome of their ceremonies; and tells

De Bello Gallico, lib. vi. De Divin. lib. i. Hiſt. lib. xiv.

us, that "they held nothing ſo ſacred as the miſletoe of the "oak; that they choſe groves of oak to reſide in, and never "performed any ſacred rites without making uſe of the "leaves of that tree; from which he thinks that, accord-"ing to the Greek interpretation of the word, they were "called Druids. That they gathered the miſletoe with much "form, as the fineſt gift from the gods; that one of their "prieſts, cloathed in white, gathered it in the beginning of "the year with a golden ſcythe; and that, after this, two "white young bulls were ſacrificed."

Hiſt. Nat. lib. xvi.

It is commonly ſuppoſed, we ſee, that the Druids took their name from their reverencing the oak, which, as we have obſerved, is "Drus" in Greek; and ſome have concluded from hence, that they derived their doctrines and ceremonies from the Phocians, a colony from Greece, who built Marſeilles in Provence; but this opinion is not univerſal. Others have thought them called Druids from "Deru," which in the Celtic language ſignifies an oak; and others from the Hebrew "Dereſſim," which is "Contemplators:" on which account Diogenes Laërtius compares them to the philoſophers of Greece, the wiſe men of Chaldea, the magi of Perſia, and the gymnoſophiſts of the Indies. The Druids ſacrificed men, as it is ſaid, on certain occaſions, for which reaſon they were not tolerated by ſome of the Roman emperors. Thoſe ſacrifices, at leaſt, were prohibited by Auguſtus and Tiberius; and, as Suetonius relates, quite aboliſhed by Claudius: but there is reaſon to think, that Druidiſm continued, till it was ſwallowed up in Chriſtianity.

DRUMMOND (WILLIAM), a native of Scotland, was born in 1585: his father Sir John Drummond of Hawthornden, and gentleman uſher to James VI. He had his education at Edinburgh, and after that was ſent to France in 1606. He ſtudied the civil law at Bourges, in which he made ſuch a progreſs, as occaſioned the preſident Lockhart to ſay, that if Drummond had followed the practice, he would have made the beſt figure of any lawyer in his time. But his genius leading him to politer literature, he relinquiſhed all thoughts of the bar, and betook himſelf to his pleaſant ſeat at Hawthornden. Here he ſpent his time in reading Greek and Latin authors, and obliged the world with ſeveral fine productions. He wrote his "Cypreſs "Grove," a piece of excellent proſe, after a dangerous fit of ſickneſs; and about this time his "Flowers of Sion," in verſe. But an accident befel him, which obliged him to

quit his retirement: and that was the death of an amiable lady, he was juſt going to eſpouſe. This affected him ſo deeply, that he went to Paris and Rome, between which places he reſided eight years. He travelled alſo through Germany, France, and Italy; where he viſited univerſities, converſed with learned men, and made a choice collection of the beſt ancient Greek, and of the modern Spaniſh, French, and Italian books. He then returned to his native country, where a civil war was juſt ready to break out: upon which he retired again, and in this retirement is ſuppoſed to have written his "Hiſtory of the Five James's," ſucceſſively kings of Scotland, which was not publiſhed till after his death. Beſides this, he compoſed ſeveral other tracts againſt the meaſures of the Covenanters, and thoſe engaged in the oppoſition of Charles I. In a piece called "Irene," he harangues the king, nobility, and clergy about their mutual miſtakes, fears, and jealouſies: he lays before them the conſequences of a civil war from indiſputable arguments, and the hiſtories of paſt times. The great marquis of Montroſe wrote a letter to him, deſiring him to print this "Irene," as the beſt means to quiet the minds of a diſtracted people: he likewiſe ſent him a protection dated Aug. 1645, immediately after the battle of Kylſyth, with a letter, in which he commends his learning and loyalty. He wrote other things alſo, with the ſame view of promoting peace and union; of calming the diſturbed minds of the people, of reaſoning the better ſort into moderation, and checking the growing evils, which would be the conſequence of their obſtinacy. He died in 1649, after having married a wife five years before, by whom he had ſome children: William, who was knighted in Charles IId's time; Robert; and Elizabeth, who was married to Dr. Henderſon a phyſician at Edinburgh. He had a great intimacy and correſpondence with the two famous Engliſh poets, Drayton and Jonſon: the latter of whom travelled from London on foot, to ſee him at his ſeat at Hawthornden. His works conſiſted of ſeveral things in verſe and proſe; an edition of which, with his life prefixed, was printed in folio at Edinburgh, 1711.

DRUSIUS (JOHN), a moſt learned man among the Proteſtants, was born at Oudenard in Flanders, in 1555. He was deſigned for the ſtudy of divinity, and ſent very early to Ghent to learn the languages there, and afterwards to Louvain to paſs through a courſe of philoſophy; but his father, having

Curiander, in vita Druſii.

having been outlawed in 1567, and deprived of his eſtate, retired to England, and Druſius ſoon followed him; though his mother, who continued a good Catholic, did all ſhe could to prevent him. His ſtudies were taken care of, and maſters provided for him: and he had ſoon an opportunity of learning Hebrew under Anthony Cevellier, who was come over to England, and taught that language publicly in the univerſity of Cambridge. Druſius lodged at his houſe, and had a great ſhare in his friendſhip. He did not return to London till 1571; and, while he was preparing to go to France, the news of the maſſacre on St. Bartholomew made him change his reſolution. Soon after this, he was invited to Cambridge by Cartwright, the profeſſor of divinity; and alſo to Oxford, whither he went, and became profeſſor of the Oriental languages there at the age of 22. He taught them at Oxford four years with great ſucceſs: after which, being deſirous of returning to his own country, he went to Louvain, where he ſtudied the civil law. The troubles on the account of religion obliged him to come back to his father at London; but, upon the pacification of Ghent in 1576, they both returned to their own country. The ſon tried his fortune in Holland, and was appointed profeſſor of the Oriental tongues there in 1577. While he continued in this ſtation at Leyden, he reſolved to marry; and he married in 1580 a young gentlewoman of Ghent, who was more than half a convert, and became a thorough Proteſtant after her marriage. The ſtipend allowed to Druſius in Holland not being ſufficient to ſupport himſelf and family, he gave intimations, that if better terms ſhould be offered himſelf elſewhere, he would accept of them. The prince of Orange, being informed that he had in a manner expoſed himſelf to the beſt bidder, wrote to the magiſtrates of Leyden, to take care not to loſe a man of his merit. However they ſuffered him to remove to Friſeland, whither he had been invited to be profeſſor of Hebrew in the univerſity of Franeker. He was admitted into that profeſſorſhip in 1585, and diſcharged the functions of it with great honour till his death, which happened in 1616.

He was the author of ſeveral works, which ſhew him to have been well ſkilled in Hebrew, and to have gained a conſiderable knowledge in the Jewiſh antiquities, and the text of the "Old Teſtament." "Druſius," ſays father Simon, "who holds the ſeventh rank among the *Critici Sacri* publiſhed in England, ought in my opinion to be preferred to "all the reſt. For, beſides that he was well ſkilled in He-

"brew,

"brew, and could conſult the Jewiſh books himſelf, he had "read carefully the ancient Greek tranſlators; ſo that he "had formed a better idea of the holy language, than the "other critics, who only applied themſelves to the reading "of the rabbins. We may add to this, that he had alſo "read the works of St. Jerom and ſeveral other fathers. "In ſhort, Druſius is the moſt learned and moſt judicious "of all the critics of that collection." Father Simon, every one will allow, could not be prejudiced in favour of Druſius; and therefore cannot be ſuppoſed to have ſpoken more than the truth. But his abilities in this reſpect were ſo well known and ſo publicly acknowledged, that the States-general ordered him, in 1600, to write notes upon the moſt difficult paſſages of the "Old Teſtament," and promiſed him a penſion of 400 florins a year for ſeveral years. They wrote a letter to the States of Friſeland, May 18, 1601, to deſire them to diſpenſe with all Druſius's employments, which might retard that work: and accordingly the deputies of the States diſcharged him from all his academical functions, permitting him to ſubſtitute another perſon for his ordinary lectures, and paying his amanuenſis. He laboured upon Geneſis, Exodus, Leviticus, and the moſt difficult paſſages of the Pentateuch; upon the books of Joſhua and Samuel; but, being frequently diſturbed in the execution of this work, he could not publiſh any part of it, though it was publiſhed afterwards. He had been thought of before for a new tranſlation of the "Bible" into Low Dutch, and the deputies of the States of Friſeland gave him a commiſſion, in 1596, to undertake that work, in conjunction with the ſieur de Sainte Aldegonde and others; but ſome perſons ſucceeded in their endeavours to exclude him. He held a vaſt correſpondence with the learned; and, beſides the letters which he received in Hebrew, Greek, French, Engliſh, and Low Dutch, there were found 2300 Latin letters among his papers. He was a man of great modeſty, and an uncommon freedom from prejudices; which making him more reſerved than many others in condemning and applauding, occaſioned him to be decried as a bad Proteſtant, and created him many enemies, who treated him with ill language.

Critical hiſt. of the O.T. B. iii. c. 15.

Something muſt be ſaid of Druſius's family. His wife is ſuppoſed to have died in 1599. He had three children by her: a daughter, born at Leyden in 1582, and married in 1604 to Abel Curiander, who wrote the life of his father-in-law, from which this account is taken. He had another daughter, born at Franeker in 1587, who died at Ghent, whither

whither ſhe had taken a journey about buſineſs. A prieſt, knowing her to be dangerouſly ill, went to confeſs her, and to give her extreme unction; but ſhe immediately ſent him away, and her huſband (for ſhe was married) was ready to beat him. It was with great expence and danger, that her body was removed into Zealand; for at Ghent they threatened to deny it burial. He had alſo a ſon, who, if he had lived longer, would have been a prodigy of learning. He was born at Franeker in 1588, and his name was John Druſius as well as his father's. He began at five years old to learn the Latin and Hebrew tongues: at ſeven he explained the Hebrew Pſalter ſo exactly, that a Jew, who taught Arabic at Leyden, was prodigiouſly ſurprized at it: at nine he could read the Hebrew without points, and add the points where they were wanted, according to the rules of grammar. He ſpoke Latin as readily as his mother-tongue; and could make himſelf underſtood in Engliſh. At 12 he wrote extempore, in verſe and proſe, after the manner of the Jews. At 17 he made a ſpeech in Latin to our James I. in the midſt of his court; and was admired by all that were preſent. He had a lively genius, a ſolid judgement, a ſtrong memory, and an indefatigable ardour for ſtudy. He was likewiſe of an agreeable temper, which made him greatly beloved; and had noble inclinations, with a ſingular turn of piety. He died, aged 21, of the ſtone, in England, at the houſe of Dr. William Thomas dean of Chicheſter, who allowed him a very conſiderable ſalary. He left ſeveral works; a great many letters in Hebrew, verſes in the ſame language, and notes on the Proverbs of Solomon. He had begun to tranſlate into Latin the "Itinerary of Benjamin Tudelenſis," and the "Chronicle of the Second Temple;" and digeſted into an alphabetical order the "Nomenclator of Elias Le-"vita;" to which he added the Greek words, which were not in the firſt edition. Joſeph Scaliger ſaid, that Druſius's ſon knew more of Hebrew than his father: but, whether he did or no, Scaliger ſaid this only for the ſake of abuſing the father, as he has done moſt injuriouſly in the "Scali-"gerana."

DRYADES, certain female Pagan deities, who preſided over woods. Their name is derived from the Greek word δρῦς, which, though it properly ſignifies an oak, ſignifies alſo, in a leſs rigorous and more general ſenſe, all ſorts of trees. The Dryades had the liberty of walking about and diverting themſelves, and could ſurvive the deſtruction of thoſe woods,

of

of which they had the direction: in which reſpect their condition was much happier than that of the HAMADRYADES, who were ſo cloſe united each to her tree, that they grew up and died together with it. "The Hamadryades," ſays Servius, "are nymphs which are born and die with trees; of "which kind was the nymph whom Eryſichthon ſlew. Ovid "tells us, that when he cut down the tree, a voice was "heard, and blood ſprung out." Ovid, here cited by this grammarian, has elegantly deſcribed the complaints and misfortune of the Hamadryade, whom the impious Eryſichthon deſtroyed: ſhe lived in an old oak of a prodigious bigneſs, which was reverenced by all the world. It is ſaid, theſe nymphs were ſometimes extremely grateful to thoſe who preſerved them from death; and that they, who did not regard their humble intreaties to ſpare the trees they depended on, were puniſhed for it. Thus Arcas, the ſon of Jupiter and Calliſto, hunting in a wood, met with an Hamadryade in great danger of periſhing; for the tree, with which ſhe was born, had been very much damaged in its root by the ſtream of a river. She prayed Arcas to ſave her life, which he did, by turning the courſe of the river, and putting new earth about the tree. The nymph was not ungrateful; ſhe granted him what we call the laſt favour, and had two children by him. On the other hand, Apollonius relates, that Peribea's father drew a heavy curſe on himſelf and his children, becauſe he had cut down a tree, which a nymph had intreated him to ſpare.

In Virg. Eclog. x. ver. 62.

Metamorphoſ. Lib. viii.

Natal. Comes, Mythol. Lib. v, c. 11. Apoll. Rhod. Lib. ii.

It was not hard for the Pagans to imagine ſuch a kind of nymphs; for they had a religious veneration for trees, which they believed to be very ancient, and whoſe extraordinary bigneſs demonſtrated their long life. It was an eaſy tranſition from hence to believe, that they were the abode of ſome deity. They made therefore a natural idol of them: that is, they fancied, that, without the help of conſecration, which brought down the god into the ſtatues dedicated to him, a nymph or deity dwelt in the centre of theſe trees. Thus, the oak, that Eryſichthon felled, was reverenced for its bulk and great age, was adorned as a conſecrated object, was hung with the tokens of ſucceſsful devotions, and with the monuments of anſwered vows. It was no wonder therefore, that it ſhould be taken for the ſeat of an Hamadryade.

The poets have uſed the Dryades and Hamadryades promiſcuouſly: they have alſo ſometimes taken the Hamadryades for the NAIADS, who were water-nymphs; and the Naiads for the OREADES, who were nymphs of the mountains.

They

They did not confine themſelves exactly to the definition of each ſpecies, but confounded them at pleaſure.

DRYDEN (JOHN), an illuſtrious Engliſh poet, was ſon of Eraſmus Dryden of Tichmerſh in Northamptonſhire, 3d ſon of Eraſmus Dryden of Canons-Aſhby in the ſame county, baronet; and born at Aldwincle near Oundle in that county, Aug. 9, 1631. He was educated in grammar-learning at Weſtminſter-ſchool, being king's ſcholar there, under the famous Dr. Buſby; and was from thence elected, in 1650, a ſcholar of Trinity-college, Cambridge. During his ſtay at ſchool, he tranſlated "The third Satire of Perſius" for a Thurſday-night's exerciſe, as he tells us himſelf, in an advertiſement at the head of that ſatire; and, the year before he left it, wrote a poem "On the Death of the "Lord Haſtings;" which however was but an indifferent performance, and particularly defective in point of harmony. In 1658, he publiſhed "Heroic Stanzas on the late Lord "Protector, written after his Funeral:" and, in 1660, "Aſtræa Redux, a Poem on the happy Reſtoration and "Return of his ſacred Majeſty Charles II." A remarkable diſtich in this piece expoſed our poet to the ridicule of the wits: it was this:

Ath. Oxon.

"An horrid ſtilneſs firſt invades the ear,
"And in that ſilence we the tempeſt fear."

On 1662, he addreſſed a poem "To the lord chancellor "Hyde, preſented on New-year's-day;" and, the ſame year, publiſhed "A Satire on the Dutch." His next production was "Annus Mirabilis: The Year of Wonders, 1666. An "Hiſtorical Poem:" printed in 1667. His reputation as a poet was now ſo well eſtabliſhed, that this, together with his attachment to the court, procured him the place of poet-laureat and hiſtoriographer to Charles II. which accordingly he took poſſeſſion of, upon the death of Sir William Davenant, in 1668. This year he publiſhed, "An Eſſay upon "Dramatic Poeſy," and dedicated it to Charles earl of Dorſet and Middleſex. In the preface we are told, that the drift of this diſcourſe was to vindicate the honour of our Engliſh writers from the cenſure of thoſe who unjuſtly prefer the French. The eſſay is drawn up in the form of a dialogue. It was animadverted upon by Sir Robert Howard, in the preface to his "Great Favourite, or Duke of Lerma:" to which Dryden replied in a piece prefixed to the ſecond edition of his "Indian Emperor." In 1669, his firſt play, a comedy,

a comedy, called, "The Wild Gallant," was acted at the theatre-royal; but with ſo little ſucceſs, that, if the author had not had a peculiarly ſtrong inclination to dramatic writing, he would have been ſufficiently diſcouraged from any farther attempts in it. He went on, however, and, in the ſpace of 25 years produced 27 plays, beſides his other numerous poetical writings. Theſe plays were collected, and publiſhed in 6 vols. 12mo. in 1725: to which is prefixed the "Eſſay upon Dramatic Poetry," and a dedication to the duke of Newcaſtle by Congreve, wherein the author is ſet in a very dangerous light. We ſhall have occaſion to ſpeak of ſome of theſe plays, as we go on.

In 1671, he was publicly ridiculed on the ſtage, under the character of Bays, in the duke of Buckingham's famous comedy, called, "The Rehearſal." The character of Bays, as we are told in the key printed with that ſatirical performance in 1735, was originally intended for Sir Robert Howard, under the name of Bilboa: but the repreſentation being put a ſtop to by the plague's breaking out in 1665, it was laid by for ſeveral years, and not exhibited on the ſtage till 1671. During this interval, Dryden being advanced to the laurel, the noble author changed the name of his poet from Bilboa to Bays; and made great alterations in his play, in order to ridicule ſeveral dramatic performances, which had appeared ſince the firſt writing of it, and particularly ſome of Dryden's. He affected to deſpiſe the ſatire, as appears from his dedication of the tranſlation of "Juvenal and Perſius;" where, ſpeaking of the many lampoons and libels, that had been written againſt him, he ſays: "I anſwered not the "Rehearſal, becauſe I knew the author ſat to himſelf, when "he drew the picture, and was the very Bays of his own "farce; becauſe alſo I knew, that my betters were more "concerned, than I was, in that ſatire; and laſtly, becauſe "Mr. Smith and Mr. Johnſon, the main pillars of it, were "two ſuch languiſhing gentlemen in their converſation, that "I could liken them to nothing but their own relations, "thoſe noble characters of men of wit and pleaſure about "town." As inſenſible however as he affected to be, he did not fail to take a full revenge on its author, under the character of Zimri, in his "Abſalom and Achitophel."

In 1673, his tragi-comedies, intituled, "The Conqueſt "of Granada by the Spaniards, in two Parts," were attacked by Richard Leigh, a player belonging to the duke of York's theatre, in a pamphlet called, "A Cenſure of the "Rota, &c." which occaſioned ſeveral other pamphlets to

be

be written. Elkanah Settle likewiſe criticiſed theſe plays: and it is remarkable that Settle, though in reality a mean and inconſiderable poet, was the mighty rival of Dryden, and for many years bore his reputation above him. To the firſt part of "The Conqueſt of Granada," he prefixed "An "Eſſay on Heroic Plays," and ſubjoined to the ſecond "A "Defence of the Epilogue; or, An Eſſay on the Dramatic "Poetry of the laſt Age;" both which are reprinted in Congreve's edition of his Plays. In 1679, was publiſhed "An Eſſay upon Satire," written jointly by the earl of Mulgrave and Dryden. This piece, which was handed about in MS. contained ſevere reflections on the ducheſs of Portſmouth and the earl of Rocheſter; and they, ſuſpecting Dryden to be the author of it, hired three men to cudgel him, who, as Wood relates, "effected their buſineſs in "Will's coffee-houſe in Covent-garden, at eight o'clock at "night, on the 16th of December, 1679." In 1680, came out an Engliſh tranſlation in verſe of "Ovid's Epiſtles" by ſeveral hands: two of which, viz. "Canace to Macareus, "and Dido to Æneas," were tranſlated by Dryden, who alſo wrote the preface; and the epiſtle of "Helen to Paris" by Dryden and the earl of Mulgrave.

Ath. Oxon.

In 1681, he publiſhed his "Abſalom and Achitophel." This celebrated poem, which was at firſt printed without the author's name, is a ſevere ſatire on the contrivers and abettors of the rebellion againſt Charles II. under the duke of Monmouth; and, under the characters of Abſalom, Achitophel, David, and Zimri, are repreſented the duke of Monmouth, the earl of Shafteſbury, king Charles, and the duke of Buckingham. There are two tranſlations of this poem into Latin: one by Dr. Coward, a phyſician of Merton-college in Oxford; another by Mr. Atterbury, afterwards Bp. of Rocheſter, both publiſhed in 1682, 4to [A]. Dryden left the ſtory unfiniſhed; and the reaſon he gives for ſo doing was, "becauſe he could not prevail with himſelf to "ſhew Abſalom unfortunate. Were I the inventor," ſays he, "who am only the hiſtorian, I ſhould certainly con-"clude the piece with the reconcilement of Abſalom to "David. And who knows, but this may come to paſs? "Things were not brought to extremity, where I left the "ſtory: there ſeems yet to be room left for a compoſure:

[A] That of Coward, however, though infinitely inferior, was miſtaken for Atterbury's by Stackhouſe, and after him by every ſubſequent writer who had occaſion to mention theſe verſions, till the publication of the Biſhop's "Epiſtolary Correſpondence" in 1783.

"hereafter,

" hereafter, there may be only for pity. I have not ſo much " as an uncharitable wiſh againſt Achitophel; but am con- " tent to be accuſed of a good-natured error, and to hope " with Origen, that the devil himſelf may at laſt be ſaved. " For which reaſon, in this poem, he is neither brought to " ſet his houſe in order, nor to diſpoſe of his perſon after- " wards." A ſecond part of "Abſalom and Achitophel" was undertaken and written by Tate, at the requeſt, and under the direction, of Dryden, who wrote near 200 lines of it himſelf; beginning with, Preface.

" Next theſe a troop of buſy ſpirits preſs,"

And ending with,

" To talk like Doeg, and to write like thee."

The ſame year, 1681, publiſhed his " Medal, a Satire " againſt Sedition." This poem was occaſioned by the ſtriking of a medal, on account of the indictment againſt the earl of Shafteſbury for high-treaſon being found ignoramus by the grand jury at the Old Bailey, Nov. 1611: for which the Whig-party made great rejoicings by ringing of bells, bonfires, and the like, in all parts of London. The whole poem is a ſevere invective againſt the earl of Shafteſbury and the Whigs; to whom the author addreſſes himſelf, in a ſatirical epiſtle prefixed to it, thus: " I have one favour to " deſire of you at parting, that, when you think of anſwer- " ing this poem, you would employ the ſame pens againſt it, " who have combated with ſo much ſucceſs againſt Abſalom " and Achitophel; for then you may aſſure yourſelves of a " clear victory without the leaſt reply. Rail at me abun- " dantly; and, not to break a cuſtom, do it without wit.— " If God has not bleſſed you with the talent of rhyming, " make uſe of my poor ſtock and welcome: let your verſes " run upon my feet; and, for the utmoſt refuge of noto- " rious blockheads, reduced to the laſt extremity of ſenſe, " turn my own lines upon me, and, in utter deſpair of your " own ſatire, make me ſatirize myſelf." Settle wrote an anſwer to this poem, intituled, " The Medal reverſed;" as he had written a poem, called, " Azariah and Huſhai," againſt " Abſalom and Achitophel." In 1682, he publiſhed a poem, called, " Religio Laici; or, The Layman's Faith." This piece is intended as a defence of revealed religion, and of the excellency and authority of the Scriptures, as the only rule of faith and manners, againſt Deiſts, Papiſts, and Preſbyterians. The author tells us, in the preface, that it was Complete Hiſt. of Eng. Vol. III. p. 390.

written for an ingenious young gentleman, his friend, upon his tranſlation of father Simon's "Critical Hiſtory of the "Old Teſtament."

In 1683, appeared the tragedy of "The Duke of Guiſe," written by Dryden and Lee, and dedicated to Lawrence earl of Rocheſter. This play gave great offence to the Whigs, and was immediately attacked in a pamphlet, intituled, "A Defence of the Charter and municipal Rights of "the City of London, and the Rights of other municipal "Cities and Towns of England. Directed to the Citizens "of London. By Thomas Hunt." In this piece, Dryden is charged with condemning the charter of the city of London, and executing its magiſtrates in effigy, in his "Duke "of Guiſe; frequently acted and applauded," ſays Hunt, "and intended moſt certainly to provoke the rabble into tu-"mults and diſorders." Hunt then makes ſeveral remarks upon the deſign of the play, and aſſerts, that our poet's purpoſe was "to corrupt the manners of the nation, and lay "waſte their morals; to extinguiſh the little remains of vir-"tue among us by bold impieties, to confound virtue and "vice, good and evil, and to leave us without conſciences." About the ſame time were printed alſo "Some Reflections "upon the pretended Parallel in the Play called 'The Duke "of Guiſe;' the author of which pamphlet tells us, that "he was wearied with the dulneſs of this play, and extremely "incenſed at the wicked and barbarous deſign it was in-"tended for; that the fierceſt Tories were aſhamed of it; "and, in ſhort, that he never ſaw any thing that could be "called a play, more deficient in wit, good character, and "entertainment, than this." In anſwer to this and Hunt's pamphlet, Dryden publiſhed "The Vindication: or, The "Parallel of the French holy League and the Engliſh League "and Covenant, turned into a ſeditious Libel againſt the "King and his Royal Highneſs, by Thomas Hunt and the "Author of the Reflections, &c." In this "Vindication," which is printed at the end of the play in Congreve's edition, he tells us, that in the year of the Reſtoration, the firſt play he undertook was the "Duke of Guiſe," as the faireſt way, which the act of indemnity had then left, of ſetting forth the riſe of the late rebellion; that at firſt it was thrown aſide by the advice of ſome friends, who thought it not perfect enough to be publiſhed; but that, at the earneſt requeſt of Mr. Lee, it was afterwards produced between them; and that only the firſt ſcene, the whole fourth act, and ſomewhat more than half the fifth, belonged to him, all the reſt being Mr. Lee's.

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He acquaints us alſo occaſionally, that Mr. Thomas Shadwell, the poet, made the rough draught of this pamphlet againſt him, and that Mr. Hunt finiſhed it.

In 1684, he publiſhed a tranſlation of "Maimbourg's "Hiſtory of the League;" in which he was employed by Charles II. on account of the plain parallel between the troubles of France and thoſe of Great-Britain. Upon the death of this monarch, he wrote his "Threnodia Auguſtalis: "a Poem, ſacred to the happy Memory of that Prince." Soon after the acceſſion of James II. he turned Roman Catholic; upon which occaſion, Mr. Thomas Browne wrote "The Reaſons of Mr. Bays's changing his Religion con-"ſidered, in a Dialogue between Crites, Eugenius, and "Mr. Bays, 1688," 4to; and alſo, "The late Converts "expoſed: or, The Reaſons of Mr. Bays's changing his "Religion conſidered, in a Dialogue; Part the ſecond; "1690," 4to. In 1686, he wrote "A Defence of the "Papers written by the late King of bleſſed Memory, and "found in his ſtrong Box." This was written in oppoſition to Stillingfleet's "Anſwer to ſome Papers lately printed, "concerning the Authority of the Catholic Church in Mat-"ters of Faith, and the Reformation of the Church of Eng-"land, 1686," 4to. He vindicates the authority of the Catholic church, in decreeing matters of faith, upon this principle, that, "The Church is more viſible than the Scripture, "becauſe the Scripture is ſeen by the Church;" and, to abuſe the Reformation in England, he affirms, that "it was "erected on the foundation of luſt, ſacrilege, and uſurpation, "and that no paint is capable of making lively the hideous "face of it." He affirms likewiſe, that "the pillars of the "church, eſtabliſhed by law, are to be found but broken "ſtaffs by their own conceſſions; for, after all their under-"takings to heal a wounded conſcience, they leave their "proſelytes finally to the Scripture, as our phyſicians, when "they have emptied the pockets of their patients, without "curing them, ſend them at laſt to Tunbridge Waters, or "the air of Montpelier; that we are reformed from the vir-"tues of good living, from the devotions, mortifications, "auſterities, humility, and charity, which are practiſed in "Catholic countries, by the example and precept of that "lean mortified apoſtle St. Martin Luther, &c." Stillingfleet hereupon publiſhed "A Vindication of the Anſwer to "ſome late Papers," in 1687, 4to; in which he treats Dryden with ſome ſeverity: "If I thought," ſays he, "there "were no ſuch thing as true religion in the world, and that

" the prieſts of all religions are alike, I might have been as
" nimble a convert, and as early a defender of the royal pa-
" pers, as any one of theſe champions. For why ſhould
" not one, who believes no religion, declare for any?"

In 1687, he publiſhed his " Hind and Panther; a Poem." It is divided into three parts, and is a direct defence of the Romiſh church, chiefly by way of dialogue between a hind, who repreſents the church of Rome, and a panther, who ſuſtains the character of the church of England. Theſe two beaſts very learnedly diſcuſs the ſeveral points controverted between the two churches; as tranſubſtantiation, church-authority, infallibility, &c. In the preface, he tells us, that this poem " was neither impoſed on him, nor ſo much as
" the ſubject given him by any man. It was written," ſays he, " during the laſt winter and the beginning of this ſpring,
" though with long interruptions of ill health and other hin-
" drances. About a fortnight before I had finiſhed it, his
" majeſty's declaration for liberty of conſcience came abroad;
" which if I had ſo ſoon expected, I might have ſpared my-
" ſelf the labour of writing many things, which are con-
" tained in the third part of it. But I was always in ſome
" hope, the church of England might have been perſuaded
" to have taken off the penal laws and the teſt, which was
" one deſign of the poem, when I propoſed to myſelf the
" writing of it." This poem was immediately attacked by the wits, particularly by Montague, afterwards earl of Halifax, and Prior; who joined in writing " The Hind and
" Panther tranſverſed to the Story of the Country Mouſe
" and the City Mouſe." In 1688, he publiſhed " Britannia
" Rediviva; a Poem on the Birth of the Prince."

He was ſuppoſed, ſome time before this, to have been engaged in tranſlating Varillas's " Hiſtory of Hereſies," but to have dropped that work before it was finiſhed. This we learn from a paſſage in Burnet's " Defence of the Reflections
" on the ninth Book of the firſt Volume" of that hiſtory:
" I have been informed from England," ſays the doctor,
" that a gentleman, who is famous both for poetry and ſeve-
" ral other things, has ſpent three months in tranſlating Mr.
" Varillas's hiſtory; but that, as ſoon as my 'Reflections'
" appeared, he diſcontinued his labour, finding the credit of
" his author was gone. Now, if he thinks it is recovered
" by his anſwer, he will perhaps go on with his tranſlation;
" and this may be, for aught I know, as good an entertain-
" ment for him, as the converſation he has ſet on foot be-
" tween the hinds and panthers, and all the reſt of the ani-
" mals,

" mals, for whom Mr. Varillas may ſerve well enough as " an author: and this hiſtory and that poem are ſuch extra- " ordinary things of their kind, that it will be but ſuitable " to ſee the author of the worſt poem become likewiſe the " tranſlator of the worſt hiſtory that the age has produced. " If his grace and his wit improve both proportionably, we " ſhall hardly find, that he has gained much by the change " he has made, from having no religion to chuſe one of the " worſt. It is true, he had ſomewhat to ſink from in mat- " ter of wit; but as for his morals, it is ſcarce poſſible for " him to grow a worſe man than he was. He has lately " wreaked his malice on me for ſpoiling his three months " labour; but in it he has done me all the honour that any " man can receive from him, which is, to be railed at by him. " If I had ill-nature enough to prompt me to wiſh a very " bad wiſh for him, it ſhould be, that he would go on and " finiſh his tranſlation. By that it will appear, whether the " Engliſh nation, which is the moſt competent judge in " this matter, has upon the ſeeing our debate, pronounced " in Mr. Varillas's favour or mine. It is true, Mr. Dryden " will ſuffer a little by it; but at leaſt it will ſerve to keep " him in from other extravagances: and, if he gains little " honour by this work, yet he cannot loſe ſo much by it as " he has done by his laſt employment." This paſſage, beſides the fact it lets us into, ſhews, how ill an opinion Burnet had entertained of Dryden and his morals. Burnet ſpeaks of him alſo in another place, in terms of equal diſhonour: " The ſtage," ſays he, " was defiled beyond all " example, Dryden, the great maſter of dramatic poeſy, " being a monſter of immodeſty and impurities of all ſorts." But here the poet found an advocate in the lord Lanſdown, who has flatly oppoſed the biſhop's aſſertion: " Why," ſays his lordſhip, " is Mr. Dryden ſtigmatized as a monſter of " immodeſty and impurities of all ſorts? He was ſo much a " ſtranger to immodeſty, that modeſty in too great a degree " was his failing. A monſter of impurities of all ſorts? " Good God! what an idea muſt that give? Is there any " wickedneſs under the ſun, but what is compriſed in thoſe " few words? But, as it happens, he was the reverſe of all " this; a man of regular life and converſation, as all his " acquaintance can vouch. And I cannot but grieve, that " ſuch raſh expreſſions ſhould eſcape from a biſhop's pen." So that from the accounts of the biſhop and the peer, Dryden, the reader ſees, was the moſt profligate and debauched, and at the ſame time the moſt virtuous and modeſt man alive.

Hiſt. of his own Times, Vol. I.

Letter to the author of the Reflections hiſtorical and political, &c. p. 5.

What is to be concluded from hence? Why, that he was neither the one nor the other.

At the Revolution in 1688, being diſqualified by having turned Papiſt, he was diſmiſſed from the office of poet-laureat: however, the earl of Dorſet, though obliged, as lord chamberlain, to withdraw his penſion, was ſo generous a friend and patron to him, that he allowed him an equivalent out of his own eſtate. This Prior tells us, in the dedication of his poems to lord Dorſet, his deſcendant. He was ſucceeded by Shadwell, againſt whom he entertained an implacable reſentment; as appears from his "Mac Flecknoe," one of the ſevereſt ſatires in any language. In 1688 alſo, he publiſhed "The Life of St. Francis Xavier," tranſlated from the French of father Dominic Bouhours. In 1693, came out, in folio, a tranſlation of "Juvenal and Perſius;" in which the firſt, third, ſixth, tenth, and ſixteenth Satires of Juvenal, and Perſius intire, were done by Dryden, who prefixed a long and beautiful diſcourſe, by way of dedication, to the earl of Dorſet. He obſerves in this, that the method which the tranſlators have taken, "is not a literal tranſlation, but "a kind of paraphraſe; or ſomewhat, which is yet more "looſe, betwixt a paraphraſe and imitation. It was not poſ-"ſible for us," ſays he, "or any men, to have made it "pleaſant any other way. If rendering the exact ſenſe of "theſe authors, almoſt line for line, had been our buſineſs, "Barten Holiday had done it already to our hands.—But he "wrote for fame, and wrote to ſcholars. We write only "for the pleaſure and entertainment of thoſe gentlemen and "ladies, who, though they are not ſcholars, are not igno-"rant: perſons of underſtanding and good ſenſe, who, not "having been converſant in the original, or at leaſt not "having made Latin verſe ſo much their buſineſs as to be "critics in it, would be glad to find, if the wit of our two "great authors be anſwerable to their fame and reputation "in the world."

In 1695, he publiſhed a tranſlation, in proſe, of Du Freſnoy's "Art of Painting;" the ſecond edition of which, corrected and enlarged, was publiſhed in 1716, with this title, "The Art of Painting; by C. A. du Freſnoy; with Re-"marks. Tranſlated into Engliſh, with an original Pre-"face, containing a Parallel between Painting and Poetry; "by Mr. Dryden. As alſo a ſhort Account of the moſt emi-"nent Painters, both ancient and modern; by R. G. Eſq;" It is dedicated to the earl of Burlington by Richard Graham, Eſq; who obſerves in the dedication, that ſome liber-

ties have been taken with this excellent tranſlation, of which he gives the following account: "The misfortune that attended Mr. Dryden in that undertaking was, that, for "want of a competent knowledge in painting, he ſuffered "himſelf to be miſled by an unſkilful guide. Monſieur de "Piles told him, that his French verſion was made at the "requeſt of the author himſelf; and altered by him, till it "was wholly to his mind. This Mr. Dryden taking upon "content, thought there was nothing more incumbent upon "him, than to put it into the beſt Engliſh he could, and "accordingly performed his part here, as in every thing elſe, "with accuracy. But it being manifeſt, that the French "tranſlator has frequently miſtaken the ſenſe of his author, "and very often alſo not ſet in the moſt advantageous light, "to do juſtice to M. du Freſnoy, Mr. Jervas, a very good "critic in the language as well as in the ſubject of the poem, "has been prevailed upon to correct what he found amiſs; "and his amendments are every-where diſtinguiſhed with "proper marks." Dryden tells us, in the preface to the "Art of Painting," that, when he undertook this work, he was already engaged in the tranſlation of Virgil, "from whom," ſays he, "I only borrowed two "months." This tranſlation was publiſhed in 1697, and has paſſed through ſeveral editions in various forms. The "Paſtorals" are dedicated to lord Clifford; and Dryden tells his lordſhip, that "what he now offers him, is the "wretched remainder of a ſickly age, worn out with ſtudy, "and oppreſſed with fortune, without other ſupport than the "conſtancy and patience of a Chriſtian;" and he adds, "that he began this work in his great climacteric." The "Life of Virgil," which follows this dedication, the two prefaces to the "Paſtorals" and "Georgics," and all the arguments in proſe to the whole tranſlation, were given him by friends; the preface to the "Georgics," in particular, by Addiſon. The tranſlation of the "Georgics" is dedicated to the earl of Cheſterfield; and that of the Æneis to the earl of Mulgrave. This latter dedication contains the author's thoughts on Epic poetry, particularly that of Virgil. It is generally allowed, that his tranſlation of Virgil is, upon the whole, extremely well performed; at leaſt, better than by any poet in any other language. Dr. Felton tells us, that, if our author has failed in ſome parts of his tranſlation of Virgil, "we may in part aſcribe it to his uſing, as it is ſaid, "ſome French and foreign aſſiſtance, and partly to ſome "defects of our language (for he was an abſolute maſter of

" its whole reach and compaſs), but chiefly to the inimitable " perfections and elegance of the author, &c.—and yet it " muſt be ſaid, in commendation of Mr. Dryden, that we " ſhall never ſee a tranſlation of Virgil better performed in " the whole; and thoſe who may excel him, where they ob- " ſerve he hath failed, will fall below him in a thouſand in- " ſtances, where he hath excelled." Pope, alſo, ſpeaking of Dryden's tranſlation of ſome parts of Homer, ſays, " Had " he tranſlated the whole work, I would no more have at- " tempted Homer after him, than Virgil; his verſion of " whom, notwithſtanding ſome human errors, is the moſt " noble and ſpirited tranſlation I know in any language."

Diſſertation on the Claſſics, p. 128.

Preface to Homer's Iliad.

In 1698, he publiſhed his " Fables, antient and modern; " tranſlated into Verſe from Homer, Ovid, Boccace, and " Chaucer." He tells us in the preface to this his laſt work, that " he thinks himſelf as vigorous as ever in the " faculties of his ſoul, excepting only his memory, which," he ſays, " is not impaired to any great degree;" and he was then 68 years of age. Beſides the original pieces and tranſlations hitherto mentioned, he wrote many other things, which have been ſeveral times publiſhed in the " Six Volumes " of Miſcellanies" under his name, and in other collections. They conſiſt of tranſlations from the Greek and Latin poets; epiſtles to ſeveral perſons; prologues and epilogues to various plays; elegies, epitaphs, and ſongs. In 1743, came out, in two volumes 12mo, a new collection of our author's political works, under the title of, " Original Poems and Tranſ- " lations, by John Dryden, Eſq; now firſt collected and " publiſhed together;" that is, collected from the " Six " Volumes of Miſcellanies" juſt mentioned. The editor obſerves, in his preface, that " it was but juſtice to the pro- " ductions of ſo excellent a poet, to ſet them free at laſt " from ſo diſadvantageous, if not unnatural, an union; an " union, which, like the cruelty of Mezentius in Virgil, " was no leſs than a junction of living and dead bodies to- " gether.—It is now high time," ſays he, " that the part- " nerſhip ſhould be diſſolved, and Mr. Dryden left to ſtand " upon his own bottom. His credit as a poet is out of all " danger, though the withdrawing his ſtock may probably " expoſe many of his copartners to the hazard of a poetical " bankruptcy." There is a collection of our author's " Original Poems and Tranſlations," publiſhed in a thin folio, 1701; but, as it does not contain much above half the pieces, ſo it does not at all anſwer the deſign of this collection; which, with his Plays, Fables, and tranſlations

of

of Virgil, Juvenal, and Perſius, is intended to compleat his works in twelves. As to his performances in proſe, beſides eſſays and prefaces, ſome of which have been mentioned, he wrote "The Lives of Plutarch and Lucian," prefixed to the tranſlations of thoſe authors by ſeveral hands; "The Life "of Polybius," before the tranſlation of that hiſtorian by Sir Henry Sheer; and the preface to the "Dialogue concerning "Women," by William Walſh, Eſq;

He died May 1, 1701. He married the lady Elizabeth Howard, daughter of the earl of Berkſhire, who ſurvived him about eight years; and by whom he had three ſons, Charles, John, and Henry. Charles became uſher of the palace to Pope Clement XI. and, returning to England, was drowned in the Thames near Windſor in 1704. He was the author of ſeveral things, and tranſlated one of the "Sa-"tires of Juvenal." John tranſlated the 14th "Satire of "Juvenal," and was the author of a comedy, called, "The "Huſband his own Cuckold," printed in 1696. Henry entered into a religious order.—Dryden was interred in Weſtminſter-abbey, where a monument has ſince been erected over him by John Sheffield, duke of Buckinghamſhire. There are ſome circumſtances, relating to his funeral, recorded in "Wilſon's Memoirs of the Life of Mr. Congreve," which are of a very extraordinary nature, and which it would be wrong in us to omit. The day after his death, Sprat, biſhop of Rocheſter and dean of Weſtminſter, ſent word to the lady Elizabeth Howard, his widow, that he would make a preſent of the ground, and all the other abbey fees. The lord Halifax likewiſe ſent to the lady Elizabeth, and to Mr. Charles Dryden her ſon, offering to defray the expences of our poet's funeral, and afterwards to beſtow 500l. on a monument in the abbey; which generous offer from both was accepted. Accordingly, on the Sunday following, the company being aſſembled, the corpſe was put into a velvet hearſe, attended by 18 mourning coaches. When they were juſt ready to move, the lord Jefferies, ſon of the chancellor Jefferies, with ſome of his rakiſh companions, coming by, aſked whoſe funeral it was? and, being told it was Mr. Dryden's, he proteſted, that he ſhould not be buried in that private manner; that he would himſelf, with the lady Elizabeth's leave, have the honour of his interment, and would beſtow 1000l. on a monument in the abbey for him. This put a ſtop to the proceſſion; and Jefferies, with ſeveral of the gentlemen who had alighted from the coaches, went up ſtairs to the lady Elizabeth, who was ſick in bed. Jefferies repeated

the

the purport of what he had ſaid below; but lady Elizabeth abſolutely refuſing her conſent, he fell on his knees, vowing never to riſe till his requeſt was granted. The lady, under a ſudden ſurprize, fainted away; and lord Jefferies, pretending to have gained her conſent, ordered the body to be carried to Mr. Ruſſel's, an undertaker in Cheapſide, and to be left there till further orders. In the mean time, the abbey was lighted up, the ground opened, the choir attending, and the biſhop waiting ſome hours to no purpoſe for the corpſe. The next day, Mr. Charles Dryden waited upon lord Halifax and the biſhop, and endeavoured to excuſe his mother, by relating the truth; but they would not hear of any excuſe. Three days after, the undertaker, receiving no orders, waited on lord Jefferies, who turned it off in a jeſt, pretending, that thoſe who paid any regard to a drunken frolic, deſerved no better; that he remembered nothing at all of the matter; and that they might do what they pleaſed with the corpſe. Upon this, the undertaker waited on the lady Elizabeth, who deſired a day to conſider what muſt be done. Mr. Charles Dryden immediately wrote to lord Jefferies, who returned for anſwer, that he knew nothing of the matter, and would be troubled no more about it. Mr. Dryden applied again to lord Halifax and the biſhop of Rocheſter, who abſolutely refuſed to do any thing in the affair. In this diſtreſs, Dr. Garth ſent for the corpſe to the college of phyſicians, and propoſed a funeral by ſubſcription; which ſucceeding, about three weeks after Dryden's deceaſe, Garth pronounced a Latin oration over his body, which was conveyed from the college, attended by a numerous train of coaches, to Weſtminſter-abbey. After the funeral, Mr. Charles Dryden ſent lord Jefferies a challenge, which was not accepted; and Mr. Dryden publicly declaring he would watch every opportunity to fight him, his lordſhip thought fit to leave the town upon it, and Mr. Dryden never could meet him after.

As to Dryden's character, it has been treated in extremes, ſome ſetting it too high, others too low; for he was too deeply engaged in party, to have ſtrict juſtice done him either way. We have ſeen how differently his moral character has been treated by lord Landſdown and biſhop Burnet; his character as a writer has been no leſs variouſly repreſented. As to his dramatic works, to ſay nothing more of the "Re-" hearſal," we find, that the critics, his contemporaries, made very free with them; and, it muſt be confeſſed, they are not the leaſt exceptionable of his compoſitions. For tragedy,

tragedy, it has been obſerved, that he ſeldom touches the paſſions, but deals rather in pompous language, poetical flights and deſcriptions; and that this was his real taſte, appears not only from the tragedies themſelves, but from two inſtances mentioned by Mr. Gildon. The firſt is, that when a tranſlation of Euripides was recommended to him inſtead of Homer, he replied, that he had no reliſh for that poet, who was a maſter of tragic ſimplicity: The other is, that he generally expreſſed a very mean, if not a contemptible, opinion of Otway, who is univerſally allowed to have ſucceeded in affecting the paſſions; though, in the preface to his tranſlation of M. Freſnoy, he ſpeaks more favourably of that poet. Gildon aſcribes this guſto in Dryden to his great converſation with French romances. As to comedy, himſelf acknowledges his want of genius for it, in his defence of the "Eſſay on Dramatic Poetry," prefixed to his "Indian "Emperor:" "I know," ſays he, "I am not fitted by na- "ture to write comedy; I want that gaiety of humour, "which is required in it. My converſation is ſlow and dull; "my humour ſaturnine and reſerved. In ſhort, I am none "of thoſe who endeavour to break jeſts in company, or to "make repartees. So that thoſe who decry my comedies, "do me no injury, except it be in point of profit: reputa- "tion in them is the laſt thing to which I ſhall pretend." But perhaps he would have wrote better in both kinds of the drama, had not the neceſſity of his circumſtances obliged him to conform to the popular taſte: and, indeed, himſelf inſinuates as much in the epiſtle dedicatory to the "Spaniſh "Friar:" "I remember ſome verſes of my own Maximin "and Almanzor, which cry vengeance upon me for their "extravagance.—All I can ſay for thoſe paſſages, which "are, I hope, not many, is, that I knew they were bad "enough to pleaſe, even when I writ them. But I repent "of them among my ſins; and if any of their fellows in- "trude by chance into my preſent writings, I draw a ſtroke "over all thoſe Dalilahs of the theatre, and am reſolved I "will ſettle myſelf no reputation by the applauſe of fools. "'Tis not, that I am mortified to all ambition; but I ſcorn "as much to take it from half-witted judges, as I ſhould to "raiſe an eſtate by cheating of bubbles. Neither do I diſ- "commend the lofty ſtyle in tragedy, which is naturally "pompous and magnificent: but nothing is truly ſublime, "that is not juſt and proper." He tells us, in his preface to Freſnoy, that his "Spaniſh Friar was given to the people, "and

In his laws of Poetry, as laid down by the duke of Bucks, &c. p. 211.

" and that he never wrote any thing in the dramatic way to
" pleaſe himſelf, but his Antony and Cleopatra."

So much for his plays. His tranſlations of " Virgil, Ju-
" venal, and Perſius," and his " Fables," were well re-
ceived, as we have obſerved already: but his poetical repu-
tation is built chiefly upon his original poems, among which
his " Ode on St. Cæcilia's Day" is juſtly eſteemed one of
the moſt perfect pieces in any language. It has been ſet to
muſic more than once, particularly in the winter of 1735,
by Handel: and was publicly performed, with the utmoſt
applauſe, on the theatre in Covent-garden. Congreve, in
the dedication of our author's dramatic works to the duke
of Newcaſtle, has drawn his character to great advantage.
He repreſents him, in regard to his moral character, in every
reſpect not only blameleſs, but amiable: and, " as to his writ-
" ings," ſays he, " no man hath written, in our language,
" ſo much, and ſo various matter, and in ſo various manners,
" ſo well. Another thing I may ſay was very peculiar to
" him: which is, that his parts did not decline with his years,
" but that he was an improving writer to the laſt, even to
" near 70 years of age; improving even in fire and imagi-
" nation as well as in judgement: witneſs his Ode on St.
" Cæcilia's Day, and his Fables, his lateſt performances.
" He was equally excellent in verſe and in proſe. His proſe
" had all the clearneſs imaginable, together with all the no-
" bleneſs of expreſſion: all the graces and ornaments pro-
" per and peculiar to it, without deviating into the language
" or diction of poetry.—I have heard him frequently own
" with pleaſure, that, if he had any talent for Engliſh proſe,
" it was owing to his having often read the writings of the
" great archbiſhop Tillotſon. His verſification and his
" numbers he could learn of nobody; for he firſt poſſeſſed
" thoſe talents in perfection in our tongue.—In his poems,
" his diction is, wherever his ſubject requires it, ſo ſublime-
" ly and ſo truly poetical, that its eſſence, like that of pure
" gold, cannot be deſtroyed.—What he has done in any one
" ſpecies, or diſtinct kind of writing, would have been ſuf-
" ficient to have acquired him a great name. If he had
" written nothing but his prefaces, or nothing but his ſongs
" or his prologues, each of them would have intitled him
" to the preference and diſtinction of excelling in his kind."

See verſes to Mr. Congreve, on his

It may be proper to obſerve, that Congreve, in drawing this character of Dryden, diſcharged an obligation laid on him by our poet, in theſe lines:

" Be kind to my remains: and, O! defend,
" Againſt your judgement, your departed friend!
" Let not th' inſulting foe my fame purſue,
" But ſhade thoſe laurels, which deſcend to you." comedy called The DoubleDealer, prefixed to that play.

Pope had a high opinion of Dryden. His verſes upon his " Ode on St. Cæcilia's Day," are too well known to need tranſcribing. Moreover, in a letter to Wycherley, he ſays, " It was certainly a great ſatisfaction to me, to ſee and " converſe with a man, whom, in his writings, I had ſo " long known with pleaſure; but it was a very high addi- " tion to it, to hear you, at our very firſt meeting, doing " juſtice to your dead friend Mr. Dryden. I was not ſo " happy as to know him: *Virgilium tantum vidi.* Had I " been born early enough, I muſt have known and loved " him: for I have been aſſured, not only by yourſelf, but " by Mr. Congreve and Sir William Trumball, that his " perſonal qualities were as amiable as his poetical, notwith- " ſtanding the many libellous miſrepreſentations of them: " againſt which, the former of theſe gentlemen has told me, " he will one day vindicate him." But what Congreve and Pope have ſaid of Dryden, is rather in the way of panegyric, than an exact character of him. Others have ſpoken of him more moderately, and yet, in our humble opinion, have done him no injuſtice. Thus Felton obſerves, that " he at " once gave the beſt rules, and broke them in ſpite of his " own knowledge, and the Rehearſal. His prefaces are " many of them admirable upon dramatic writings: he had " ſome peculiar notions, which he maintains with great ad- " dreſs; but his judgement in diſputed points is of leſs " weight and value, becauſe the inconſtancy of his temper " did run into his thoughts, and mixed with the conduct of " his writings, as well as his life." Voltaire ſtyles him " a " writer, whoſe genius was too exuberant, and not accom- " panied with judgement enough; and tells us, that if he " had writ only a tenth part of the works he left behind him, " his character would have been conſpicuous in every part; " but his great fault is, his having endeavoured to be uni- " verſal." Dryden has made no ſcruple to diſparage him- ſelf, where he thought he had not excelled. Thus, in his dedication of his " Aurengzebe" to the earl of Mulgrave, ſpeaking of his writing for the ſtage, " I never thought my- " ſelf," ſays he, " very fit for an employment, where many " of my predeceſſors have excelled me in all kinds; and " ſome of my contemporaries, even in my own partial judge- " ment,

Eſſay on Criticiſm, Ver. 376.

Diſſertation on the Claſſics. Pref. p. 17.

Letters concerning the Engliſh Nation. Let. 18.

" ment, have outdone me in comedy. Some little hopes " I have yet remaining, (and thoſe too, conſidering my " abilities, may be vain) that I may make the world ſome " part of amends, for many ill plays, by an heroic poem:" which however he did not execute any part of.

It is ſaid, that he had once a deſign of taking orders, but was refuſed; and that he ſolicited for the provoſtſhip of Eton-college, but failed alſo in this. This we have upon the authority of Thomas Browne, who, in " The late Con- " verts expoſed, or, The Reaſon of Mr. Bays's changing " his Religion," of which he was ſuppoſed to be the author, has the following paſſage in the preface: " But, prithee, " why ſo ſevere always upon the prieſthood, Mr. Bays? You, " I find, ſtill continue your old humour, which we are to " date from the year of Hegira, the loſs of Eton, or ſince " orders were refuſed you." Langbaine likewiſe, ſpeaking of our author's " Spaniſh Friar," tells us, that " ever ſince " a certain worthy biſhop refuſed orders to a certain poet, " Mr. Dryden has declared open defiance againſt the whole " clergy; and, ſince the church began the war, he has " thought it but juſtice to make repriſals on the church."

Account of the Engliſh dramatic Poets, p. 171.

Dr. Johnſon's moſt admirable critique on Dryden, too long for the limits of our work, we earneſtly recommend to the peruſal of our readers.

DUAREN (FRANCIS), profeſſor of civil law at Bourges, was born at St. Brien, a city of Bretagne in France, 1509. He was the ſon of John Duaren, who exerciſed a place of judicature in Bretagne; which place he ſucceeded his father in, and performed the functions of it for ſome time. He read lectures on the Pandects at Paris, in 1536; and, among other ſcholars, had three ſons of the learned Budæus. He was ſent for to Bourges in 1538 to teach civil law, three years after Alciat was retired; but quitted his place in 1548, and went to Paris, in order to frequent the bar: for he was very deſirous to join the practice to the theory of the law. He attended the bar of the parliament of Paris, but conceived a prodigious averſion to the chicanery of the court: and " it was," ſays he, " with great reluctance and diſſa- " tisfaction, that I ſaw the exceſſive and almoſt inextricable " labyrinth of controverſies, in which that court abounds " above all others, rather than the law-proceedings, which " ſeem as it were neceſſary to mankind. For it is ſcarce cre- " dible, how great a number of men, even of the beſt quality, " are daily engaged even in the moſt minute and trifling diſ- " putes:

Bayle's Dict.

" putes: and, to ſpeak of the moſt venerable order of the " ſenators, would you believe, that moſt of their deciſions, " delivered on ſtated days, are unworthy, I will not ſay, of " that auguſt aſſembly, but even of the meaneſt tribunal?" Bayle has obſerved, upon this extract from a letter of Duaren, that thoſe auguſt aſſemblies, which are ſtyled parliaments, are too important for the inconſiderable cauſes determined by them; and " one cannot," ſays he, " but pity a fine " genius, who employs a great deal of his time in preparing " to plead a cauſe there. For what muſt he ſtudy and exa- " mine! The phraſes made uſe of by a notary in a will or " contract of marriage, to expreſs the mind of a mean pri- " vate perſon." This conveys a juſt and proper idea of the parliament of Paris. Bayle's Dict.

Diſguſted with theſe courts, Duaren had great reaſon to rejoice at the advantageous offers made him by the ducheſs of Berri, ſiſter of Henry II. which gave him a favourable opportunity to retire from the bar, and to reſume with honour the employment he had at Bourges. He returned to his profeſſorſhip of civil law there, in 1551; and no profeſſor, except Alciat, had ever ſo large a ſtipend in the univerſity, as himſelf. He ſeems to have deſerved it: for to his honour it may be ſaid, that he was the firſt of the French civilians, who cleared the civil-law-chair from the barbariſm of the gloſſators, in order to introduce the pure ſources of the ancient juriſprudence. He was indeed unwilling to ſhare this honour with any perſon; and therefore viewed with an envious eye his colleague Eguinard Baron, who blended likewiſe polite literature with the ſtudy of the law. This jealouſy prompted him to write a book, in which he endeavoured to leſſen the eſteem the world had for his colleague; however, after the death of Baron, he ſhewed himſelf one of the moſt zealous to immortalize his memory, and erected a monument in honour of the deceaſed at his own expence. He had other colleagues, who revived his uneaſineſs. He could not behold without pain the great reputation of Balduinus or Baudouin, who was younger than himſelf; and, after he was delivered from that thorn, he perceived, that Cujacius, who ſucceeded Baudouin, had ſtill greater merit. He did not at all love this new-comer; and there aroſe between them ſuch diſputes, that the conſequences of them might have occaſioned great diſorders in the univerſity of Bourges, if Cujacius had not left the field, and retired to Valence, in order to teach civil law there. Duaren is a good example to prove, that ſome of the chief miſeries of

h[illegible]

human life, which we lament ſo much, and are ſo apt to charge on the nature and conſtitution of things, ariſe merely from our own ill-regulated paſſions.

He died in 1559, without having ever married. He had great learning and an excellent judgement, but a very bad memory; ſo that he was obliged always to read his lectures from his notes. And therefore, in his travels in Germany, when he was frequently importuned by learned men to give them ſome lectures, and was not able to comply with their deſires for want of his notes, he was reckoned a man of little learning by ignorant and perverſe judges. But, what was more remarkable in him than his bad memory, is, that he was a Proteſtant, though he never had the courage to ſeparate from the church of Rome. His "Treatiſe of Bene-"fices," which he publiſhed in 1550, rendered him ſuſpected of hereſy; and it was inſerted in the "Index Expurga-"torius" at Rome. Baudouin treated him as a prevaricator and diſſembler, and reproached him with being a plagiary from Calvin, in his book relating to the prieſthood: which reproach Baudouin is ſuppoſed to have caſt upon him, in order to expoſe him to the rage of perſecutors. Duaren was highly incenſed at it, and complained by letter, as well as by word of mouth, to Calvin, who pacified him.

Sammarth. Elog. lib. i.

A collection of his works was made in his life-time, and printed at Lyons in 1554: but, after his death, another edition more complete was publiſhed in 1579, under the inſpection of Nicholas Ciſner, who had been his ſcholar, and was afterwards profeſſor of civil law at Heidelberg. Whether this, or the edition afterwards printed in 1592, contains the ſame number of pieces, we have not an opportunity of examining; however, the catalogue given of his works by Sir Thomas Pope Blount, runs thus: 1. "Commentaria in "varios Titulos Digeſti & Codicis." 2. "Diſputationum "Anniverſariarum, Libri duo." 3. "De Jure Accreſcendi, "Libri duo." 4. "De Ratione docendi diſcendique juris." 5. "De Juriſdictione & Imperio." 6. "Apologia adver-"ſus Eguinarium Baronem." 7. "De Plagiariis." This Bayle calls "a curious treatiſe, but too ſhort for ſo copious "a ſubject." 8. "In Conſuetudines Feudorum Commen-"tarius." 9. "De Sacris Eccleſiæ Miniſteriis ac Bene-"ficiis." 10. "Pro Libertate Eccleſiæ Gallicanæ adverſus "artes Romanas Defenſio." This piece muſt have been ſufficient to have prejudiced the court of Rome againſt him, and to have procured him a place in the "Index Expurga-"torius." 11. "Epiſtola ad Sebaſt. Albeſpinam, Regis "Galliæ

"Galliæ Oratorem." 12. "Epiſtola de Franciſco Bal-
"duino." 13. "Defenſio adverſus Balduini Sycophante
"Maledicta."

DUARENUS (FRANCIS), a French civilian, and one of the moſt learned men of the 16th century, was born at St. Brieux in Britanny, 1509. He became profeſſor of law at Bourges; and, according to Thuanus, the moſt learned lawyer of his time after Alciat, who was his maſter. He joined to law the cultivation of the belles lettres, and was one of the firſt, who purged the gloſſaries of their barbariſms, and introduced polite language into law-compoſitions. He was ſuſpected to be at the bottom a Proteſtant, but we know not upon what foundation. He died at Bourges in 1559. His principal works are, 1. "Commentaries upon the Code "and Digeſt." 2. "A Treatiſe de Plagiariis." 3. "Pro "libertate Eccleſiæ Gallicæ contra Romanam." It was probably this, which drew upon him the imputation of Proteſtantiſm. His works have been twice printed, in a collective body: at Lyons, 1578, 2 vols. 8vo. and at Geneva, 1608, folio. Cujacius, with whom he uſed to have frequent conflicts in diſputation, has made an ample eloge upon them.

DUCHAL (JAMES), a learned miniſter among the Diſſenters, was born in Ireland, 1697. He had his early education under the direction of an uncle; his preparatory ſtudies were greatly aſſiſted by the well-known and juſtly admired Mr. Abernethy; and he finiſhed his courſe of ſtudy at the univerſity of Glaſgow: which, in teſtimony of his merit, conferred on him the degree of D. D. He reſided for 10 or 11 years at Cambridge, as the paſtor of a ſmall congregation there; where he enjoyed his beloved retirement, the advantage of books, and of learned converſation, which he improved with the greateſt diligence. On Mr. Abernethy's removal from Antrim, he ſucceeded him in that place; and, on the death of the ſaid worthy perſon, was choſen to be miniſter to the Proteſtant Diſſenting congregation of Wood-ſtreet, Dublin. In this ſituation he continued to his death, which happened in 1761.

It is very remarkable, and worth recording, that, during his reſidence here, when he was in the decline of life, of a valetudinary habit, and had frequent avocations in the way of his profeſſion, he compoſed and wrote ſermons to an amount almoſt beyond belief; more, it appears on the beſt

computation, than 700. From this maſs, a collection was taken after his death, and publiſhed in 3 vols. 8vo. 1764. They are moſtly on new and uncommon ſubjects; and though they cannot be ſuppoſed to bear a ſtrict critical examination, yet a vein of ſtrong manly ſenſe and rational piety runs through the whole.

During his life, he publiſhed a volume of excellent diſcourſes on the preſumptive arguments in favour of the Chriſtian religion; and many occaſional tracts both in England and Ireland.

DUCHAT (JACOB LE), a Frenchman, diſtinguiſhed among the literati, was born at Metz in 1658. He was trained to the law, and followed the bar; till the Reformed were driven out of France, by the revocation of the edict of Nantz. In 1701, he ſettled at Berlin; became a member of the Academy of Sciences; and died there in 1735. He was regarded as a very learned perſon, yet is diſtinguiſhed as an editor, rather than an author. He had, it ſeems, a great taſte for the ancient French writers; though ſome may wonder, what their charms were. He gave new editions of the "Menippean Satires," of the "Works of "Rabelais," of the "Apologie for Herodotus," by Henry Stephens, &c. all accompanied with remarks of his own. He held a correſpondence with Bayle, whom he furniſhed with many particulars for his Dictionary. After his death was publiſhed a "Ducatiana," at Amſterdam, 1738, 2 vols. 12mo.

DUCK (ARTHUR), a civilian, was born in Devonſhire, 1580, of a conſiderable family; and at 15 years of age became a ſtudent at Exeter-college in Oxford, where he took a degree in arts in 1599. From thence he removed to Hart-hall, and afterwards was elected fellow of All-ſouls; but his genius leading him to the ſtudy of the civil law, he took his other degrees in that faculty. He travelled into France, Italy, and Germany; and, after his return, was made chancellor of the dioceſe of Bath and Wells. He was afterwards made chancellor of London, and at length maſter of the Requeſts: but the confuſions, which were then beginning, probably hindered him from riſing higher. In 1640, he was elected burgeſs for Minehead in Somerſetſhire, and ſoon after ſiding with king Charles in the time of the rebellion, became a great ſufferer in the fortunes of his family. In 1648, he was ſent for by his majeſty to Newport in the iſle

of Wight, to be aſſiſting in his treaty with the commiſſioners from the parliament; but, that treaty taking no effect, he retired to his habitation at Chiſwick near London, where he died in 1649. He was an excellent civilian, a tolerable poet, eſpecially in his younger days, and very well verſed in hiſtory, eccleſiaſtical as well as civil. He left behind him "Vita Henrici Chichele, &c." and "De Uſu & "Authoritate Juris Civilis Romanorum in Dominiis prin-"cipum Chriſtianorum:" a very uſeful and entertaining work, which has been printed ſeveral times at home and abroad. He was greatly aſſiſted in this work by the learned Dr. Gerard Langbaine. Ath. Oxon.

DUCK (STEPHEN), a very extraordinary perſon, who from a threſher became a poet, and was afterwards advanced to the cure of a pariſh. He was born about the beginning of this century, and had originally no other teaching, than what enabled him to read and write Engliſh: and, as arithmetic is generally joined with this degree of learning, he had a little ſhare of that too. About his 14th year he was taken from ſchool, and was afterwards ſucceſſively engaged in the ſeveral loweſt employments of a country life. This laſted for ſome years; ſo long, that he had almoſt forgot all the arithmetic he had learned at ſchool. However, he read ſometimes, and thought oftener: he had a certain longing after knowledge; and, when he reflected within himſelf on his want of education, he began to be particularly uneaſy, that he ſhould have forgot any thing of what he had learned, even at the little ſchool he had been at. He thought of this ſo often, that, at laſt, he reſolved to try his own ſtrength; and, if poſſible, to recover his arithmetic again. Spence's Account of Stephen Duck, prefixed to his poems. Spence, &c.

He was then about 24 years of age; and conſidering the difficulties the poor fellow lay under, an inclination for knowledge muſt needs have been very ſtrong in him. He was then married, and at ſervice: he had little time to ſpare: he had no books, and had no money to get any; but he was reſolved to go through with it, and accordingly uſed to work more than other day-labourers, by which means he got ſome little matter added to his pay. This overplus was at his own diſpoſal; and with this he bought firſt a book of vulgar arithmetic, then one of decimal, and a third of meaſuring land: all which, by degrees, he made himſelf a tolerable maſter of, in thoſe hours he could ſteal from ſleep, after the labours of the day. He had, it ſeems, one dear friend, who joined with him in this literary purſuit; and with whom he uſed to talk

and read, when they could ſteal a little time for it. This friend had been in a ſervice at London for two or three years, and had an inclination to books, as well as Stephen Duck. He had purchaſed ſome, and brought them down with him into the country; and Stephen had always the uſe of his little library, which in time was increaſed to two or three dozen of books. "Perhaps," ſays his hiſtorian, "you would be wil-
"ling to know, what books their little library conſiſted of.
"I need not mention thoſe of arithmetic again, nor his Bible:
"Milton, the Spectators, and Seneca, were his firſt fa-
"vourites; Telemachus, with another piece by the ſame hand,
"and Addiſon's Defence of Chriſtianity, his next. They
"had an Engliſh Dictionary, and a ſort of Engliſh Gram-
"mar, an Ovid of long ſtanding with them, and a Byſhe's
"Art of Poetry of later acquiſition. Seneca's Morals
"made the name of L'Eſtrange dear to them; and, as I
"imagine, might occaſion their getting his Joſephus in fo-
"lio, which was the largeſt purchaſe in their whole collec-
"tion. They had one volume of Shakſpeare, with ſeven
"of his plays in it. Beſides theſe, Stephen had read three
"or four other plays; ſome of Epictetus, Waller, Dryden's
"Virgil, Prior, Hudibras, Tom Browne, and the London
Spence, &c. "Spy."

With theſe helps Stephen grew ſomething of a poet, and ſomething of a philoſopher. He had from his infancy a caſt in his mind towards poetry, as appeared from ſeveral little circumſtances; but what gave him a higher taſte of it, than he had been uſed to, was Milton's "Paradiſe Loſt." This he read over twice or thrice with a dictionary, before he could underſtand the language of it thoroughly; and this, with a ſort of Engliſh grammar he had, is ſaid to have been of the greateſt uſe to him. It was his friend that helped him to the "Spectators;" which, as he himſelf owned, improved
Ibid. his underſtanding more than any thing. The copies of verſes, ſcattered in thoſe pieces, helped on his natural bent that way; and made him willing to try, whether he could not do ſomething like them. He ſometimes turned his own thoughts into verſe, while he was at work; and at laſt began to venture thoſe thoughts a little upon paper. The thing took air; and Stephen, who had before the name of a ſcholar among the country people, was ſaid now to be able to write verſes too. This was mentioned accidentally, about the year 1729, before a gentleman of Oxford, who ſent for Stephen; and after ſome talk with him, deſired him to write him a letter in verſe. He did ſo; and that letter is

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the epiſtle, which ſtands the laſt in his poems, though the firſt whole copy of verſes that ever he wrote. Spence, &c.

By theſe attempts, one after another, he became known to the clergymen in the neighbourhood; who, upon examining him, found that he had a great deal of merit, made him ſome preſents, and encouraged him to go on. At length, ſome of his eſſays falling into the hands of a lady of quality, who attended on the late queen Caroline, he became known to her majeſty, who took him under her protection, and ſettled on him a yearly penſion of 30l. we think; ſuch a one at leaſt as was ſufficient to maintain him independently of labour. This Duck very gratefully acknowledges, in the dedication of his "Poems" to the Queen: "Your majeſty," ſays he, "has indeed the ſame right to them, as you have "to the fruits of a tree, which you have tranſplanted out of "a barren ſoil into a fertile and beautiful garden. It was "your generoſity which brought me out of obſcurity, and "ſtill condeſcends to protect me; like the Supreme Being, "who continually ſupports the meaneſt creature which his "goodneſs has produced." Swift, who might, one would think, eaſily have overlooked ſuch an object as Duck, but whoſe ſpleen prompted him to be ſatirical on any occaſion or none, was ſo piqued at this generoſity in the queen, while we ſuppoſe he thought himſelf and his own friends neglected, that he wrote the following quibbling epigram, as he calls it, "on STEPHEN DUCK, the threſher and favourite poet:"

"The threſher Duck could o'er the Queen prevail;
"The proverb ſays, 'No fence againſt a flail.'
"From threſhing corn, he turns to threſh his brains,
"For which her Majeſty allows him grains.
"Though 'tis confeſs'd, that thoſe who ever ſaw
"His poems, think them all not worth a ſtraw.
"Thrice happy Duck, employ'd in threſhing ſtubble!
"Thy toil is leſſen'd, and thy profits double."

Duck was afterwards admitted into orders, and preferred to the living of Byfleet in Surry. He had taken ſome pains to maſter the Latin tongue, as we may perceive by his imitation of ſome of the ancient Latin poets, ſo that he was probably as well qualified for the ſacred office as many of his reverend brethren; ſince it cannot reaſonably be expected that every clergyman ſhould underſtand Greek, in an age which affords ſo little encouragement to letters. At Byfleet he continued for many years to make poems and ſermons, and was mightily followed by the people as a preacher; till,

falling at length into a low-ſpirited melancholy way, he flung himſelf into the Thames from a bridge near Reading, and was drowned. This unhappy accident, for he was perfectly lunatic, befell him ſome time in May or June 1756. In the preface to his "Poems," he makes his acknowledgements to ſome gentlemen, who "firſt took notice of him in the "midſt of poverty and labour." What thoſe gentlemen did was highly generous and praiſe-worthy, and it was but gratitude in Stephen to acknowledge it; yet it is more than probable, that if he had been ſuffered to paſs the remainder of his life, after he had paſſed ſo much of it, in poverty and labour, he had not only miſſed the unhappy end he came to, but alſo been a ſtranger to many years of melancholy and miſery, which preceded it; ſince it may all be reaſonably imputed to the want of that exerciſe and labour, to which he had been accuſtomed from his earlieſt youth.

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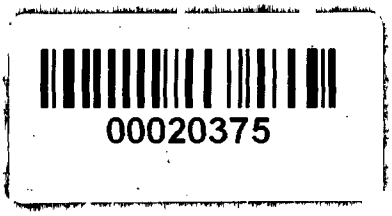
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